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CHRISTIAN MONITOR

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Men may misjudge thy aim,

Think they have cause to blame:

Say thou art wrong!

Hold on thy quiet way;

Christ is the judge--not they;

Fear not! Be Strong!

SELECT READING

ECHOES OF LIFE

The Greatest Business of Life

Clayton F. Yake

TO YOU, MY FRIENDS:—

Friends, we've spent a year together
Thru pleasant and thru stormy weather;
We've all enjoyed rich blessings rare
And had a bit of sorrow's share;
And now when we this past recount,
There comes to us in rythmic sound,
Down thru the corridors of time,
That makes us feel a bit sublime—
An ECHO of a VASTER LIFE
That always comes with richness rife,
Whene'er friendships do increase.

And so friends it has been a pleasure to have you with me this past year or more. I know that I have been very much enriched in your friendship and it is my anticipation that we may benefit thruout this coming year by continued associations thru these "Echoes of Life."

I feel surely that life has enriched itself for you thru the past year thru its many mediums, and I know that when you look back at the course of the year's journey you see some points in the road standing out just a bit more prominently than others; some experiences that cling to your memory more so than others, or perhaps when you sit down to muse and think of this little span of past you hear the echo of something that has been an inspiration to you or a great influence in moulding your life, and it revives you and renews your strength. Or when you may be considering the future, some little spark of celestial fire may kindle your soul to intense vibrations and an echo may be heard in your caves of thought. Will you not, then, jot that echo down in a short, terse form and mail it to the Editor of this little corner, and if we can, we will make use of it either in your own form or otherwise.

It is our purpose now to sometime during the year publish one article of just echoes like these whatever they may be. Note, please, that you make your echoes just as short as possible stating clearly what you wish to say and we will try to use them as you send them. None however will be returned unless by special request when postage is enclosed.

Come now, let us be friends! Join in and let us help each other along this pathway of life. Let us increase our friendship and enlarge our circle of friends. "Come now," I say, "and let us be friends." Will you?

* * * *

Friends, when I view this cosmopolitan life of ours with all its diversity of occupations, professions and pleasures there comes to my mind a great question mark in the words of Leigh Mitchell Hodges:—

"What are we working for, you and I?
What is the aim of our being;—
Just to be living beneath the blue sky,
Sorrowing, sighing, seeming?"

And then he goes on and asks, "Is it for gold or what we can buy?" or "Is it for honor and pomp and pride?" and finally concludes with these fitting lines that if it is for those things;—

"Why is it then when we come to the
place
Where the last of the roses has blown;
We turn and look back at the course of
the race
And say, "If I only had known?"

Yes, it all looms up in a great big question like this, What is our business in life anyway?

It seems that in this great industrial age of ours things have lost their proper proportion; the modern scales of valuation need adjustment for they are far from the balance. And it is all due to the fact that generally man's mind has placed a wrong valuation upon the things that go to make up the necessities of true living. Everything is being measured in dollars and cents generally, and we are soaring so far on the materialistic side of things that the scales of life are surely unbalanced.

I do not wish to be pessimistic or misunderstood in the matter. I know that there is a true valuation placed on the higher and realistic things of life by many, but that does not indicate the general trend. I do not wish to minimize the importance of the material, but I do desire to emphasize the realistic. I want you, friend, to get a genuine view of this matter and then bring the lesson home.

It appears to me then that the great problem in our present day life is the adjustment of things to their proper relation and the reestablishment of the proper proportion, or the placing of first things first and others accordingly.

You know we are concerned with so many things in life and we consider ourselves extremely busy in this and that and the other thing which may be alright and necessary, but when we look at all these they are merely a means to an end, and not the end itself. Of course we must realize the importance of the means, but after all it is **just the means.** We can never get away from the fact, except at a great personal loss, that the **life** is the thing.

And so I say we have lost the general proportion of things because all of us are too much concerned with making a living, earning wages or accumulating wealth.

The great affair of life is not making a living but **living.** For you know with me that making a living is just a means to living. And yet how many do no more!

The great business of life, I say, is living. "It is the process of turning environment and endowment into character. It is making manhood."

The names of Christ and Paul and Luther and Livingstone and many others like them would out-live eternity, if a thing like that were possible, not because they made a living but because they **lived** a **life.** In studying the lives of our noblest men we seldom study very much, or oftentimes nothing, about their livelihood for that is taken for granted. The primary matter is the life, for surely "the laborer is worthy of his hire."

"Life in its possibilities of unfoldment and growth is such a wonderful thing that we are missing the transcendent beauties and lasting possessions that lie in the upper strata of our being" as long as we contend ourselves only with making a living. It is necessary, then, that we develop all our latent possibilities to their highest degree possible and that highest degree can only be reached thru the transforming power of Christ Himself.

"Life is an art and a very fine art." And one of its first necessities is taking out of it all the non-necessities—things that go to deteriorate it—wear it down and make it cumbersome. It means the elimination of all dross; the discarding of all lumber not necessary for the building of a fine character.

And then it means development to the highest extent possible of the intellectual and spiritual without neglect of the necessary strong physical. When that is undergone to the greatest possible degree the best possible service can be rendered.

And now comes the true test of valuation—the test of service—that of **truly living.** Living the highest and best in life is putting your capabilities to use wherever they are needful in saving, uplifting and ennobling mankind. In so doing you will find yourself becoming more ennobled and enriched.

Some one has said, "Nothing so deadens the sympathies and shrivels the power of enjoyment as the persistent keeping away

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PROPORTIONATE GIVING

This is a stenographic report of an address delivered by Robert E. Speer before a Presbyterian Conference held September, 1916. It first appeared in the Missionary Review of the World.—Editor.

The progress made in the last ten or fifteen years in the acceptance of better methods of giving throughout the Christian Church has been a progress far in excess of the hopes of many of those who have been most active in this campaign. About sixty per cent of all Presbyterian churches of twenty-five members or over have already adopted in some form the new and better plan of giving.

It is a further ground of encouragement that there has been such a great advance in the amount of giving as an inevitable result of this wider adoption of good plans. The gifts of the churches in their church offerings as well as through every other channel of benevolence have advanced immensely in the last fifteen years, and while in this, as in every such movement, many causes enter in, it cannot be denied that the work that is being done in this particular direction has contributed perhaps as largely as any other cause to this increase.

Further occasions of thanksgiving and gratitude might easily be added to these, but there are some things that need to be set down on the other side of the account. and which as honest and sincere men we are anxious to deal with.

For one thing, the increase of gifts has been woefully inadequate, and, measured against the possibilities and opportunities of today, it is a question whether we are in a much better position than ten or fifteen years ago. The advance that has been made has been utterly inadequate. Secondly, it is not only open to question, probably it is indisputable, that the increased giving has not kept pace with our increased ability to give. Doubtless with many here in this room today there has been no increased ability to give, but when we look at the Church as a whole and at the country as a whole, the possibility of giving has doubled or quadrupled as compared with what it was ten or fifteen years ago. What is given represents a smaller proportion of what could be given now than it represented ten or fifteen or forty or seventy-five years ago. Still further is the possibility of danger latent in the very hopefulness of our present situation. We may satisfy the churches with the adoption of a partial program and their satisfaction may make them unwilling to adopt the other elements of the program. After all, systematic giving is only methodical giving. It does not follow that it is righteous giving—adequate giving. We might lead ourselves into an injurious situation if all that we are accomplishing now should make habitual with the Church an inadequate performance of her duty. It seems to me that the Church stands face to face with a very dangerous situation in this regard and that we are bound to take it upon us now to re-examine here our undertaking and to see whether we are actually leading the churches to adopt those elements of a program which are the most vital and fundamental ones. And now is the time for us to do this because it is a fact that the introduction of one new radical idea makes it easier to introduce also other ideas, when the mind of the Church is jarred open and she begins to adopt plans of action that come closer to the ideal.

The question that has troubled a great many men throughout the Church with regard to our present movement is, how we can combine with the general acceptance of the method of systematic giving the acceptance also of a living principle of **proportionate** giving. For, after all, system is only a matter of method, not essentially a matter of principle. What we wish to introduce is some living and uplifting principle. We believe that this can only be found in the acceptance of the Christian principle of stewardship; of giving not only on a methodical basis but on a basis of just proportion. But in this, as in everything, general principles do not sufficiently bite. The principle needs to carry with itself some form of application by which it can be easily related at once to action on the part of common Christian men and women.

Let us lay aside at the outset all legal ideas. There is no such thing as the law of the tithe. There is a principle of the tithe. Let us dismiss from our minds once and for all every legalistic and statutory idea in the kingdom of God. The wrong of committing murder does not consist in the fact that the ten commandments forbid it. The ten commandments forbid it because it is wrong. Right and wrong lie on fundamental foundations beneath statutes. They are right and wrong not because God says so, but because of God's character. This matter of tithe giving we are not to think of as a symbol of legal Judaism. Its claim upon us rests upon moral considerations that would have made tithe giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideals; it only expresses moral ideals that lie in the will of God. If the principle of the tithe is to be operative in the present day accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe giving operative long before it was ever expressed in any of the legal enactments of the Old Testament legislation. We read in the Epistle to the Hebrews that the principle was held to have existed in life long before the legislation came into being. Just so the observance of the Sabbath Day does not rest for us upon the fourth commandment; it would be just as valid and real to us today if we had never had any decalogue at all. The life principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living. I should like to suggest just a few of these practical moral considerations on which it rests.

First of all, **the Gospel ought to lead and enable men to do more than pagans and Jews.** The Jew in the old dispensation was expected to bring his tithe in addition to his taxes and his various offerings. The generosity of many pagans equals the old Jewish standards. We do not need to enter into the motives that led them to give. The mere fact is that many of the non-Christian people like the Jews have given much more than tithes. Now our Lord said unequivocally that principles were to be judged by their results; that modes and motives of action cannot claim the allegiance of man because of any beauty of their expression. By their fruits they were to be tested. Unless the motives of the Gospel are able to lead men to give more generously than the Jews and pagans gave, then the motives of the Gospel must be inferior to Judaism and paganism.

Secondly, **the Jew and the pagan faced**

no less difficulties in the way of practicing a principle like this **than we face.** We face no greater difficulties than they faced. As a matter of fact they did face greater difficulties than we. The Jew was a poor man and lived in a poor land. He had no such currency passing through his hands as passes through ours. He gave of his orchards and fields or he set aside one-tenth of his soil that its produce might be regarded as not his own but God's. If those men then and these men now out in those darkened lands will override this difficulty and, in spite of poverty and limitation, will do this, it is not asking or expecting too much that Christian men should do so. The charges that are laid upon us to be borne are trivial compared with the charges laid upon the Jews in the olden day.

Thirdly, **we need some practical abiding principle** like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with his fellows to find that he has not been giving God his due. I will just ask any man who is here in this room this morning who has adopted the minimum principle of the tithe if he did not discover that in the old days he was outrageously robbing God. Just exactly as we need the Sabbath for some such purpose as this to make sure of the recognition of all time as sacred to the Lord of Life, just so do we need the recognition of our tithe obligation to God in the matter of our wealth.

In the fourth place, **God never would have ordered it if it had been a mere transitory matter;** if it had not been for our good. He does not need tithes for himself. All ten tenths of our wealth He can take away if He pleases. The principle of tithe giving is needed by man. He made it clear not as something for that time only, but as something for all time. Man's moral constitution has not altered. The fact that it was good for man three thousand years ago is an evidence that it is good for man still. Our moral nature is the same across the lands and across the centuries, and the old principle was not a principle that belonged to a particular epoch; it was a principle that lay deep in human nature. That is why Mr. Ruskin speaks as he does in the "Seven Lamps of Architecture:"

"And let us not now lose sight of this broad and unabrogated principle—I might say incapable of being abrogated so long as men shall receive earthly gifts from God. Of all that they have His tithe must be rendered to Him, or in so far and in so much He is forgotten; of the skill and of the treasure, of the strength and of the mind, of the time and of the toil offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the **wider in its range** as it is typical in its meaning, as it is thankful instead of sacrificial."

Ffthly, **money is the most perilous thing** with which we have to cope, next to the baser, sensual nature. It is one of the most dangerous forces with which we have to deal. Money—we all know how perilous it is, how constantly through the New Testament the warnings are given. As Ruskin says in "Time and Tide:"

"First, have you observed that all Christ's main teachings by direct order, by earnest parable, and by His own permanent emotion, regard the use and misuse of money? We might have thought, if we had been asked what a divine teacher was most likely to teach, that He would have left inferior persons to give directions about money; and Himself spoken only concerning faith and love, and the discipline of the passions, and the guilt of the crimes of soul against soul. But not so. He speaks in general terms of these. But He does not speak parables about them for all men's memory, nor permit Himself fierce indignation against them, in all men's sight. The Pharisees bring Him an adultress. He writes her forgiveness on the dust of which He had formed her. Another despised of all for known sin, He recognized as a giver of unknown love. But He acknowledges no love in buyers and sellers in His house. One should have thought there were people in that house twenty times worse than they; Caiaphas and his like—false priests, false prayer-makers, false leaders of the people—who needed putting to silence, or to flight, with darkest wrath. But the scourge is only against traffickers and thieves. The two most intense of all the parables; the two which lead the rest in love and in terror (this of the Prodigal, and of Dives) relate, both of them, to the management of riches. The practical order given to the only seeker of advice, of whom it is recorded that Christ 'loved him,' is briefly about his property. 'Sell that thou hast.'"

So it was throughout all our Lord's teaching. He realized that some of the sources of deepest peril to man in one sense lay in money. In order to escape that peril, we need the protecting grasp of some great and secure principle. Who does not know how serious this need is? We can think of friend after friend who in these last years has had wealth piled in upon him, and we have seen the spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

In the sixth place, **our Lord himself recognized and approved the validity of the principle of the tithe.** He said to the Scribes and Pharisees: "You give tithes, and this you ought to have done." So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadows were fulfilled and terminated in Christ, but the moral law was not terminated in Christ. None of these moral ideals did Christ abrogate. He reinforced and sanctioned every one of them the burden of a greater obligation. He explicitly endorsed the tithe. "You give tithes, and this you ought to have done."

Seventhly, **there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day.** Both rest on the same ground of Old Testament sanction, New Testament recognition, moral claim and adaptation. And, if the Sabbath had fallen into neglect as the tithe has done, the same arguments would be raised against its revival which are raised against the tithe. And the gains of Sabbath keeping are the gains of tithe giving, too. I leave it to every one of you if the scrupulous recognition of the Sabbath Day does not pour a holiness over a man's conception of trusteeship in regard to all his time..... Every argument for keeping the Sabbath Day holy upholds the principle of the tithe.

Eighth, **it is the only sure way of giving God his right share.** If we say with regard to every other obligation, "Now I will scrupulously regard that what I owe to every other creditor I will certainly pay," and then take the view that for the Lord of All we will pick up the crumbs that are left at the end, the chance is that He will get less than His right in what we have to give and spend. The only sure way of securing to the uses of God in the extension of His kingdom what it needs is to set aside carefully for Him the first tenth. I wonder sometimes whether that instinct did not account for the change of the Lord's Day from the seventh to the first day of the week. We are often hard put to give our Scriptural grounds for the change. If you rest it on any legalistic grounds, the Old Testament principle is clear—the seventh day. Why did the Christians swing around to the first? First, the memories of the resurrection; second, there was the feeling, "Perhaps I may not have the seventh day this week. I will make sure that God has His day before anybody else. The first I will give to Him." And through the years the Christian conscience has insisted that it must be so. The same instinct will govern our hearts, if we allow it, in regard to our wealth, which is only time and strength embodied in a transportable asset.

Ninth, **it is only so that the causes of Christ in the world will get what they need.** They never will get it by any mere system, never by any haphazard method, by allowing every man to whittle out his own principle; it will only be when the whole Church generously yields itself to some corporate principle that bears a definite relation to all its life. The general adoption of the principle of the tithe throughout the Church would pour into all the treasuries of the agencies of the Church and the great philanthropies and movements of charity and good will all that they would need for the work that must be done, and we shall not be likely

to accomplish it in any but this simple, fundamental ethical way.

Tenth. I think every man will find, as every man who has passed through the experience can testify, that **the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life.** It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid. I am not speaking here out of the air. I am speaking out of the experience of many in this room who look back to such a time as marking the beginning of a new era in their lives.

In the eleventh place, **it may bring the great religious expansion and awakening for which we long.**

"Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I suppose we have many times stumbled at Horace Bushnell's word on this subject and wondered whether for once one of the greatest spiritual voices of his time had not missed the true note when he said: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day." But may this not be true? Mr. Gladstone even went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral specific of our age."

Lastly, I believe in this principle because, regardless of anything that will **flow from it, it is fundamentally right.** It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because we think it is right. I liked a letter that appeared in the Sunday School Times a few years ago. A number of letters had been published telling of the prosperity which had followed the adoption of tithe-giving. One man wrote that he had an utterly contrary experience from the rest, and told a long story of the struggle that he had undergone, growing harder and harder ever since he had adopted that principle. Shortly after there was a letter from Canada which said that what the last man wrote, who had done it because it was right in spite of the hardship it brought, had touched the writer as no experience of prosperity had done and he also had begun what clearly seemed to him now the thing to do because and only because it was right.

Let me lay the emphasis lastly on the rich privilege of being justified in giving at least a tenth of our income. I have a right to take all the money that comes to me and before I do anything whatever with any of it to set aside a tenth for the Lord. What a joy that brings into life, that we may simply act as banker for God with reference to this, to spend for His work. Mr. Gladstone wrote of this to a son who was then in residence at Oxford University, in which he suggested eight rules, the observance of which would be conducive to the highest interests of his son's life, literary and moral and spiritual. Among the suggestions was the following on the use of money:

"In regard to money—there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage of making a little fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

This practice delivers one from the worry of debating every separate appeal that comes, and it makes him a free and glad trustee.

I can remember still the very hour that all this first pressed on me in 1892 in the old First Church at Auburn. Horace Pitkin, who was then a student in the theological seminary, who later died as one of the martyrs in the Boxer tempest in China, read a paper on proportionate giving and the principle of the tithe. I never had seen this truth until that morning, and it burst on me as clear as sunlight that this was the right, the privilege and the duty of Christians. And if only the Christian Church would come to it, my friends, **what could we not do?**

ECHOES OF LIFE

(Continued from page 386)

from the great opportunities of helpfulness and a continual ignoring of the salvation struggle which makes up the life of at least half the race." So living a life means service of the highest possible kind.

Right here is a fact then that will actually determine whether you are rich or poor. It is no abiding satisfaction for a man to have a big business, to be accumulating money or doing great things along material lines of life if he goes no farther. He must go beyond these into the higher and nobler if he wishes to be truly rich. If his life is measured only by dollars and cents; if he doesn't balance it up with the intellectual and spiritual, he is surely poor and is to be pitied.

The man with millions and nothing else is a pauper beside the man with character, who in his very living may have spent all. How truly rich is the man who spends himself in others—the man who **lives** a life. Yes, "the best is the life—the things of the mind and the spirit. They are the things that will buy out the world at last. Why? Because they are the things that are real, the things that will last; the only things that will really count."

And so, my friends, let us never forget that the greatest business of life is living. It is not the question of What shall I do to make a living? but How can I **truly** live? And when you ask that question you will find that your life-work will be one of only service and making a livelihood becomes the means to that great end.

If you face life like that, friend, with me, this year will surely be lived to the highest degree of usefulness. And when you come to square accounts with your God He may fittingly give a living epitaph like this—

"And wisest they in this whole wide world
Of hoarding till bent and grey!
For all you can hold in your cold dead hand
Is what you have given away,"—
YOUR LIFE.

An Example of Giving.—Frequently those who come out of heathenism and become true followers of Christ set the most forceful and striking examples of sacrifice for and devotion to the Master. The report comes from Korea that the Christian women of a congregation are supporting twelve out of eighteen missionaries who are at work under the organization of their church. Korean women have no money of their own. One woman who was refused money by her family got ten eggs and gave them to a poor woman nearby. When the chickens were big enough to sell, they divided the profits and both became members of the missionary society. One old lady who could not earn anything nor had a thing to sell, was given some money by her brother to buy a new skirt which he thought she needed. 'Joy!" said the old lady, "I don't need a new skirt, I'll give my money to the missionary society."

That same spirit of sacrifice working in the lives of the thousands of churchmembers in America would cause the problems of "financing the kingdom" to vanish as vapor before the sun. If all those who profess to love Him would believe and practice the command given in I Cor. 16:2 the coffers of the Lord would be overflowing. This is one of the **"all things"** we are neglecting to teach.

The Rev. Dwight M. Donaldson, of Meshed, not a physician, is attempting in a small way to give medical assistance to the people with whom he is working. He writes: "Our friends who know that we are not physicians wonder at this, but we only have one medical missionary in all Khorasan (on the border of Afghanistan) as big in actual territory as either France or Germany. Dr. Hoffman is kept busy at his little hospital at Meshed, but with his co-operation, we fitted out a small medical case and when we cannot help the sick we try to send them to the hospital. As I am writing, an invitation has come from Afghans themselves for us to itinerate in their country with a doctor." **But there is no doctor to send!**—Sel.

EDITORIALS

THE KINGDOM AND MONEY:—We are living in an age of prosperity in which the world is accustomed to speak in terms of billions, while the Church still continues to speak in terms of thousands, and that almost with a gasp. It appears as tho the Church now is in the Laodicean stage as described in Rev. 3:17; "I am rich, and increased with goods, and have need of nothing."

Money is a very handy article and serves a useful purpose. We could not well get along without it. The very frequent Biblical references to money indicates a very close and vital relationship between it and the Kingdom. The oft repeated warnings against the danger of riches is evidence that its possession is fraught with subtle dangers and grave responsibilities. The Bible clearly teaches that our attitude, as individuals, towards wealth is a most vital factor in determining our spirituality as well as the spirituality of the Church. Wherever there is a love for the material things of this life there is leanness of soul spiritually.

The first principle to be recognized is that of Divine ownership of all things material. God owns the earth "and the fullness thereof" by right of creation. The great temptation for the one who possesses material things is to regard himself as the owner. "It is mine," he says, "I can do with it as I please." Is it? If we regard ourselves as the owner we deny the ownership of God and seek to appropriate to ourselves that which belongs to another. Malachi calls this robbery. No, man has nothing which he can call his own. These material things are simply entrusted into his care. His position, therefore, is that of a steward. A steward is one in charge of the property of another. Christ teaches that it is expected of a steward that he be faithful in his stewardship. A steward has to give an accounting of his stewardship; show how he administered the estate of another. So will we have to give an account to the Lord showing how we used His property He entrusted into our hands. Every dollar has to be accounted for whether it was spent selfishly or given directly for His work.

There is possibly nothing, except the flesh, with which the Christian deals that brings with it so many temptations as does money. It is one of the most dangerous things a man can possess unless he is fully consecrated, and then he will not hoard it, but use it to His honor. So frequently a spiritual decline is noticeable in individuals when riches increase. Very rarely do we find affluence and spirituality in the same individual. "The love of money is the root of all evil." The Bible in very positive language warns against covetousness which it places in the same catagory as idolatry. Yet we behold Christendom in a mad scramble for wealth, loving the temporal and perishable more than the spiritual and eternal. Prosperity always seriously endangers the spiritual progress of the Church.

The estimated annual income of the churchmembers in America is $10,000,000,000. In the last two or three years this income no doubt has been greatly increased. If these churchmembers would but give the minimum required under the Law, the tithe, the work of the Lord would receive no less than $1,000,000,000 a year instead of a few paltry millions. On the other hand if all these churchmembers would obey the New Testament teachings on giving the sum given to the Lord would be an additional billion or two. What a great work could be done, since the consecration of this money would mean the release of spiritual power such as has not been experienced since the time of the early Apostolic Church!

At a Conference we attended recently it was estimated that at one session there were no less than 250 automobiles. It was thought that $700 was a conservative estimate of the average value of the cars. This would make a total of $175,000 invested in automobiles parked at that Conference. These represented only a small fraction of the automobiles owned by members of our Church. These figures are an index to the wealth of the Church and give us a clue as to what the Church could do for the spread of the Gospel if her interest in missions were as keen as in automobiles.

Whether the wealth of the Church will prove a blessing or a curse to her depends upon the attitude she takes towards it and its relation to the Kingdom. It depends in no small measure upon the attitude you as an individual will take. If we recognize our possessions as belonging to the Lord and use all of them to His honor and glory, it will prove a rich blessing; if we use them for the gratification of our own carnal desires and give sparingly to Him they will prove a curse. When one feels the spirit of avarice and covetousness coming into his life the best remedy is to give with a lavish hand to the Lord and in no manner yield to the temptation to hoard up wealth.

FIRST THINGS FIRST:—It requires constant vigilance and effort to always consistently keep first things first. It is so easy to neglect the primary for that which is secondary; to be concerned about the temporal rather than the spiritual; to act upon the impulse of the moment when thought and prayer should first be engaged in. Without the Spirit's guidance we cannot discern the true value of things, and without this discernment we cannot always keep first things first.

We believe the Christian should try and conduct all his transactions decently and in order. He should be systematic and businesslike in rendering financial support to the work of the Lord. If we would finance our farming

and business the way the average Christian finances the business of the Lord the number of failures reported annually would be multiplied. Every Christian should each year have at least a general plan to guide him thruout the year in his giving to the work of the Lord. This is not difficult to do since there are certain regular causes to which we need to give each year, and in addition to these there are always some special needs towards which we can give.

So often our giving is spasmodic. We give on the spur of the moment. The amount we give usually depends upon the force with which the appeal strikes us and the amount of cash we may happen to have with us at the time. Another need is presented to us, which may appeal to us just as forcibly as a previous one, but at the moment we are short in money, and remembering (as we always will) that we perhaps gave liberally to the preceding cause, we give a little of our spare change. Another call comes. This time it is for the support of the work of our own Church. This call has come before and it possibly will not appeal so strongly. We recall our previous contributions, and possibly we have some other financial obligation to meet soon, consequently we feel that we just cannot afford to give anything now, but we do throw in a little change, and try to console ourselves with the thought that we have given quite freely to other causes. The result is the work of our own Church suffers loss, because we did not think and plan in advance for its needs, and other causes, not directly associated with the work of our Church, prosper. This is the way in which too many Christians give to the Lord's work. Is it good business? Is it honoring Him? Is it right?

In our giving we need to learn to keep first things first. Our first obligation is to support the work of our own congregation. Each member can approximately determine in advance his personal obligation here. Our next obligation is to help to support the various organized activities of the Church, such as her missions, Sunday school and educational work, etc. Provision should be made in advance for these two obligations before any others receive serious consideration. Then we need to make provision for various other needs that may come thruout the year, which may or may not be related to the work of our Church.

By thus planning our giving each year the work of our own congregation and Church will not suffer when strong and pathetic appeals come from other sources for help, and our giving will be regular and systematic and not spasmodic and according to the passing mood. The joy of giving cannot be fully realized until we give definite thought and prayer to this part of our Christian service and take Christ into our partnership so He can have a definite voice in directing the giving.

GOSPEL RELIEF:—The primary task of the Church is to witness for Christ among all the peoples upon the face of the earth. Everything she undertakes should contribute directly or indirectly to this end. Any activity of the Church is of real value only as it enables her to bring the message of salvation to others. The primary aim in all her work should be to save souls.

It has been said that man's extremity is God's opportunity. At the present time there are millions of men, women and children who are absolutely dependent upon the charity of others for the necessaries of life. People in this condition usually are more susceptible to the claims of the Gospel than at any other time. A consciousness of need of Divine help is present and the messages of salvation find a more responsive heart. This being true it should follow that the Church, in her efforts to relieve human need and suffering, will give due recognition and prominence to the work of evangelism. Her work is incomplete unless she uses every opportunity, while giving mankind food and raiment, to at the same time also hand them the Gospel message in some form or other. In all our war relief work the evangelistic note should be prominent. Very definite plans should be worked out in order to make this relief work a means thru which the Gospel may be brought to thousands. To be content with the giving of material things only is to be satisfied with only a partial discharge of our duty, and that not the most important. May we in these troublous days not be satisfied with any effort unless its primary purpose is to seek the spiritual good of man.

THE HOBOES:—A certain individual, who evidently was thinking how the war could be prosecuted more vigorously by the utilization of every available resource, made the unique suggestion that the hoboes of this country should be mobolized. He urged that they be registered and put in training so as to be of service to the country. Those of draft age should be put into military training and the others given some work to do in various industries, and all be kept under surveillance for at least three years. He says there are "millions of hoboes in this country." We will not vouch for the accuracy of this statement. We are of the opinion that it would be an excellent thing for the hoboes and the nation if they were required to engage in some form of productive labor. All those able to work should be required to do so, and those unable should be otherwise cared for. The hobo suffers morally and in every other way by being a hobo and the state suffers economic loss thru his idleness and living off of the fat of the land. The hobo is a human parasite and should be taught the dignity of labor.

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EDITORIALS

THE KINGDOM AND MONEY:—We are living in an age of prosperity in which the world is accustomed to speak in terms of billions, while the Church still continues to speak in terms of thousands, and that almost with a gasp. It appears as tho the Church now is in the Laodicean stage as described in Rev. 3:17; "I am rich, and increased with goods, and have need of nothing."

Money is a very handy article and serves a useful purpose. We could not well get along without it. The very frequent Biblical references to money indicates a very close and vital relationship between it and the Kingdom. The oft repeated warnings against the danger of riches is evidence that its possession is fraught with subtle dangers and grave responsibilities. The Bible clearly teaches that our attitude, as individuals, towards wealth is a most vital factor in determining our spirituality as well as the spirituality of the Church. Wherever there is a love for the material things of this life there is leanness of soul spiritually.

The first principle to be recognized is that of Divine ownership of all things material. God owns the earth "and the fullness thereof" by right of creation. The great temptation for the one who possesses material things is to regard himself as the owner. "It is mine," he says, "I can do with it as I please." Is it? If we regard ourselves as the owner we deny the ownership of God and seek to appropriate to ourselves that which belongs to another. Malachi calls this robbery. No, man has nothing which he can call his own. These material things are simply entrusted into his care. His position, therefore, is that of a steward. A steward is one in charge of the property of another. Christ teaches that it is expected of a steward that he be faithful in his stewardship. A steward has to give an accounting of his stewardship; show how he administered the estate of another. So will we have to give an account to the Lord showing how we used His property He entrusted into our hands. Every dollar has to be accounted for whether it was spent selfishly or given directly for His work.

There is possibly nothing, except the flesh, with which the Christian deals that brings with it so many temptations as does money. It is one of the most dangerous things a man can possess unless he is fully consecrated, and then he will not hoard it, but use it to His honor. So frequently a spiritual decline is noticeable in individuals when riches increase. Very rarely do we find affluence and spirituality in the same individual. "The love of money is the root of all evil." The Bible in very positive language warns against covetousness which it places in the same catagory as idolatry. Yet we behold Christendom in a mad scramble for wealth, loving the temporal and perishable more than the spiritual and eternal. Prosperity always seriously endangers the spiritual progress of the Church.

The estimated annual income of the churchmembers in America is $10,000,000,000. In the last two or three years this income no doubt has been greatly increased. If these churchmembers would but give the minimum required under the Law, the tithe, the work of the Lord would receive no less than $1,000,000,000 a year instead of a few paltry millions. On the other hand if all these churchmembers would obey the New Testament teachings on giving the sum given to the Lord would be an additional billion or two. What a great work could be done, since the consecration of this money would mean the release of spiritual power such as has not been experienced since the time of the early Apostolic Church!

At a Conference we attended recently it was estimated that at one session there were no less than 250 automobiles. It was thought that $700 was a conservative estimate of the average value of the cars. This would make a total of $175,000 invested in automobiles parked at that Conference. These represented only a small fraction of the automobiles owned by members of our Church. These figures are an index to the wealth of the Church and give us a clue as to what the Church could do for the spread of the Gospel if her interest in missions were as keen as in automobiles.

Whether the wealth of the Church will prove a blessing or a curse to her depends upon the attitude she takes towards it and its relation to the Kingdom. It depends in no small measure upon the attitude you as an individual will take. If we recognize our possessions as belonging to the Lord and use all of them to His honor and glory, it will prove a rich blessing; if we use them for the gratification of our own carnal desires and give sparingly to Him they will prove a curse. When one feels the spirit of avarice and covetousness coming into his life the best remedy is to give with a lavish hand to the Lord and in no manner yield to the temptation to hoard up wealth.

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CHRISTIAN LIFE

METHODS FOR FINANCING THE LORD'S WORK

G. L. Bender

Jesus in the Lord's Prayer prayed, "Thy Kingdom come." In Matthew 24:14 we read, "And this gospel of the kingdom shall be preached in all the world for a witness to all nations." The answering of the prayer and the fulfillment of the prophecy depends upon the people of God thru the agency of His Church. To succeed, the Church needs to marshal all her energies and powers, including her finances. The world is large and the work is great, consequently a large amount of money will be needed.

Our government is making a mighty effort to **"win the world for democracy."** Should not the Church make an equal effort to **"Evangelize the World for Christ?"** The government is raising large sums of money to help win the conflict. So also must the Church if she wants to win.

Twenty-five years ago there was considerable opposition to mission work, partly due to the financial phase. Twenty-five years of continued missionary activity has removed the opposition and today the Church stands ready to do her part along all missionary lines. She is only waiting for the proper information and instruction. She needs to know the actual spiritual condition of the world, what the needs are, and have her responsibility, duty and privileges pointed out. So it is necessary for some one to work out some plan or methods by which this information can be given and also how to secure the necessary finances.

Methods used in the past are inadequate to meet the growth and extension of the mission work. Dare we look at and analyze the methods used by our government to get the necessary finances? The children of this world are wiser than the children of light says the **Holy Book.**

The Government has already launched four campaigns during the last nine months and each one exceedingly successful, so much so that the budget each time was over-subscribed. How was it done? A number of representative men well qualified went over the whole matter carefully. They figured out the cost, prepared a budget and plans for procedure. These were handed to their auxiliaries, they in turn to other minor units and so on down until the entire nation was informed and each citizen received the personal touch. Each unit worked in harmony with the other units and all worked as one common unit. The results bear testimony as to the success of the plan and method.

Heretofore the financial problem of the missionary work was left to a few. The time has arrived when we must make some changes. I would suggest that a general representative committee with financial qualifications be appointed. This Committee look the field over, study the situation, the financial condition of the Church, then come to some conclusion as to what should be done, and work out a budget covering the work for a year. The budget then should be turned over to the General Mission Board who will take general supervision. They will then present the plan, methods of procedure and budget to the District Mission Boards. (Where there are no District Boards the General Board would work thru such organizations as are in the Conference Districts where there are no District Boards). The District Boards in turn would present the same to their individual congregations, and the congregations follow the same procedure in presenting the matter to the individual brother and sister. In this way the entire brotherhood would be reached and each one receive the personal touch along with getting the proper information. Then conviction will come and the finances will be sure to come, and instead of a deficiency the budget will be over-subscribed and a surplus be on hand.

It is understood that each Board or organization thoroly study the plan, methods, and budget so they can intelligently present it to their constituency. Also study its own territory taking into consideration the financial condition and assume responsibility for such part of the budget as properly belongs to them. What should be true of the Boards should also be true of the individual. Then if all work together as one common unit we feel that the results will be quite satisfactory. We will then raise $300,000 to $400,000 as readily as we now raise from $150,000 to $200,000.

However, to make the plan work successfully the General Committee, as well as all other committees, need to put their lives upon the altar, spending much time in prayer so that the divine touch may be upon the work and the Lord's guiding hand may lead them.

There are many brethren in the Church who have been greatly blessed with means, whose hearts beat as true and whose lives are as clean and devoted as those not having these assets, who, if they are personally visit and the situation presented to them intelligently, would give largely and liberally.

Each minister thruout the Church should be a member of a self appointed committee to preach not less than four missionary sermons to his congregation each year, bringing all the missionary information to his people possible. Our years of experience has proven to us that where there is a live missionary minister from that congregation we get bountifully for the Lord's treasury.

In every instance let the giving be voluntary and of a free will. Let what each organization assumes be of their free will, also let each individual say for himself what he feels he ought to give. Then the whole affair will be a free-will offering.

Elkhart, Ind.

THE BLESSINGS OF LIBERAL AND CHEERFUL GIVING

David Garber

Eternal life is attained thru repentance and faith in Jesus Christ. This is a free gift. "By grace are ye saved thru faith; not of works lest any man should boast." Rewards come for service rendered in love for the Master. "Whosoever shall give a cup of cold water in the name of a disciple shall in no wise lose his reward." Salvation by grace and grace for service is given by Jesus Christ that the recipient should "launch out into the deep" of a consecrated life, to find many blessings coming to his own heart as well as bestowing them upon many.

"The liberal soul shall be made fat," is the divine declaration. The lad who entrusted to Jesus the few loaves and fishes, fed the thousands and besides doubtless enjoyed inwardly such experiences he could not have enjoyed had he kept his little lunch to himself.

Again liberal giving has a strong tendency to make us "heavenly minded," because the bulk of our treasures are up yonder from whence we look for our Lord to return bringing His rewards with Him. According as every man's work so shall his reward be. "Where your treasure is there will your heart be also."

Again, we can lay claims to being masters of our business and calling in life, and not our business being master over us which certainly will be the case if we make it our sole object of laying up for ourselves treasures upon earth.

It may not cost very much to win a soul for Christ, to pick up little waifs and provide for them in our Orphans' Home, or to make it possible for a native Indian Christian to attain unto sufficient Bible knowledge for evangelistic work among their own people, and yet who would pretend to calculate the results. "A nation is in thy son," said God to Abraham, and who will pretend to be able to say what is couched up in that consecrated gift of thine?

The possibilities in man are unfathomable, therefore, "Cast thy bread upon the waters, and it shall return unto thee after many days," greatly multiplied. In the morning, noon and evening of our lives we should embrace the golden opportunities of doing good, for we know not which shall prosper or whether they shall be alike good. Furthermore, our baskets well filled with gifts to others, and especially for the needy, will give the right tinge to our religion. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

Furthermore, in giving to the poor we lend to the Lord. It will open the windows of heaven thru which blessings will be poured out to such an extent that there will not be room enough to receive it. It will fill your barns with plenty. It will make secure friends that will receive you into everlasting habitations. Giving is a sacrifice well-pleasing to the Lord. Giving will help clothe the naked, feed the hungry, administer comfort to the sick and distressed, provide homes for strangers, oil and wine for the wounded and support the weak. By thus freely giving the giver realize that "it is more blessed to give than to receive." In fact cheerful and liberal giving is the breaking of the "alabaster box" of a consecrated life which fills the house with fragrance well-pleasing to the Lord. Such deeds will be blessed memorials long after you have gone to the beyond.

Lyndhurst, Va.

A CHRISTMAS GIFT TO THE CHRIST

A Brother

A gift signifies something given to another as a token of respect and friendship. Christ is called the gift of God. He is the greatest gift God ever gave to mankind. Every good and perfect gift is from above. Christ is the first and most precious of all, and has become our Friend.

Friendship is the sweetest and most satisfactory tie in life. It has noteworthy effects upon all states and conditions in life. It relieves our cares, inspires our hopes, fills our hearts with joy and abates our fears. A friend who relates his success in any respect, experiences a new pleasure thereby; or by laying bare his misfortune he leaves a part behind in the sea of forgetfulness. Friendship improves happiness by doubling our joys and dividing our griefs. Charity is friendship in common; friendship is charity enclosed. Friendship is a sweet attraction of the heart for the esteemed merit or perfection we admire, and produces a mutual attraction between two or more persons to promote each other's interests, knowledge, virtue and happiness.

The custom of the world is to give gifts to friends only that they may receive as much again. But what does Jesus say? "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed" (Luke 14:12-14).

Christ is our true friend and a gift to all who will receive Him. A gift for Christ must be prompted by love, love to our fellowmen, to our enemies and to all with whom we come in contact.

Love blends young hearts in blissful unity, and, for the time so ignores past ties and affections as to make a willing separation of the son from his father's house, and the daughter from all the sweet endearments of her childhood home, to go out and rear for themselves an altar around which shall cluster all the cares and delights, the anxieties and sympathies of the family relationship. This love is pure, unselfish and discreet, constituting the chief usefulness and happiness of human life. This in one sense is a gift to Christ. Furthermore when we remember the poor and needy and give for their relief we are giving to Christ. Think for a moment of a poor little child with not sufficient to eat and wear, shivering in the storm and cold. Oh! how the little heart would rejoice to receive something in a time of such sore need! Its sufferings relieved and then told the sweet story of Jesus and His love would be a praiseworthy gift to the Christ.

We should give our life to Christ. Our time should be spent in His service. When we speak kind words and do kind deeds to those about us we are then doing what Christ would have us do. If we feed the hungry, clothe the naked, visit the sick and keep ourselves unspotted from the world, it shall be said of us, "In as much as ye did it unto one of the least of these my brethren, ye did it unto me." So if we give to those who are in need we give unto Christ. Will you, dear friends, give Christ that which He so much desires—your heart?

There are still other ways in which we can give to Christ. "Honour thy father and thy mother that the days may be long upon the earth." This is the first commandment with promise. This can in no sense be obeyed only by keeping up our intercourse with our parents while in the land of the living. Do not deem it sufficient to write only when something important is to be told. Do not think that to them **no news** is **good news.** If it be only a few lines write them. If it be only the salutation which says they are dear, or I am well, or the farewell that you are affectionate still, these little messages will be like caskets of jewels and the tear that fondly falls over them will be treasure for you. Let every child having any pretense of manliness or womanliness and piety, and who is fortunate in having a father or mother or both living, consider it a sacred duty to consult at any reasonable personal sacrifice the wishes of such a parent until that parent has gone the way of all the earth. The recollection of thus honoring our parents will thruout life sweeten every sorrow, brighten every gladness, and cause every teardrop to sparkle with joy.

"What matters, friends, tho you and I
may sow and others reap?
We build and others occupy
Each laboring for the other.
What tho we toil from sun till sun,
and men forget to flatter?
The noblest work our hands have done—
if God approves, what matters?"
Give as unto Christ.

Rockton, Pa.

PLOUGH WORK

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think that the Church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the Church. There are other things to be thought of. I am afraid our minister is rather visionary."

The first speaker was a wealthy business man, the second a successful lawyer. Both had very large incomes and lived not only in comfort but in luxury. They were church members and gave "generously;" but neither knew the meaning of the word "sacrifice."

A few months later these two men joined a party that was going around the world. Before they started, their "visionary" pastor asked them to take note of any interesting and unusual things they might see in the missionary countries through which they passed. They promised—carelessly perhaps.

In Korea one day they saw a boy in a field by the roadside pulling a rude plough while an old man held the handles and guided it. The lawyer was amused and took a snapshot of the scene.

"That's a curious picture! They must be very poor," he said to the missionary who was acting as guide and interpreter for the party.

"That is the family of Chi Noui," was the quiet reply. "When the church was being built they were anxious to give but had no money; so they sold their ox and gave the proceeds. This spring they are pulling the plough themselves."

The lawyer and the business man were silent for some moments. Then the busi-

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MISSIONS

NOTES AND COMMENTS

8,500 in 14 Years.—During the past fourteen years 8,500 new missionaries have gone out from North America to the foreign mission fields. Of this number 5,000 were women, of whom 2,122 were wives of missionaries. These figures may seem large to those who have a small idea of the great task confronting the Church. When we compare this with the sacrifices now being made by both men and women for the sake of their country it sinks into insignificance. **"More men have volunteered in one day in America for war service** than all the men and women who have gone to foreign mission fields in the last fourteen years." Are the 20,000,000 Protestant church members in America taking their responsibility to evangelize the world seriously? The world today is setting an example for the Church of loyalty and devotion to and sacrifice for a cause that cannot be compared to the cause entrusted to the Church. If the nations are willing to make sacrifice as they now are doing for a temporal cause, what sacrifice should the Church not make for a cause that is eternal?

"African Adventurers."—This is a book written especially for boys and girls of the Junior age. The book was published several months ago. It is the story of two African Christian boys who spent their school vacation with a nearby tribe bringing them the message of salvation. The home life, social customs, superstitions, mission work, etc., are described in this book. This book is the basis for the study of Africa by the Juniors for the first six months of the year. In the Young People's department the material for use this month will be found together with helpful suggestions for the workers and also books on Africa for the Juniors and workers. None of these books will be found perfect, but the careful and judicious reader will find in them much of value. It is almost impossible now-a-days to get books that are altogether free from objections, hence we have to learn and teach our children how to gather the good and reject that which is harmful. We want to urge our workers to use this opportunity to teach the Juniors something about Africa. In these studies definite missionary impressions can be made that may bring a rich harvest in the future.

A Mohammedan's Logic.—In India a converted Mohammedan was called before the authorities to answer for reading Christian books. Before judgment was pronounced he asked permission to ask a question. "I am traveling," he said. "I look around for some direction and discover two men; one is dead, the other alive, which of the two am I to ask for advice—the dead or the living?"

"Oh, the living, of course," all cried out.

"Well," he added, "why require me to go to Mohamet who is dead, instead of to Christ, who is alive?"

"Go about your business," were the words with which he was dismissed.

To him Christ was a living reality. Judging by the indifference and unconcern in the Church today for the great spiritual needs of humanity one is made to question whether those indifferent ones are serving a living Christ, or whether to them He is dead? Life begets life, hence we conclude that the one who comes into vital contact with Christ will partake of the character of His life, which was one of sacrifice and self-denial for others.

Rum and Missions.—The country at stake is Africa. In April, 1916, the Boston Herald reported: "For transporting rum from Boston to the west coast of Africa, $40,000 will be received by the owners of the four-masted schooner, 'Fred W. Thurlow,' which has just completed loading at the Charles River stores. The 'Thurlow' will carry more than 200,000 gallons for the natives. She is the twelfth ship from the port with rum cargo in a year. The increase in the demand for Boston rum is said to be due to the stoppage of shipment from England. Another ship will leave here with another cargo as soon as a sailing vessel can be procured." An official United States report says: "Exports of spirits from America to Africa, shipped to meet the cutting off of British shipments because of the war, increased from 1,663,000 gallons for the year ending June 30, 1915, to 5,850,000 for the nine months ending March, 1916." The rum trade is more energetic in pushing its business than the Church evidently is in advancing the cause entrusted to her.

The Jew in America.—The United States is one of but a few nations in which the Jew finds a refuge from persecutions. According to the latest church census there are 1,769 synagogues in the United States and 1,084 rabbis. The membership of these synagogues is 143,000. Yet there are over 3,000,000 Jews in this country. In other words approximately only one in twenty-one is a member of a synagogue. Not all those who are members are regular attendants at the services of the synagogue. Canada has 100 synagogues with 10,000 members out of a population of about 250,000, or one in twenty-five.

These figures give evidence that the orthodox Jewish faith has lost its grip upon the large majority of the Jews. Because of their hatred of Christianity, the result of the persecutions they have suffered in some lands in its name, thousands when they come to America shake off the restraint of the orthodox Jewish home and soon are adrift morally and religiously. Many soon find themselves in a state of agnosticism and unbelief.

Christ came first to the Jews. Practically all the work of the early apostles was among the Jews, Paul being the first missionary to the Gentiles. The early Christian Church was made up largely of Jewish Christians. But in the course of years a great change has taken place. Instead of going first to the Jews, until recent years very little evangelistic work was done among them. No Church can afford to neglect the opportunity of doing some definite work in an effort to make Christ known to His chosen people. This work is fruitful as statistics show that more Jews in proportion to their number accept Christ than Gentiles. We as a Church should undertake some definite work among this people who are found in every city and town.

Catholicism in Louisiana.—The Bible Society regrets to make the following statement concerning the state of Louisiana, but declares it unquestionable:

"The door is shut to the Bible in great portions of Louisiana, and Roman Catholicism is responsible. If there is a menace to America, it is this thirteenth century Romanism of the 300,000 French and Italians in Louisiana, whose priests forbid their people to read the Holy Scriptures for themselves. We are not speaking in vague theories. After seven years of earnest effort to put the Bible in the Roman Catholic sections of Louisiana we know from sad experience what we are talking about. Our colporteurs, who go from house to house offering Scriptures, are not only frequently insulted and ordered out of town, but sometimes actually driven from the door by having dogs set on them." Catholicism has always stood for a closed Bible, while Protestantism stands for an open Bible. This is a fundamental difference between the two. Ignorance is a handmaid of Catholicism consequently individual study and thought is not encouraged in order that its subjects may be meekly subservient to the priests.

CITY MISSION BEGINNINGS

Mary S. Denlinger

Editor's Note.—Definite plans have been made to have some material appear in this department each month dealing with some phase of Home Mission work. The material in this number is historical in character. The February issue will take up the discussion of a particular phase of city mission work. The whole series will supply valuable material for the study of conditions and problems related to the evangelization of the Home field.

The Home Mission, 145 W. 18th St., Chicago, Ill., was opened about Christmas, 1893. In October, 1894, it was my privilege to join the Mission Family as a helper.

The City as I Saw It

Having always lived in a quiet country home, where there was peace and plenty, it was a great change to go to Chicago where everything was in a rush and commotion. Many were struggling for a mere existence, work was scarce, food, clothing, and fuel, all were needed for the comfort of the body. But then the many, many whose spiritual needs were far greater, reminded us of Jesus, "When he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." We know He had His eye on the work and that many needy children, and careworn mothers found the Mission to be a "haven of rest," "a shelter from the storm."

Saloons open seven days a week, of which we could see eight from our front windows, children carrying beer, (for their parents often sent them for it), families moving, in fact every kind of work done in the homes on the Lord's day proved that "they knew not God, and obeyed not the gospel of Christ." But what about such a condition? Jesus said, "And I if I be lifted up from the earth will draw all men unto me." And again, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The Things We Hoped to Accomplish

We labored to hold up Jesus, not simply in word, but in deed and in truth that those living in bondage might come out from the world and be a separate people, separated from the world unto Christ, which is a high calling, a great privilege. For Jesus said, Him that cometh to me I will in no wise cast out," so that the most sinful, helpless, and discouraged may find pardon and peace in Him.

The Activities in the Mission

These were all a means to an end, that "The Lord alone shall be exalted." The Gospel services, Sunday school, Children's meetings, Free Reading room, Medical, and Clothing Dispensary, Kindergarten, Cottage Meetings, House to House visiting, Distributing literature, all these kept the Mission family busy, for some of the workers were attending Bible School, and some Medical college. While there were always the sick and poor to visit, you could have gone any day with the different ones up to an attic, or down into a basement cellar home, where you would have found a sick father, mother, or child, who looked so longingly for help. We considered it a great privilege to be able to help with food, clothing or medicine if necessary and point them to the great Physician, who said, "They that be whole, need not a physician, but they that are sick."

Difficulties We Encountered

We could say with Paul, "A great door and effectual is opened unto me, and there are many adversaries."

However in the Mission itself there is nothing that hinders the work like self, or an inconsistent life. Also discord among workers hinders, for we can only lift others to our own level, therefore the need of living an overcoming life;

In the field it was necessary to continually follow up the families, lest the interest lag. Then, too, when one family was interested **as we thought,** they would move away, which made it look as tho very little was being accomplished, so that it was often said, "Who hath despised the day of small things?" Yet what a privilege to sow the word! For the promise is that "My word shall not return unto me void."

In the churches outside the city many did not know much about, neither understand mission work. It was something new to our people. Yet we realize that the work was made **possible only** by those who so nobly stood by, both with prayers, and offerings of money, food, and clothing. And while the work was largely limited by the donations from outside the city, we always praise God for the reserve force, who, when they learned of the need, would help in a practical way. And while apparently there were many hindrances I am reminded of what Bro. A. Metzler of the Children's Home once said, "There is no such thing as hindrances, they are all helps." Quoting Rom. 8:28, "All things work together for good, to them that love God."

We are only being tested to see how we would stand the test, or to determine to what degree we reflect the image of Jesus, that the work be not hindered.

Philadelphia, Pa.

STRIKING EXPERIENCES AT THE CHICAGO HOME MISSION

Organizing the First Permanent Mission Sunday School

N. E. Byers

About twenty-one years ago, while a student at Evanston, Ill., I had the pleasure of assisting in the reorganization of the Home Mission Sunday School on 18th street in Chicago. As the work started earlier by the brethren, Steiner and Ebersole, had again been closed by the Board, this was the first permanent Mission Sunday school in the Mennonite Church.

I have forgotten many of the details but I do remember that on the opening day we had perhaps 300 noisy children storm into the building and with our small force of workers we had considerable difficulty in establishing order and organizing the classes. Pre. Noah Metzler of Elkhart Co., Ind., was stationed there as minister for the opening weeks and was at first somewhat discouraged with the prospects of doing much with these children, but later he was much pleased with the progress that was made. As a result of this working together for a few weeks he was a warm friend of mine as long as he lived.

The sisters that were in charge in these early days were Melinda Ebersole, Mary Denlinger and Lina Zook (Ressler) and each of these soon won for themselves a group of loyal and devoted pupils. I told them that I would do the necessary disciplining and keep order if they would win the pupils in their classes. This worked very well altho at times it brought the ill-will of some of the rougher boys against me. Gangs of boys loaded with stones awaiting my departure were not unusual altho they would soon cool off and nothing serious ever happened.

Not long after the opening two young men from Lancaster County, Pa., arrived at the mission for a visit. Workers being scarce I gave each of them a class to teach on their first Sunday at the mission. The one was quite discouraged with the order of things and suggested we had better hold a prayer meeting than to try to do anything with such children. This brother did not stay long, but the other, a mere boy, seemed to find himself quite at home from the beginning and has remained to this day. He grew up with the work and later became the well known and efficient Superintendent, A. H. Leaman.

These beginnings were sometimes trying and discouraging and yet interesting to any one eager to see young lives in this undesirable environment, find their Savior and grow up to be true Christian men and women. As I have visited the Mission in later years it has been a great pleasure to see the improvement in the work and the good effect in the community. And as in a sense this mission has been the mother of all our city missions we can feel that these beginnings have been greatly blessed by our Lord.

Bluffton, O.

A Few Experiences

Melinda Ebersole

Few people can imagine the existing condition of things at a city Mission before they become somewhat acquainted

with the work. It is by request that we send forth these few experiences, which took place in the early years of the Home Mission, Chicago. Missionary experiences are many and varied.

Come as they will we find these experiences to be a good teacher. "You'll go to Jesus before you know it if you go in there," said a boy to his comrades one evening as they made a move to enter one of the meetings. But in they went, and the order was anything but good, but the boys were there for the entire service. The minister had a difficult time of it to deliver his message. The workers, too, had a task on hand that was far short of having a pleasant time. These were times when we knew what it meant to go to church and not even get a chance to sit down. Ere these boys would leave the Mission that very same evening they thought they were going to win their point, and break up the meeting by showing their authority and boldness in words and deeds and with fists and knives oppose the workers, but they were badly defeated. What could they do but leave the Mission disappointed in their undertaking. But God did great things for some of those young men. Time after time they heard the Gospel and the need of a personal Savior. The Word found entrance, they were saved and kept by the power of God.

Experiences have such a common place in the life of a missionary that he scarcely takes note of them. At one time in an open air meeting we met with a number of Jewish friends, but they did not prove themselves very friendly towards us judging by their actions. After hearing the message of Christ and His power to save, they were sure displeased. They began to cast stones and for a short time they gave us a good stoning, and we felt them, too, but you know feelings are a part of a missionary's experience.

While some of the experiences border more on the coarser side of life we met with those that were most sad. Among some of the homes we often visited there was one we want to tell you about. There was the father, a tender loving mother, six children who dearly loved their mother. This home was poverty stricken. Sickness overtook the family and all that the mother had saved of the father's earnings went to pay the doctor bill. All but the mother, whom the death angel claimed, were restored to health. It was a sad scene. There were no relatives nor friends to comfort the bereaved family who so keenly felt the loss of the one whom they loved and depended upon for their care. The day was set apart for the burial. I went to the home. There was no minister to preach a sermon. We sang a hymn and offered prayer. The mother was clad in a calico dress and laid in a rough box painted red. There was not even a casket nor one with a black veil and gloves, and black-edged handkerchief.

The two ambulance men came and carried out the remains. The father and broken-hearted children followed to the pauper's ground where the mother was laid away to await the resurrection morn.

Sterling, Ill.

Distributing Clothing

E. J. Berkey

Among the most interesting experiences I had at the Home Mission was that of distributing clothing to the needy. This was a difficult problem—to find which were really the worthy poor among the numerous calls which were made. These could not nearly all be supplied. When applications came they were put off till some one could go to investigate. Of course they always appeared poor. Many removed nearly all furniture, carpets, clothing, provisions, etc., to neighbors so as to have a destitute appearance. After being supplied the furniture, etc., was again brought home and the neighbor did the same and also made application with a view of getting provisions and clothing free. Thus it took tact, careful study and investigation to know what was best to be done. We had to harden our hearts against their piteous tales of woe, and on careful questioning often found contradictions and falsehoods.

Sometimes we had calls from other workers in the city who had special cases they could not supply. Sometimes these calls were from professional beggars for their own gain for which we had to be on the watch. One instance where a man claimed to be a worker in a certain mission and seemed very religious. His talk was very religious, his prayers earnest and fine and touching and he could almost deceive any one. He came about three times per week asking for Sunday school papers, tracts, etc., to distribute on the streets. The clothing he desired to select himself to fit and supply his urgent need. We suspicioned and "drew in" on him. His plea was very earnest, touching and urgent. "Let us pray over it," he said, and on his knees he would offer a wonderful prayer. He finally succeeded with a small supply and some literature. As he left we followed and watched him. He went thru streets and lanes handing papers to children and tracts to grown people and did his work well. We followed about two and one-half miles into the main business part of the city getting a little closer to him as he could not now recognize me amidst the throng.

On Lake street he darted into a second hand clothing store. We ran to catch up with him, but could find nothing of the man after entering the building. There was a lot of second hand clothing by the counterfulls and the room was very smoky with a smell of brimstone (sulphur). We were afraid of some trap and were about as near to the dark regions as we cared to risk, so turned our way homeward, resolved to give that man no more clothing.

About two days later he came again. Had a very urgent call for help. He got on his knees and prayed that God may just show me that it was the thing to do to give him the clothing to help out in this great needy call. We set our heart like a flint after the experience we had the few days before and of course his prayers had no effect on us. We finally dismissed him with a few papers.

It was his last visit to the Home Mission and we were glad to be rid of our would be "co-worker" in distributing to the needy.

Oronogo, Mo.

The Extraordinary in Mission Beginnings

S. F. Coffman

The beginnings of mission work among our people were all out of the ordinary. Many of the young men and women from different communities and from many homes had drifted into the great metropolises and had engaged in commercial and professional pursuits and it was an ordinary event to meet those of somewhat spiritual affinity in such centres. It was an uncommon event when those began to concentrate their thoughts and interests and labors into the city whose motives were solely to do Christian work.

It was a new and refreshing experience for the Church in general to realize in the closing month of the year 1894 and the beginning of the year 1895 that there was active Christian work done in the name of and under the support of our Church. It was the time of an awakening to the needs of the fields near at home. It opened the doors of great possibilities to many an ardent and consecrated servant of God. The pulse of the Church throbbed with a new interest and, sustained by a resolute purpose, has vitalized every effort that has since been made in carrying the message of Christ to the needy ones of the cities.

The life in the city was a novel experience and the experiences in mission work were common events recurring day after day, and still occurring in every centre of City Mission work. While those same experiences would be striking ones to those not familiar with them they are not the most notable in the work of missions. Christian workers have endured all kinds of hardships in their respective fields, and each has had his own particular trials, but the one thing for which the missionary watches and prays for is the awakening of souls and their turning to the Lord. After the usual trials and hardships and discouragements, came a day of brighter experience.

Among those who attended the Mission meetings on 18th St., in the city of Chicago, were a number of young men under twenty years of age. It is this element that usually makes the most of the trouble and disturbance in Missions, because young men of this age are usually seeking peculiar excitements and pleasures, and seeking new experiences, of the kind that affords them amusement or entertainment. In the midst of their pleasures there was an occasional seed of truth received into

the heart and four of those young men became interested in the services and continued to attend the meetings. Their friendship and confidence was won by the workers and it was a happy occasion in the Mission circle when these young men decided to live for Christ.

The usual services were held, and after the services those who were interested and desired to know more concerning the way of salvation were invited to remain for an after service. These young men were invited to remain and there, in those quiet services, where instruction was given to each inquiring soul and where special prayers were being offered to God for the salvation of the seeking souls, they saw the light and accepted their Savior and the prayer services were changed to praise and thanksgiving.

These are the extraordinary experiences that the missionary seeks and for which he prays and the ones which give him inspiration and confidence in God. Such as these lead him on to greater and harder tasks and more consecration and greater sacrifices; they lead him to lay down his life at the feet of his Master, offering it as a living sacrifice in home and foreign fields. It is but the thanksgiving for his own soul saved by the death of Christ, while laboring in the hope and joy of bringing other souls to Him.

Vineland, Ont.

INDIA NEWS CALENDAR FOR THE MONTH OF AUGUST

Crissie Y Shank

9th.—Returned from Calcutta, having been in the Eden Hospital five weeks for operation for appendicitis.

10th.—Shop Chaukidar (watchman) dismissed because of leprosy, and sent to Leper Asylum.

16th.—Several carpenters wish to buy better tools, under the influence of the new class in carpentry.

17th & 18th.—Charles rode horseback to Gatasilli, thirty miles in the jungle to buy timber. Found the Christian family there, happy, and stayed with them over night.

17th.—Large Cobra killed directly in front of the bungalow where Baby Ruth had been playing shortly before.

20th.—The best Hindu carpenter is very ill and is willing to follow medical advice.

22nd.—Hindu pleads to be sold gasoline. He is ill and wants it as medicine, and refuses to go to the Hospital for medicine.

23rd.—Ten men and two oxen spend most of the day trying to get some logs to the shop. Soon after Charles walks the mile to them, they get started.

25th.—Industrial Committee meets.

Home mail comes.

Mrs. M. C. Lehman

1st.—Bro. M. C. Lapps and Bro. Geo. Lapp and children leave Dhamtari for Calcutta.

21st.—Bros. Lapp and families sail from Colombo.

24th.—Foreign mail. The first for three weeks.

25th.—Assistant Inspectress of School visited the girls' school at Balodgahan.

25th.—Krite (a very poisonous snake) killed at medical bungalow.

1-31st.—Many of the girls in the orphanage have fever. Sonai Bai one of the nurses has it too. Many of the boys in the orphanage too have fever and many of the Christian people are down sick. Fever is very persistent this year. Frequently accompanied with severe headaches and aching of the limbs.

The High School boys are manifesting an unusual interest in the Bible teachings. The entire school of 140 boys are divided into five Bible Classes. Bro. Ishabaksh, one of the married orphan boys, teaches Class I, and Bro. Peter one of the Sundarganj deacons, teaches the boys of Class II. They study the "Life of Jesus Christ" and he teaches them in Hindi because they are just beginning to read English. These boys have committed to memory many Bible stories and are very much impressed by them. They told Bro. Peter that when they hear the story of Jesus their eyes fill with tears.

Bro. Jehoash teaches the boys of Class III "Gyan ka by" or "God the seed of wisdom." His boys ask very difficult questions and are deeply interested in the Bible Study.

Bro. John Haidar, the school office man, teaches the boys of Class IV. Their text is the Gospel of Matthew. These boys, too, ask many questions and will not remain silent until they get satisfaction. They are committing to memory chapters 5, 6, and 7. They also have learned many of the parables and miracles.

Bro. Lehman teaches the boys of Classes V, VI, and VII. This class uses the Gospel of St. John. The boys are very attentive and ask many questions. They listen well for they do not desire to lose a word or a thought. They do not fall asleep while teaching is going on. They are too much interested.

Will you not pray for every boy in the school that their hunger and thirst for the Word may continue to grow and that they may be brought to a saving knowledge of their Savior Jesus Christ. Not only that, but may they also have the courage to stand for what they believe in the midst of much persecutions from their relatives and friends.

Lena Friesen

3rd.—The Bible women and I went to the village of Jamgaon. After visiting several homes, we were invited to come to a home where the people not very long ago were very much opposed to Christianity and would not have us come, but this time it seemed the Lord had opened their hearts. We had a very nice meeting with them. Another proof of the power of God's word.

Aug. 16th.—We went to the village of Sorar. Here we visited a new home in which we had never been before. The woman of the house could read a little and was very nice and kind to us. She said she had wished for a long time that we would come to her house and now we were there. She told us to come again. O how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. But oh how sad that they are so few of them in this dark heathen country. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Aug. 26th.—It was my husband's turn to preach in Balodgahan and so I decided to go along. We had a blessed time with our fellow missionaries and the Christian community there.

Aug. 29th.—I accompanied Sister Florence Cooprider to a sick woman in Mujgahan. Upon our arrival the people informed us that all the trouble of this sick woman was due to some other woman who had bewitched her. This is an every day story among the heathen people.

NOTES

Consequences of a Temple Fire

In Fenchow, Shansi Province, China, where the American Board has a station, there was a big fire in a temple some time ago. It began while 1,500 people were crowded into the courtyard and the men stampeded, leaving the women and children behind, so that over sixty were trampled upon and killed or injured. The police all ran away, but after a hard fight, the missionaries kept the fire from spreading to the native houses and managed to extinguish the flames in the end of the temple where the gods, "The Judges of Hell," lived. They "saved" these gods, but not without damage to their false faces and bead decorations and finally, as the people drew near, the missionaries could not resist the temptation of pointing to the sorry plight of these deities, sitting among the ruins of their temple.

The next day the magistrate sent the thanks of the city to the missionaries and the Chinese church members who had helped, together with a contribution for the sufferers from the fire, who were being cared for in the mission hospital. Then the temple managers invited the Americans to a feast, and the Chief of Police arranged for the missionaries to conduct preaching services in the temple court, in order that the people might learn the "Jesus doctrine." These services went on with great success and were extended into the suburbs. Two thousand pieces of Christian literature were placed in the shops of the city.—Sel.

BIBLE STUDY

THE OLD AND THE NEW

The Old and the New are such as they are related to time. They may be such also as related to each other. Some things may be old while yet new, as compared with another of more recent existence, or being superceded by another Again, the time quality may not be applied to a thing or condition—it may not be termed old or new until conditions become such that its qualities or utility are brought into contrast or challenged by another of a similar nature.

Men are recognized as young or old by terms of years in common usage, not by other qualities, nor compared with other ages or objects. Other natural objects of our association are also thus characterized. A day is old or young in shorter measures of time. The world is called old as related to years. But there are some of these old things that are not old relatively, and our world is one of them. It is neither young nor old, since it is the only one, and is called "this world." When the new one shall have been brought forth, this one shall be the old one. This year is not old, but the last one—of recent date—is the old one. There are things which are co-related and dependent one upon the other where the difference in time and contrast are not so much marked as is the nature of the things contrasted. One experience of life may lead to, by way of preparation or development, into a new one. A seed may contain and develop a new life and seed. In such cases it may be difficult to decide at what particular stage the old ceases and the new begins. As with natural, so also with spiritual things old and new.

The old year passes away by the numbering of the periods of time which limit its duration, which with the astronomer is set for the fraction of a second of time at a calculated moment, but the world at large signalizes the entering of the new year at a traditional time, at the stroke of twelve o'clock midnight, but God goes on with the process of the world's maintenance merging one year into the other in the one long day of the world, bringing new scenes and experiences to the observation of man.

The Old Testament and the New are co-related, the one being the outgrowth or the sequence of the other. There was no Old Testament until the Lord had made it old by establishing the "New Testament in his blood." The old was established in the blood of the sacrifices. The exact time of the transition from the old into the New was definitely marked by the offering of His blood on the cross. When the new blood was shed, the New Testament came into force, and there was an Old Testament to which men must refer. But the new element of salvation was completely wrapped up in the old order of Jewish promises and ceremonies that to the Hebrews of faith the new order could scarcely be discerned. To them it was a fulfillment of the law and promises, the completing of the one great plan which God had made and had at that time carried on toward the final purposes which were involved in bringing to pass the salvation of His people. In this respect, we must look upon the present conditions and means of salvation as a part of one great plan of God, and not as a distinct and new work of Grace.

We date our present era from the birth of Christ. Our calculations of time centre in the coming into the world of the Son of God. We know that there is an error in the calculations which has caused an overlapping of the two eras, past and present. Thus our Christ belongs to both, whether thus purposely ordained by the over-ruling providence of the Father or not. He has been merged into the two great ages of time. Yet there is a distinct era marked out by the world, by the event of His birth. According to the plan of God He belongs to all ages, but with respect to His relations to the world and to the life in the flesh there is an exact period to which we may refer. The prophets pointed out a particular event and a definite time when they said that a Virgin shall be with child, when they foretold that a son of David would come, and unto them a child would be born. Christ's personal relations with the world began at the exact time of His birth into the world. This fact was made the basis of the calculation for the Christian era of the world, but other things must be considered with regard to the beginning of the era of the Church and of actual Christian faith and experience.

It is a fact that the Law did not become "old" at the birth of Christ. It did not pass away at the time of His baptism nor was it fully set aside at the cross, since the Law demanded the evidences of righteousness after the offerings of atonement, even as Christ rose from the dead for our justification. In these events of Christ's life we find again a blending of the two eras, the Old and the New. In this respect there was an overlapping of the two ages by a period of over thirty years. We have already pointed out that in the cross we have a new method of atonement, but there is no fixed era in connection with it. It indicates the end of the law in the execution of its penalties upon the transgressor. But the cross does not give life even as the Law could not give life. Yet the cross makes life possible by reason of the nature of Him whom the cross represents. His death affected atonement for sin. This His birth and His life could not do. The cross becomes a point of experience rather than the beginning of those characteristics which mark the Church and distinguish her as a New order and organization in the providence of God.

The resurrection of Christ from the dead was so new and remarkable that it might be called the beginning of a new order of things in the world. It is very closely related to the nature of the life of the Christian, who must arise from the dead, put on the new man, be quickened by the Spirit, be born again, be renewed. This point in the manifestation of the power and life of Christ might well be considered of so vital interest to the life of the Church that it should be considered its beginning. Yet it fails in some respects to establish the experiences of the believers sufficiently to give them the qualities which have established and maintained the organization in its present existence. The scattered followers of Christ were still wandering aimlessly about. The shepherd was gathering, feeding, and nourishing the remnants of the flock until the day of His ascension, and even then they were uncertain as to their purposes and waited for the promise of the Father for ten days. There was no testimony, no teaching, no gathering in of unsaved ones. The resurrection was also but a point of experience and not a historical or experimental beginning of the Church era. The ascension was but a preparation for other events necessary in the great work which, when completed, was to revolutionize the world and which work would have a definite point of beginning.

On the day of Pentecost, fifty days after the crucifixion, the Holy Spirit came upon the disciples in the upper room in Jerusalem. By it the believers were assured of the ascension of Christ to the right hand of the Father, confirmed in the power of His resurrection, believed in the atonement of His cross, established concerning the righteousness of His life and the miraculous power of His works and understood the Divine source of His life as the Son of God and Son of Man. In these confirmations the Church has her faith and her testimony. In the presence of the Holy Spirit the Church has her life and

power. By the coming of the Spirit the Church has her unction for salvation and service. From that day onward the Church has been an active force in the world and the power of God unto salvation has emanated from that body.

While it is true that there was a distinct time when the Church had its beginning as an organization or body sanctioned by the Lord it is not true in the sense of there having been an actual separation of that body of Jews from their brethren. In the process of time, the differences between them became greater and the oppositions and persecutions gradually drove them apart until the Church was forced away from the Jews under the name of Christians. The distinction between the old and the new was not apparent in the beginning and was only recognized as years past by.

With the Christian life there is also a process of development when one recognizes the individual forces which operate to bring about that change in life which is called "New." The Christian life is based upon all the work and Word of Christ. There is no part of it that may be set forth as alone effecting salvation or regeneration. While the agencies of the new life are Word and Spirit, the new life is a regeneration of the man, a spiritual renewing at which time old things pass away and all things become new. As a result of this the old man is put off with his deeds and the new man is put on which is renewed in knowledge. The exact time of this renewal is that of the individual's conscious acceptance of Christ and all that He is to the believer. The manifestation of the life and the unfolding of its characteristics may be seen at different stages of his experience but none of those stages may be called the beginning of his Christian life. The New life is the spiritual entrance of Christ into the soul. He changes the character, He determines the obedience, judges the conduct, purifies the life, chooses the service and performs every service so wonderfully because beyond the power of man. The believer possesses the new life, and let him manifest its newness thru the power of Him who dwells within.

MASTERING THE BOOK OF MARK, OR A BIBLE STUDY OPPORTUNITY POINTED OUT

J. D. Mininger

In order to get a right conception of a four-sided building, it is important one views it from its four different angles. In Matthew, Mark, Luke and John are given us four different views of God's Son and man's only Redeemer.

The Sunday school world is called upon to view Christ from the viewpoint of Mark's gospel for six months, beginning with the first Sunday in 1918. Let us pause to think either one-half year, six months, twenty-six weeks or one hundred eighty-two and a half days in one short book, of only sixteen chapters.

We say to ourselves, 'That's easy, we ought to know that book well, by that time."

But, will we?

Looking back, we are reminded that about one-half of the Sunday school lessons of 1917 were found in the Gospel of John, and can we as workers say that we have mastered the book? Have we a knowledge of the principal contents of each chapter? Can we think thru the book chapter by chapter?

Looking backward a little farther we remember that we also spent a large part of a year in studying and some of us teaching the Book of Acts in our Sunday school. Have we the knowledge of Acts, that greatest of all missionary books, that might be rightly expected of us as workers after having spent that length of time on it in Sunday school?

Looking forward we see before us a Bible study opportunity, not wasted, not slipped thru our fingers unnoticed and tinctured with regret, but an opportunity of studying the book of Mark as a whole which, if improved, will result in eternal blessing to ourselves and others. May God help us to see the opportunity and develop it to its utmost capacity. Some one in speaking of "The office work of the Holy Spirit," said at one of our conferences some time ago, that the "Holy Spirit will not study for a person," He asks us to do that ourselves (II Tim. 2:15).

How Master the Book

If "mastering" a book of sixteen chapters in six months time, seems too big a job, please read Dr. James M. Gray's book, "How to Master the English Bible" (to be had from our Publishing House for about 40c) and perhaps you will change your mind.

The "one thing needful" to make the most of one's Bible study is to be supremely in love with its Author. (Matt. 23:27,28). "I love the ground that that man walks on," said a man to me lately who was helped by the ministry of Bro. J. D. Charles as a missionary here in Kansas City years ago. We too, will love the words and everything that pertains to "the fairest among ten-thousand to our souls," when we learn to know Him as He is revealed in the Bible. Job had learned to love the sacred page to the extent that I can imagine him saying, once in a while when they called for dinner, "just you folks all eat (he had a good sized family, remember) I have just made a new discovery in the Old Book, of one thing I am certain beyond all shadow of a doubt, I know that my redeemer liveth, and **I esteem the words of His mouth 'more than my necessary food,'** you just go on and eat your dinner today and have me excused." Job. 23:12.

Jeremiah had a similar relish for the Word. He says, "Thy words were found, and I did eat them; and **Thy Word** was unto **me the joy and rejoicing of mine heart"** (Jer. 15:16). Yes, it "takes time and hard work," to master a Book, but O the "fruits thereof."

When Geo. Muller was in his 93rd year he was invited to attend a Bible Society Meeting. Being physically disabled to go he sent a message, part of it follows: "I have been for sixty-eight years and three months, a lover of God's Word, and that uninterruptedly. During this time I have read considerably more than one hundred times thru the whole Bible, with great delight. I have for many years read thru the whole Old and New Testaments, with prayer and meditation, four times, every year."

Most children love their mothers who bore them in infancy. If we are "born of God" we will not find it a task to love the Book and we find time to study it even in these busy days. To see the results of loving the Book and the One revealed, see Jno. 14:23.

But how master the book? First recognize the presence of the Author. Our bodies His temple. (I Cor. 19,20). It will be helpful to first take

A Telescopic View

If you came to Kansas City a stranger, and desired to remain but an hour and yet wanted to learn all of Kansas City in that hour that you possibly could, it would be a good plan to have some reliable guide go with you to the top of the highest building, and first "get straight with the world." Get the directions right. By means of a telescope, the guide could show a large part of the city from one viewpoint. You could be shown some of the larger industrial and business establishments. You could be shown which directions the streets run, you could be told of the relation in size, etc., that Kansas City has to other large cities; you could be given a history of the city and its chief characteristics. Later you could come to live here say six months and you would have a general idea of the city and could then get around yourself and go into the individual establishments with much more satisfaction than if you had not been thus introduced, and you could easily get acquainted with the city and feet at home.

It will be a good plan to **first take such a telescopic view of the Book of Mark. Read thru the entire Book at one sitting.** Don't try to remember everything that you read, but after you have read it thru (it can be done in an hour) **see what you "can't forget."** Read it thru often.

A telescopic view should be followed by

A Microscopic View

of the book. It is not enough that we SEE things afar off, especially if it is something to eat and we are hungry. When we see a good meal tastefully arranged, we like to get close up to it. Having now

had the "long range" view of Christ in Mark, **let us get close up to Him in each chapter.** Let us **feed** on Him. (Jno. 6:53.) Let us not get excited or in a hurry, we have six months in which to do it. Chewing is an important part of eating. "Meditate," "muse," "ponder," "think," are words to be emphasized in the study of the Book of God. That is the unfailing way to success. (Josh. 1:8; Psa. 1:3).

Here is the plan which, "if we live and the Lord tarries," shall be used in our home. After having fixed in our minds, a picture of the book as a whole, we shall take a daily visit inside of each chapter for seven days in succession. During these seven days we aim to get acquainted with the contents of each chapter by asking fourteen questions in each chapter as follows:

1. What is the General Subject of the Chapter? Give chapter a name.
2. Best Verse?
3. Leading Lesson?
4. Principal Persons?
5. Teachings concerning Christ?
6. Any Old Testament quotations?
7. Parallel Passages.
8. Examples to follow?
9. Errors to avoid?
10. Commands to obey?
11. Promises to claim?
12. Prayer to Offer?
13. No. of times text-word found?
14. Places of interest mentioned.

A good plan to follow is to make certain members of the family responsible for the answers to certain questions in each chapter: For instance, a six year old child could be responsible for the answer to question 13, that way all will have part in family devotion, for it is at that time that we expect to use it.

We tried a plan somewhat similar to this on the Gospel of John and the benefits received from its study makes me enthusiastic to get after Mark in this way.

By all means have a note-book in which are noted these questions and thus conserve the result of your study and labor. Only as we are blest of God can we be a blessing to others," is a statement made by one of our ministers sometime ago. Only as we have studied the Word can we teach it to others. Not the least benefit of such a study of Mark, will be the new interest the Sunday school lessons and the new interest the Sunday school work will have. As Spurgeon says:

"Thy soul must oveflow, if thou another soul would reach,
It takes the overflow of heart to give the lips full speech."

To summarize: Three things will help in "mastering" the book of Mark:

First, a heart (like Mary's, Luke 7:44) full of love to the Author.

Second, a telescopic view of the book received by frequently reading the entire book at a sitting.

Third, a microscopic view received by studying the book at close range, spending a week on each chapter, answering and noting down in permanent form the answers to the questions above noted.

P. S. **Helpful Books to Aid in the Study of Mark:**

Christian Workers' Commentary.—Gray.

Keys to the Word.—Pierson.

Mooehead's Outline Studies of the Gospels.—Mooehead.

Torrey's Gist of the S. S. Lessons for 1918.

Cambridge Bible for Schools and Colleges.

Jukes' Characteristic Differences of the Four Gospels.—Jukes.

Four Portraits of the Lord Jesus.—Soltau.

Why Four Gospels?—Gregory.

HOW TO GIVE

There is never a question in the mind of any Christian as to the privilege of supporting the cause of Christ. The heart that it filled with the love of Him who gave His life for the world is not selfish, nor uncharitable to any cause that is worthy of the love and sympathy of the righteous. The only question that arises is one of proportion. How much is it one's duty to give to any cause? What is the just limit of one's gifts? What is the Christian rule of giving?

It is scarcely more correct to search the Old Testament for regulations for the conduct of believers than to search therein for the way of salvation. God has not given the law to save men but to point them to salvation. Laws of charity and support of worship were needful in order to check the tendencies of unrighteousness that were to be controlled in the lives of the children of Israel. Human nature must be controlled when any righteousness is to be manifested. That was the purpose of the law. It is contrary to the spirit of the Christian life. Yet, in the Old Testament one may readily see the direction of the spirit of Grace, and in many instances the conduct of the children of God was such that it was a manifestation of the power of the Spirit in their lives.

Abraham was not under the law. He was a man of faith. He gave up everything that was dear to the flesh in order to go to the place that God would show him. He was a typical missionary. He gave all that he had and received only what God gave unto him under new conditions in which he had obeyed God. When God required a sacrifice in order to confirm the covenant he gave what was needed. When he gave a gift it was a generous one. By what law did he give a tithe to Melchizedek? It was a free-will offering, and a generous one when we know that he retained nothing himself.

At the time of the division of the land between himself and Lot, Abraham gave to Lot the choice of the land; what was left was satisfactory to himself. How did Abraham know how much or how little he should give in any case? It was the spirit of the Lord that was present with him, that spirit that recognized that should he give all, God was sufficient for him. This was the spirit in which he offered his own son as a sacrifice to God. What he had learned of God in Ur he believed concerning God in the land of Canaan. He laid no claim to anything in this life for he sought a city which hath foundations, whose builder and maker is God.

The spirit of the Christian life, or of faith, is also clearly seen in the conduct of the children of Israel at Mount Sinai. When Moses called for a gift from the people with which to construct the tabernacle no stated amounts were designated. Each person was given the privilege of giving what was in their possession or in their power to give. Every article was a freewill offering. Every service of the people was a gift to God. The limit was known only when there was sufficient to complete the work. Moses made no budget of costs and expenses; He allotted no portions to the tribes and assessed no family nor taxed an individual. In a very short time word was sent forth that the people should restrain in their gifts for there was enough material on hand to erect one of the most costly and beautiful structures and the most significant institution that the world has ever known. What a grand thought that such a structure represented the most beautiful sentiment of the heart of man—love to God and fellowship of faith. Is there anything in the spirit of that service of the Israelites that differs from the spirit of the Christian man and woman who today are engaged in the construction of the great temple of the living God and His beloved Son our Savior?

It is not possible to find any rule for the Christian in the letter of the law of Moses. What the Christian may find there for his direction is only in the spirit manifested in the law. The tithes were demanded in order that the worship of the Lord might be supported. The priests were required to give their services to the tabernacle or temple. There they were the servants of God for the people and the servants of the people for God. They were expected to be **always** ready to offer sacrifices and perform the office of meditation. Their whole attention was to be given to that service only. The tithes were given for their support, and thus the gift was more a ministration which resulted in a convenience to the worshiper than it was a gift of charity for the support of the priests. The man who pays his tithes to build a place of convenience for worship and pays his tithes to support the minister who shall preach and pray and instruct him in the Word of God is doing no more an act of charity than when he pays his hired servants or builds himself a house in which to live. It is a matter of personal advantage and convenience. When the ministry of the Word for the salvation of souls is considered and the possibilities thru the ministry beyond

those of personal advantage are taken to heart the support of the cause will go beyond the limit of tithes and offerings of equal portions.

The offerings of the heart, the freewill gifts were always in vogue in Israel. "As a man purposeth in his heart, so let him give." The heart is usually larger than the hand. It is not measured by the bounds of convenience nor limited by financial interests. Its desires are those actuated by a real love for Christ and man and in the love of Christ is willing to turn over every possession and sacrifice every interest in order to gain that which the Lord holds in store of grace and beauty and glory in this life and in the life to come.

The Workers' Column

Editor's Note.—These outlines are prepared to supplement the outlines of the Young People's Meeting topics in that department. Those who arrange programs can here find some helpful suggestions of lines of thought, and those given a part on the program can find some helpful material. The date given in each outline here corresponds with the date of the topic in the Young People's Meeting department which it supplements. We urge that our workers make use of the valuable material given in this column.

AN HONEST HEART (Junior.)—Luke 8:15

January 13

I. The Characteristics of an Honest Heart.
1. Not hardened by the ways of the world, like the wayside.
2. Not shallow and unresponsive like the stony ground.
3. Not filled with cares and pleasures like the thorny ground.
4. Mellow and receptive like good ground.
5. Deep and responsive like the good ground.
   a. It receives and stores up the sunshine, the love of God, and returns it in the growing grain.
   b. It receives and stores up the moisture to give it up again gradually in nourishing the growing grain—the moisture representing the grace of God in many blessings.
   c. Its strength is all returned to the good seed that is put into it.
   d. It is able to yield more than was given to it—it yields an hundred fold.

II. The Blessings of an Honest Heart.
1. It is desirable as good ground.
2. It is sought after by those who would increase blessings.
3. It is best suited to the Word of God.
4. It keeps the Word of God.
5. It bears fruit from the Word of God.
6. It hides the Word away from the fowls of the air or the devil.—cf. v. 5.
7. It aids the Word in wonderfully increasing.—cf. v. 8.

III. How to Manifest an Honest Heart.
1. Hear the Word of God.
2. Keep the Word of God.
3. Obey the Word of God and bring forth fruit.
4. Be patient under trials and oppositions for the sake of the Word.

MEN WHO MADE EXCUSES

January 20

I. Moses.
1. His first excuse, the unbelief of the people.—Ex. 4:1.
   a. God's answer, in signs.—vv. 2-9.
2. His second excuse—his inability or infirmity.—Ex. 4:10.
   a. God's offer of help which he ignored.—vv. 11, 12.
   b. God's gift of a substitute at Moses' request.—vv. 13, 14.

II. Aaron Made Excuse for Making the Golden Calf.—Ex. 32:22:24.
1. The judgment of God for the sin.—vv. 25-35.

III. The Excuse of Naaman the Leper.—II Kings 5:10-14.
1. He rebelled against the word of the prophet on account of his dislike of the muddy waters of Jordan.
2. His obedience to the word of the prophet healed him.

IV. The Excuse of Isaiah.
1. He was a man of unclean lips and dwelt in the midst of a people of unclean lips and could not speak the message of the Lord.—Isa. 6:5.
2. The Lord cleansed his lips and he was ready to go.—v. 8.

V. The Excuse of King Saul.
1. He and the people had spared King Agag only and had spared only the best of the cattle and sheep to sacrifice unto God.—I Sam. 15:15, 21.
2. For the disobedience and failure to destroy all, his excuse did not avail, and he lost his kingdom.—v. 28.

VI. Jeremiah's Excuse.
1. He pled his youth and inability to speak.—Jer. 1:6.
2. The Lord gave him power and authority by touching his lips.—vv. 7-10.

VII. The Law of God Concerning Excuses.
1. No one whom God calls should make excuses.—Luke 9:59-62.
2. Those who made their excuses to dishonor and disobey God will not be permitted to taste of His supper.—Luke 14:12-24.

SUPPORTING THE WORK OF THE LORD.—Ex. 35:1-35; 36:1-6

January 27

I. The Lord Requires Our Time.—vv. 1-3.
1. Six days given for secular work.—vv. 1, 2.
2. One-seventh of our time devoted to God.—vv. 2, 3.

II. The Lord Requires Material Things with which Men shall Worship Him.
1. It shall be in the nature of an offering.—vv. 4, 5.
2. The offerings may consist in a variety of materials and values.—vv. 5-9.
3. Manual labor may be consecrated to His service.—vv. 10-19.
   a. Labor may be devoted to many departments of His service.

III. The Lord Requires that all that is Devoted to Him, whether gifts or labor, shall be given of a free will.—v. 5.

IV How Gifts for the Lord may be Offered.
1. When the heart is stirred up.—v. 21.
2. When the spirit is made willing.—v. 21.
3. When they loved the Lord more than their own personal interests, treasures and adornments.—vv. 21, 22, 27.
4. When the love of the Lord led them to devote time to His cause.—vv. 25, 26.

V. The Lord Calls for Specially Qualified Servants.—vv. 30-35.
1. There is some work that all can not do.—vv. 32-35.
2. The Spirit of God qualifies special persons for special work.—vv. 31, 34.
3. Those whom God calls respond to the call and serve Him.—36:1-3.

VI. As Long as there is need the Supply of Offerings shall Continue.—v. 3.

VII. When the Love of God is Strong in the Hearts of His Children there need be no second call for a Collection.—vv. 5, 6.

THINKING OF GOD'S GOODNESS AND GRACE.—Matt. 6:24-34

February 3

I. Natural and Spiritual Blessings.
1. Man should seek only for the best.—v. 24.
2. Mammon and God cannot both be masters.—v. 24.

II. Natural Blessings not to be Specially Sought After.—vv. 25, 26.
1. They are necessary to one's life.—v. 25.
2. They are necessary to all life.—v. 26.
3. There are better things for man than natural blessings.—v. 25.
4. The fowls of the air receive them from God without thought on their part.—v. 26.
5. Man has a greater claim on them than birds because of his greater value in the sight of God.—v. 26.

III. Man's Efforts to Control the Natural Gifts are Vain.—vv. 26-29.
1. He can add nothing to nature's power.—v. 27.
2. He cannot equal nature's provisions. v. 28.
3. His greatest efforts fail compared with nature's simplest forms.—v. 29.

IV. A Lack of Trust in God's Providences is a Sin.—vv. 30-32.
1. Nature proves that He will provide. —v. 30.
2. A lack of trust is a manifestation of faithlessness.—v. 30.
3. The Lord forbids any concern about natural blessings.—v. 31.
4. Only the ungodly have special concern about natural blessings.—v. 32.
5. A lack of faith for natural blessings is equivalent to a denial of God's knowledge of and concern for man—and of His Fatherhood over believers.—v. 32.

V. God's Grace is to be Sought after as of Greater Worth than His Gifts of Goodness.—vv. 33, 34.
1. What is to be sought after?
   a. The Kingdom of God.
   b. The righteousness of God.
2. Seeking after those things is commanded.—v. 32.
3. Seeking after them is commanded in contrast to the forbidding of taking thought for the natural blessings.—vv. 33, 34.

EDUCATIONAL

AN INDIAN'S MESSAGE

Red Fox Skiuhushu, A Blackfeet of Montana

Editor's Note.—This message coming from the heart of an American Indian will be read with interest. It gives us the viewpoint of a Race that has suffered unjust treatment at the hands of another more powerful one. We may not all agree in every particular with every statement made, and some may possibly consider his ideal of democracy impracticable, nevertheless as the expression of the feeling of a mistreated Race it will be a revelation to many of us. America owes a debt to this Race. The Church in particular owes them the Gospel of Christ.

The Indians or the aboriginal Americans in the West have a warm heart towards the plain people, as the Quakers, Mennonites and Dunkards. It is a historical feeling which has been handed down for many years. The great peace message went out to all the Tribes with the early and friendly relations of William Penn and those of Pennsylvania. Long before I ever dreamed of coming to Pennsylvania it was told to me as a boy of these people's kindness planted into every Indian heart.

Is the world getting better? If the nations had followed in the lines and footsteps of these heroic men of Pennsylvania there would be no need of this dreadful war and of our youths to be placed on the altars of sacrifice to shed their blood.

The Indians as a race are not a normal American group. They are people conquered by force of circumstances, with no hope ahead as the inspiration for achievement. The masses lack the necessary thrift, intelligence and initiative to press upward and struggle vigorously to achieve. Many an Indian War might have been prevented if the masses of the White men were like these people of Pennsylvania and had taken the pains to reason with the Red Men and then been faithful to their promises.

Who knows better how it feels to be an Indian than an Indian himself? Who can interpret the needs of the Indians better than those Indians themselves who have analyzed clearly and expressed clearly the woes, the needs and the aspirations of a Race? How well do I know when I have seen my own people eating dogs in order to keep life together!

The present European War is the most striking illustration of the present form of civilization, and proves beyond a doubt that all scientific attainments, our artistic and philosophical achievements have failed to civilize men. We require something more. Did centuries of art and culture civilize the ancient Hindoos, Chinese, Egyptians or Greeks? They failed to subdue the primitive passions of man just as the perfected systems of education and worldwide eminence in music, literature and science have utterly failed to advance the Europeans one step toward true civilization.

Where is the true sympathy and brotherly love which should exist between man and man in order to secure the welfare of the individual and the family? We still remain barbarians. Our true development does not come by way of the present so-called civilization. On the contrary, our civilization is one of strife and antagonism and exclusiveness which benefits the few to the detriment of the human race, for when individuals deny one another the right to exist on earth what can we expect of nations?

What is the cost of the White Man's civilization? I am afraid it is a lost cause. The edict of our modern life is that no man has a right to be free. We are all slaves to one another from the millionaire to the day laborer. It is indeed astonishing that man should deliberately perpetuate the slavery of his race by failing to recognize the fact that he is born into the earth-life for the purpose of spiritual development, not that he might conform to human schemes and inventions of materialistic tendencies. This was Jesus' teaching. Man has deliberately ignored the basic principle of nature's economy; namely, the right to live. This civilization of exclusiveness, under which might have been substituted right and justice, which permits one man to live while his neighbor starves, makes entirely for material and not spiritual development. How many of our people have been denied this right? Is the Church of Christ doing her full duty? Oh, Christian, why do you do nothing? Your Master calls you to save the Indians or the Red Race of America.

The Red Race held in their hands the true key of democracy. That state which the traditions and institutions of my forefathers handed down to us shows what the Red Race once enjoyed. This is your opportunity, take the message.

What is the true economic basis of life to which the people of all nations must surely come? Do you not see that my forefathers held this key long centuries before Columbus set sail, or before there was warring and strife among tribes? There is still a sufficiency of nature's bounties in the land and its resources. To make things clear I quote Sitting Bull's speech, his last speech at Fort Yates before a peace council.

"I have lived a long time, and I have seen a great deal. I have always had a reason for everything I have done." He said this in a deep, low voice. The listening Indians nodded their heads. "Every act of my life has had an object in view, and no man can say that I have neglected facts or failed to think." He took a long pull at his pipe, and as the smoke glided from his lips he watched it musingly. "I am one of the last Chiefs of the independent Sioux Nation and the place I hold among my people was held by my ancestors before me. If I had no place in the world, I would not be here, and the fact of my existence entitles me to exercise any influence I possess. I am satisfied that I was brought into this life for a purpose; or otherwise why am I here?"

Oh, ye men of books, trace back that thought to the eldest writer, until your searching ends in the mists of Mesopotamia and Asia, and see if there is anything in this, ancient or modern, with a more tidal sweep of logic than the utterance of this unlettered North American.

"This land belongs to us, for the Great Spirit gave it to us when he put us here. We were free to come and go, and to live in our own way. But the White Men, who belonged to another land, have come upon us and are forcing us to live according to their ideas. Suppose the White Man was forced to live different. This is an injustice. This life of White Men is slavery. They are prisoners in towns and farms. The life my people want is a life of freedom. I have seen nothing that a White Man has, houses or railways or clothing or food, that is as good as the right to move in the open country and live in our own fashion." Sitting Bull drew a square on the ground with his thumbnail. The Indians craned their necks to see what he was doing.

"There!" he said, "Their soldiers made a mark like that in our country and said that we must live there. They half-fed us. Their soldiers abused our women and sometimes sent doctors to heal the sick. They told us we should live without having to work, but they told us we must go only so far in this direction and only so far in that direction. They indeed took our liberty. The White Man had many things we wanted, but the best thing they

did not have was freedom. I would rather live in a tepee and go without meat when game is scarce than to give up my privilege as a free man, even tho I could have all that White Men have.—That is my story. I have spoken."

What did he mean? Simply this: Nothing can compensate man for loss of liberty. Trace back the stream of civilization until it is lost in the dim obscurity of an irrevocable past, and the one assurance ever forthcoming concerning the correct of human happiness in all times and for all men has ever been liberty. There is but one economic basis for society whereby man may gain his livelihood and at the same time preserve liberty. The North American Indian, before his contact with the White Man, held the Golden Age with its untold possibilities in the palm of his hand, but was quite as ignorant of the fact as were the first discoverers of the American continents.

Ask yourself which is the better, the more rational earthly condition: One of continual strife, antagonism, war and oppression, of disease, degeneracy, suffering and want, one in which the public is ever at the mercy of ignorant, unscrupulous individuals, who by means of the monopolization of the earth's natural resources make and alter the laws of the land to suit their own convenience, and under the protection of these same laws and imaginary rights govern by might? Or one in which the individual has no control over the nautral resources of the earth or his fellow-beings; a country where every man is welcome to his rightful share of these resources—enough to supply his wants, enough for the supreme development of his ideals; a country where there is an abundance of life's necessities for all, where wild animal life abounds, and more where waters teem with fish and are free from contamination; a country where life is long, where there are few crimes, few prisons or asylums or other institutions and few taxes; a country where honor prevails and men are beholden unto God alone; where men are free to go and come at will, where they may work as little or as much as they please, where there is no drudgery except what is self-imposed, where the simple material necessities of life are within the reach of all and men may devote the greater part of the days to the development of their minds and bodies, making of them the sacred shrines and temples which the Supreme Being intended them to be and not bodies of lust?

This is no idle fancy, no commercial dream. It is the actual and normal earthly condition which nature intended man should inherit thru the process of his evolutionary development on earth. Indeed, it is the actual condition which American continents originally offered Europeans, who, instead of availing themselves of their advantages, continued to follow in the footsteps of their mistaken forefathers.

The North American Indian not only held the land, forests, waters, and minerals in common, but the wild animals as well. Every Indian was welcome to enjoy his rightful share of them but no more. He was not even permitted to slaughter game promiscuously or for pleasure. A common law existed among all the tribes which permitted the punishment of any such offenders. This, of course, was before the coming of the enlightened White Man, who was not slow to instruct his Red Brother in the art of wasting Nature's bounties.

This is the Indians' message, true sons of America, remembering all that is best and noblest in our traditions, each Indian ought to carry forward the banner of this new international righteousness, this new liberty and civilization. The Friends, Dunkards and Mennonites in their peaceful lives bring out the ideals of this message. This is our responsibility and the opportunities are at hand. Let us strive to sound it to the ends of the earth, these plain people and the Red Man, until there is not only a United States of America, but a United States of Europe, and the United States of the World. The Great Spirit has given the message to the Indian for the nations of the world and that word of truth will live forever.

This is the message: God has provided the necessities of life for man just as He has for every creature. Each man has a right to that portion of the earth, —the Indian was deprived of that portion—earth's natural resources essential to supply his daily wants. Free the land, the minerals, forests and waters by placing them within the reach of every one and humanity will adjust itself to new orders as easily and freely as water seeks its own level.

The people of Europe under the Christian banners of various creeds push the Indian aside as savage and force the Christian religion with the sword and not brotherly love. America, wake up! You owe my people a great debt. Save the Race. Help to preserve its original strain. Give us back our natural rights, our freedom. The Government may do ever so much, the Church may, and how can this debt be paid! Save our babies, help to preserve everything that is dear to us, and do not crush us out. It is daily murder. Christ's message of peace was intended for all races. I firmly believe this is the punishment the White Race is receiving during this dreadful war, at the hands of Justice for the great wrong they have done to our race. "As ye sow, so shall ye also reap."

THE POTASH INDUSTRY AND FOOD PRODUCTION IN AMERICA

J. M. Kurtz.

Since the United States has entered the war, food production has loomed up as one of its most serious problems. Here is a statement made less than a year ago by Professor Wilhelm Ostwald of Leipzig, Germany, who is known the world over as one of the greatest authorities in Chemistry:—"America went into the war like a man with a rope around his neck which is in his enemy's hands and is pretty tightly drawn. With its tremendous deposits Germany has a world monopoly in potash, a point of immense value which cannot be reckoned too highly when once this war is going to be settled. It is in Germany's power to dictate which of the nations shall have plenty of food and which shall starve." This is a remarkable statement coming from one who is accustomed to base his conclusions on actual facts. Let us examine the facts.

Germany has the only important potash deposits in the world and for several decades all the other nations have depended upon her for their supply. During the year before the war, the imports into the United States amounted to about a quarter of a million tons, valued at more than twenty million dollars. Our own production in America was valued at several hundred thousand dollars and amounted to only a few days' supply for the nation.

The industries that use potash on a large scale are those engaged in the manufacture of fertilizers, glass and soap. Besides these it is used in the manufacture of matches, certain kinds of explosives, and the extraction of gold from its ores. Small quantities are also consumed in bleaching, dying, cleaning, weaving, tanning, as well as, in medicine and photography. In many cases soda can be substituted for potash altho it usually results in an inferior product. But this is absolutely impossible in Agriculture. "A dose of ordinary (sodium) salt in the place of the desired potash would make the fields bare instead of bear." (Hendrick).

When the war broke out the entire German supply was cut off. The price in the United States jumped from $40 to $400 per ton. Even under this powerful stimulus the American output in 1916 was less than ten thousand tons, barely enough to supply a two week's normal demand. The farmers, therefore, whose soil required potash to maintain its fertility suddenly found the supply practically exhausted with a prohibitive price attached to the meager available supply. Their alternative was to continue the use of potash without any profit or to allow the fertility of the soil to decrease. In some parts of the country this is a serious proposition. The chief reason for the indifference of the general public to these conditions is simply because until very recently the supply of potash was equal to the demand.

A little over five years ago the Federal Government began to make extensive in-

vestigations to ascertain the actual supply of potash in this country. Up to this time no large deposits have been found. In some of the Western states, however, notably California and Utah, potash industries have been established. On the Pacific Coast there is a seaweed (kelp) which contains considerable of the mineral. To gather the kelp, dry it, separate the potash and prepare it for the market, incurs a great expense and necessitates the product to be sold at a very high price. Feldspar, a rock found in many localities, also containing potash and several methods have been devised to separate the products. Here again the cost is almost prohibitive. The dust in the cement factories is another source full of promise. The iron industries are rapidly increasing their output of the mineral as a byproduct from the blast furnace. Other sources are wood-ashes, distillery slop, wool washings, and even the sugar beet. The Federal government is doing all it can to encourage a larger output and the indications are that the production for 1917 will exceed 25,000 tons, or two and one-half times that made in 1916. This is about 10 per cent. of the average normal yearly consumption before the war.

The following statement is taken from a recent number of the Scientific American: "The most important sources of American potash appear to be in the cement and iron industries. A prominent cement engineer recently stated before an engineering society that it would be possible to recover yearly about 75,000 tons of potash (oxide) from the cement industry alone, and that with an investment corresponding to what Germany has put into her mines we could get another 125,000 tons from the iron furnaces. With the potash secured from the minor sources enumerated we should then be independent."

Such are the possibilities of the potash industry in America if the capital is available to build it up. A few years ago these optimistic statements would have been dismissed as visionary. Professor Ostwald's statement, quoted above, was based on the facts as he knew them. Today the American people have reasons to believe that our future food supply, as far as potash is concerned, will not depend upon German generosity, but upon our own ingenuity and initiative.

OUR BOOK SHELF

Books for the Sunday School Worker

A. M. Eash

Editor's Note.—In this number we introduce our readers to a new feature. For the past two years we have had monthly book reviews by different individuals. A large number of good and helpful books were recommended. Instead of asking four different persons each month to each review a book we are now asking one individual each month to review about six books dealing with a particular line of thought. These reviewers are asked to review and recommend only such books as are believed to be helpful and of practical value to the readers and with which they have a personal acquaintance. In this issue books of special interest to Sunday school workers are reviewed. These are only a few out of dozens that might be recommended. To select a few books that are good and beneficial above many others is no easy task. In reading "Our Book Shelf" from month to month the reader should keep in mind the following: (1) That the reviewer does not claim acquaintance with all the good books dealing with the particular subject from which he is to select, and hence may omit the very best; (2) that he claims perfection for none of the books recommended; (3) that he is confident that all the books mentioned will prove helpful to the judicious and thoughtful reader. All the books recommended here may be secured from the Mennonite Publishing House, Scottdale, Pa.

"The Sunday School," which is Volume II of "The Christian Worker's Manual," written by Noah E. Byers in cooperation with a Committee appointed by the Mennonite General Conference and published by the Mennonite Publishing House. Brother Byers has for years given the subject of the Sunday school careful study and is well fitted for the preparation of such a work. The discussion is divided into six parts, as follows: Religious Instruction, The Pupil, The Teacher, The Sunday School, The Recitation and Auxiliary Work. The subject matter is carefully outlined and the book well written. Every Sunday school worker ought to own a copy.

"The Sunday School Organized For Service," by Marion Lawrance. The author's experience as Superintendent of one Sunday school for thirty-one years and General Secretary of the International S. S. Association since 1899 enables him to write in a very practical manner. He believes in thoro organization—perhaps more than would be practical in our schools—but wants only sufficient organization in any one individual Sunday School to make it really efficient. While his larger book, "How to Conduct a Sunday School," would perhaps be preferred to this one by many workers, the size and contents of this book will make it a valuable asset of the busy Sunday school worker.

"The Unfolding Life," by Antoinette Abernethy Lamoreaux, is perhaps the best known simple work in psychology, written in a practical manner for the average Sunday school worker, among the many works on that subject. The author claims for it, "not an attempt to add to knowledge in Child Study or Psychology, but rather to interpret certain of their fundamental facts and principles with reference to religious training." After briefly discussing "Fundamental Principles of Development" in the opening chapter, she proceeds in the remaining seven chapters to assist the Sunday school worker in his work by showing him how these principles operate in the lives of the Sunday school pupils in their various stages of development and enabling him to be more proficient in his teaching.

"The Making of a Teacher," by Martin G. Brumbaugh. Much of the material contained in the book was formerly published in a series of twenty-five articles in The Sunday School Times. It was not published in book form—which is true of many books,—so much as a financial enterprise as it was to meet a crying demand. The book is well written, fundamental truths being stated in such simple language that the most ordinary teacher can both read and understand. Dr. Brumbaugh has combined some psychology, a little pedagogy and a great deal of common sense, and given us something that is of practical value.

"The Point of Contact in Teaching," by Patterson DuBois. The following quotation from the preface to the book states in a nutshell what the author desires every teacher to be conscious of before he undertakes to teach: "The child mind is a castle that can be taken neither by stealth nor by storm. But there is a natural way of approach and a gate of easy entry always open to him who knows how to find it.....One who understands this truth need seldom have any great difficulty in getting an entry into the child's mind." "The ideal point at which a child's intellectual attention is to be first engaged, or his instruction is to begin, is an experience or POINT OF CONTACT with life." The chapters are as follows: The General Principle, The Plane of Experience, Applying the Principle, Missing the Point, and The Lesson Material.

Note. Making these recommendations has been more of a task than one would suppose. Personally, I would not want to support nor recommend nearly every suggestion that the books make. Others may possibly take exception to some suggestions that I would approve. With the dearth of Sunday school literature in the Church and the many large problems facing us, there is no alternative if we would progress. The earnest, aggressive worker can safely use any or all of these books and, as his vision is enlarged and his zeal increased, adopt such of the suggestions as are practical in Sunday school work in our Church and simply pass the others by. May God bless all who are seeking to grow in efficiency that their search may not be in vain. A. M. E.

THE YOUNG PEOPLE'S MEETING

HONESTY. (Junior)—Psa. 15:24.

Topic for January 13

MOTTO

"Glory, honor and peace to every man that worketh good."

THE STUDY HOUR

I. What is Honesty? It is often easier to see a thing and know it than it is to tell what it is. I wonder if we could draw some word pictures of honesty that we could recognize as genuine.

1. The street car conductor passed thru the car and gathered up the tickets. The car was crowded. A thirteen year old boy had a ticket but when he held it out to the conductor he did not see him. He went on thru the car and did not come back for the ticket. A man who sat beside the boy said, "Put it in your pocket and ride again with it." But the boy thought that would be stealing one ride without paying for it, so he would not do it. This was honesty in dealing with money.

2. The students were taking an examination at school. Two were writing at the same seat. The questions were easy for the one but hard for the other. It was easy to look over and get a hint of the answer on the paper of the good student. But after all that would make the poor student appear to know more than he really did and give him credit he did not deserve. If the poor student was honest what would he do? He would write only what he knew without looking and keep his eyes off of the other boy's writing. And that is what he did do. This was honesty in getting credit for knowledge.

3. "What a nice, good boy," said one mother to another. "He is so polite and good mannered. When he goes to church he behaves so nicely and never whispers or laughs. He always knows his Sunday school lesson too. He really is a fine fellow." But that mother's boy knew that he was a very dishonest boy in ways that nobody knew. He did not cheat in money or in getting credits for knowledge but in getting credit for goodness. While he acted nice around good people, he was very foul-mouthed with bad boys away from good people. He could act very polite in company but he was very rude when he got among rude companions. He was dishonest in getting credit for character. One day this boy was converted. He did not try to "put on" any more, but confessed how dishonest he had been. He came to the Savior for forgiveness and gave his life to Him to be made clean. This was honesty with God and man and himself.

Now I wonder if we can frame a definition for honesty? You say it in your words first and do not look how I say it till you have tried to say it your self. Now be honest with yourself and try before you look. * * * * * * * * **Now.** How does your answer compare with this?—**A person who is true inside and out.**

II. The Text.—First turn to **Psalm 15.** Does this Psalm describe any thing about a person true inside and out? Yes. And it says such people shall ascend into the hill of the Lord. The walk and the work and the **speech of the heart** and the **speech of the tongue** and the **sight of the eyes** and the **promises** of the mouth and the **use of the money** is all done according to truth and righteousness.

Next turn to **Psalm 24.** It is much like Psalm 15 in the thought of who shall stand in the holy place with God. It also shows something of the greatness of God and how we should honor Him and seek His face.

III. Outline Study.—

1. Examples of Honesty and Dishonesty.
   a. Two prayers.—Luke 18:9-14.
   b. Giving money to the Lord.—Acts 4:36, 37; 5:1-11.
   c. A dishonest kiss.—Luke 22.47, 48.
   d. Honest kisses.—Acts 20:36-38.
   e. Watchful and unwatchful servants.—Matt. 24:45-51.
   f. Doers and pretenders.—Matt. 7:21-27.

PERSONAL THOUGHT

"Search me O God and know my heart; try me and know my thought: and see if there be any wicked way in me, and lead me in the way everlasting."

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Truth**
2. No Dishonesty in Heaven.

For Young People.—
1. Honesty in Choosing Companions.
2. Honesty in Buying and Selling.
3. Sincere in Word and Action.
4. Pure in Heart.

For Older People.—
1. How to Become Honest Thru and Thru.
2. Evidences of an Honest Person.

EXCUSES.—Luke 14:12-24.

Topic for January 20

MOTTO

"They are without excuse."

THE STUDY HOUR

I. Excuses.—An excuse is an attempted defense for a certain course of action. It is a self-justification on the part of the one who makes his own excuse. Excuses may be justifiable or unjustifiable. It all depends upon what the nature of the excuse is and how great the issues at stake. Some things we may be excused from under certain circumstances, while the same excuse under other circumstances would not justify at all.

When we deal with the issues of life and salvation and our Christian duty, it is foolish to thrust in earthly things and bind them into little bundles of excuses for our neglect. "What shall it profit a man, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." When we are choosing between two objectives it is never justifiable to choose the one of less value when thereby we lose the one of greater value. We never can be justified in neglecting salvation of the soul for the sake of the pleasure or even the well being of the flesh. It is better to suffer in the body and lose life in this world rather than suffer loss spiritually. The things which are temporal cannot be compared with things eternal.

All excuses will some day be brought to the judgment for final examination. There they will either stand as our justification or condemnation. Those who are really friends of Christ will be known and justified. Those who made excuses for dishonoring Him on earth or neglecting His cause will have their true character exposed and the excuse will be a means of judgment instead of justification. How can a man be justified for having a great debt resting upon him when he refused the only means of having it settled in Christ? How can a man escape the damnation of hell when his only excuse for not being fitted for heaven is some temporal care or lust or pleasure or even a hindrance great enough to imperil natural life and happiness?

II. The Text.—Luke 14:12-24.—This is the parable of excuses. The subject under consideration was the eating of bread in the kingdom of God. Jesus taught a lesson by parable showing that many who could eat bread there will refuse thru the excuses of the flesh and finally lose all prospect of eating bread there at all. The excuses of the parable were business affairs and social affairs that were not even in the way if they had been rightly entered into and truly considered. A new farm would not run away if the man did not look at it till after the supper. The yoke of oxen could be proved some other time, or good business would have proved them before the trade was made. A man's wife could well go along to the supper, and if not should not stand in the way of her husband's going.

III. Outline Study.

1. **Some Bible examples of excuse making.**
   a. Adam and Eve.—Gen. 3:11-13.
   b. The one talent man.—Matt. 25:24-30.
   c. Israel in Malachi's day.—Mal. 1:6, 7; 2:14, 17; 3:8, 13, 15.
   d. Israel in Jeremiah's day.—Jer. 8:6.
   e. Pharisees in Christ's day.—Matt. 11:16-19; Jno. 6:60.
   f. Followers excuses.—Luke 9:59, 62; Mark 10:21, 22.
   g. Felix.—Acts 24:24, 25.

PERSONAL THOUGHT

God has removed every excuse from us that would hinder us from walking with Him in all things. Lord teach us to respond to Thy invitations without gainsaying.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Textword, **Come.**
2. Good or bad Excuses.

For Young People.—
1. The Use of Excuses.
2. Good Excuses for Not Serving the God of This World.

3. The Danger of Excusing Ourselves From Christian Service.
4. Modern Forms of Excuses.

For Older People.—

1. How Expose the Character of Excuses Before Too Late?
2. The Excused.

FINANCING THE KINGDOM.—Matt. 24:42-51; Luke 16:1-13; 19:11-26.

Topic for January 27

MOTTO

"Faithful in the unrighteous mammon."

THE STUDY HOUR

I. **Finance.**—Finance has to do with the side of service which includes the material things as represented by money or the things themselves which are used to provide for the temporal affairs of life.

God has spoken in His Word in a way to express His will concerning the way His people should use money or what it stands for. In thinking of the work of the kingdom in the world, we should not for a moment think that money and goods can of themselves advance the kingdom. But we should remember that God has created us with natural bodies in a material world. In order to carry forward the work of the kingdom of God, we are to recognize our limitations in the flesh and provide the things needful for the furtherance of the cause. Financing the kingdom then, would be the making and spending of material good in a way that the greatest service may be rendered to the kingdom of God.

In order to know how to do the financial work in a way pleasing to God, we should get clearly in mind what are the most important things in life to emphasize. We should know that first things are first and spend our time and means in a way to further those first things. Money making is a good work. But money making is a sin when it serves only our lusts and pleasure and does not make us able to do more for the kingdom of God, it matters not how honorable is our business, if money making does not reach beyond the things of time and sense.

Having a clear conception of the place and purpose of the material things of life, let those whom God has gifted to make and use money in way of His plan put their talents to the work, keeping their souls aglow with the great central aims in the work of the kingdom of God.

II. **The Text.**—a. **Matt. 24:42-51.**—This parable discusses the subject of faithfulness in the task assigned of the Lord. It requires that the servant labor in the Lord's absence as faithfully as he would have done if He were present.

b. **Luke 16:1-13.**—Just as the unjust steward managed the affairs of his master so that when he would fail he still would have a living in a natural sense, so we should use the goods entrusted to us in a way that when we fail in the body we shall be heir to an everlastnig home. This must be accomplished not by fraud as the unjust servant did, but by strict integrity and spending which, tho it leaves us poor in time, will make us rich with the joys of eternity.

c. **Luke 19:11-26.**—The Lord is absent but He is going to ask for an account of our pound. As we have improved our time we shall be entrusted with a corresponding responsibility in the time of reckoning.

III. **Outline Study.—**

1. The Need of Finance.
   a. In the spreading of the Word.
      (1) Supplying the worker while he teaches.—Acts 20:33-35; Phil. 4:15-18.
      (2) Providing good literature. — I Tim. 4:13.
      (3) Furnishing building and equipment.—II Chron. 24:9-14.
   b. In supplying the needy of the Church.—Acts 4:34, 35; 11:27-30.
   c. In relieving distress among all men.—Gal. 6:10.
2. How Finance is Provided.
   a. By the increase of God.—II Cor. 9:8-11.
   b. Thru wholehearted givers.—II Cor. 9:6, 7.
   c. Distributed by men of honesty, wisdom, and spirituality.—Acts 6:1-7.
   d. Thru the industry of people with right aims.—Eph. 4:28.

PERSONAL THOUGHT

Lord we would be diligent in Thy work. Help us to serve thee in the labor of our hands and in the increase which thou hast provided.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, **Faithful.**
2. Serving Jesus with my Money and Property.

For Young People.—

1. The Need of Material Good.
2. How to Make Everything Count for the Kingdom.
3. Making Money.
4. Spending Money.

For Older People.—

1. The Great Work of Christians in the World.
2. Relating Every Dollar Made and Spent to the Work of the Kingdom

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THINK ON THESE THINGS.—Phil. 4:8; Psa. 77.

Topic for February 3

MOTTO

"As a man thinketh in his heart, so is he."

THE STUDY HOUR

I. **Our Thought Life.**—The most important thing in the making of character is thinking. We learn a man's occupation by what he does. A man's occupation generally is that in which thought has been engaged. The things that are most highly valued are the things over which we have spent thought. "A good man out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasures, bringeth forth evil things." The question might arise, Whence comes the treasure of the heart? It can come only from the fact that the mind has been exercised in thought either good or bad.

No wonder some people's conversation is altogether about themselves, for self is the chief subject of their thought. No wonder some can speak eloquently concerning their cattle, their farms, their social affairs, etc., while they are as dumb men when it comes to topics of religion and the teaching of the Bible. Have they not given much thought to the things of which they speak? "For of the abundance of the heart the mouth speaketh."

The great thing of life, then, is to find out what is worth while and spend our time in filling our thought with the treasure of these things.

II. **The Text, a. Phil. 4:8.**—This gives a classification of what thoughts should be like. It does not necessarily mean that all right thought is primarily religious in its cast, but that it contains none of the qualities that are contrary to true religion.

b. **Psa. 77.**—Here affliction caused the Psalmist to commune with his heart and remember the works of the Lord in a way that he finds the truth for his consolation and encouragement.

III. **Outline Study.**

1. Thoughts to avoid.
   a. Vain thoughts.—Psa. 119:113; Prov. 24:9.
   b. The thoughts of wicked men.—Prov. 15:26.
   c. High thoughts of self.—Rom. 12:3; Gal. 6:3.
   d. Anxious thought.—Matt. 6:31.
   e. Unclean thought.—Rom. 1:28-32.
2. Thoughts to cherish.
   a. Thoughts of God.—Psa. 139:17.
   b. Right thoughts.—Prov. 12:5.
   c. Thoughts upon the name of the Lord.—Mal. 3:16.
   d. Sober thoughts.—Rom. 12:3.
   e. Praiseworthy things.—Phil. 4:8.

PERSONAL THOUGHT

It is well that the power of thought be exercised upon the things of God. All that fails of keeping in harmony with Him is vain.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Thought.**
2. Remembering Good Things.

For Young People.—

1. The Gift of a Good Mind.
2. Using the Power of Thought for God.
3. Demoralizing the Mind by Vanity.
4. The Effect of Intoxicating the Mind by Unnatural Imaginations.

For Older People.—

1. Critical Periods for Thought.
2. The Index of Thought Life.
3. God Knows.

AFRICA—THE BANTU PEOPLE

Program for January 27

Editor's Note.—This program has been arranged and material selected by Mrs. Mary Burkhard, Goshen, Ind. Mrs. Burkhard will lead our Juniors in the study of Africa during the first six months of this year.

SUGGESTIVE OUTLINE

1. Devotional Period.—10 minutes.
   a. Spirited singing with sufficient explanation of words to younger children so that words can be sung with some degree of understanding.
      "O Zion Haste," Life Songs, No. 115.
   b. Scripture.—Luke 15:3-7; Jno. 14-16.
   c. Prayer by Leader, closing with Psa. 24:4, 5 in unison.
2. Discussion and answering of questions on Chapter I of the book, "African Adventurers," The Family of Akulu Mejo.—10 or 15 minutes.
3. Talks by Juniors on topics that have been assigned.
4. Setting up of Mejo's and Assam's hut, placing within it the stool, bowl and spoons.
5. Business and announcements.
6. Offering.
7. Hymns.
8. Closing Prayer—The Lord's Prayer.

SUGGESTIVE ASSIGNMENTS

For Children Under 12.—

How do the Bantu people tell the time?
What kind of trees are found in Africa?
What kind of flowers are found in Africa?
What work do the men do?

What work do the women do?

For Young People from 12 to 18.—

The Bantu People.
Description of a Bulu Village.
The Country of Africa.
The Story of Asala.

Preparation to be made and assigned about two weeks previous to time of above meeting.

Explain the plan of course.

Give out the text books.

With program in mind assign to members the preparation they are to make.

A good Scripture to read at this meeting would be Psa. 67. Hymn—"I Love to Tell the Story."

SUGGESTIONS TO LEADERS

1. The success of the study will depend largely on what the leader can get the boys and girls to do.

2. Make assignments to different ones so that all will get a chance to do something.

3. The leader should try to have several copies of the book, African Adventurers, at the disposal of the Class, if not supplied to all. This will enable them to read the chapter for each meeting at home and leave time for questions and discussions

4. Encourage the study of lives of the great missionaries of Africa—Livingstone, Mackay, Hannington, Moffat, Mackenzie, Mary Slessor and others. By telling and reading, or by putting into the hands of the boys and girls, the stories of these great Christian adventurers in Africa, the leaders will supply the pupils with great ideals and noble purposes to be useful and live a life of service in this world.

5. Each program will call for something of the African village. Program I will be the setting up of Mejo's and Assam's hut. In Program II the drum, calabash and canoe will be added. To make these things the handbook, "How to make an African Village," will be needed.

SUPPLEMENTARY MATERIAL

I. Books—

For Boys and Girls.—

Children of Africa, by James G. Baird. 60 cents.

The Continents and Their People—Africa. A geographical reader full of interest and profit. 55 cents.

Uganda's White Man of Work.—The story of Alexander Mackay of Uganda, especially adapted to boys. 60 cents.

The Story of David Livingstone, by Vautier Golding.—50 cents.

The Moffats.—A biographical study of Robert and Mary Moffat. For use among young people. Cloth, 60 cents; paper, 40 cents.

Livingstone, the Pathfinder. Cloth, 60 cents; paper, 40 cents.

For Adults—

An African Trail, by Jean K. Mackenzie. Cloth, 50 cents; paper, 30 cents.

The Lure of Africa, by Patton. Cloth, 60 cents; paper, 40 cents.

II. Accessory Material

How to Make an African Village.—Includes directions and patterns for making the following: hut, dolls, pillow, spoons. comb, kettle, calabash, hammock, canoe, drum, fetish, oro stick, fish trap, animals, trees, background. Handwork to be used with African Adventurers, by J. Gertrude Hutton. Price 15 cents prepaid.

"Picture Sheet."—Thirty scenes from Central Africa with full directions under each picture and instructions for use. Printed on one sheet of paper, to be cut out and mounted. 10 cents.

"Small Outline Paper Maps," about 11 x 14 inches. Intended for individual use. 15 cents per dozen.

Editor's Note.—These books and materials can be secured thru the Mennonite Publishing House, Scottdale, Pa.

STORY OF CHAP. I—THE FAMILY OF AKULU MEJO

The story of the book, African Adventurers, opens with a little brown mother sitting in the door of her hut waiting for her boy, Mejo, to come home. Presently she sees him come and she takes the dinner from the kettle and mother and son eat their dinner of greens and ears of corn. While eating, Mejo tells her the things he has learned in school—one thing is that they live in Africa—this the mother cannot believe. She says, "I who have lived in this forest always, did I ever hear that we live in Africa? What the old and wise of the tribe never knew, how can the white man know it—who is a stranger of yesterday? If you ask me where we live I will still tell you that we live in the country of the Bulu tribes! You just better believe all the words that are the words of God; that will be enough for you to believe. You were certainly late on the path tonight. I thought the sun would be lost before you came."

"I visited my traps," said Mejo. Their conversation continues until bed time. Mejo wants to go and salute his father. His mother tells him his father has gone to visit his little sister, Asala, who has been married and lives in a distant village altho she is only 12 years old. They heard from her thru a carrier with a load of rubber for a trader that she was very lonely and thin with grief and longing to see her mother. The mother wanted to visit her but the father did not let her, he went himself because he wanted another goat from Asala's husband. Asala's husband had bought Asala from her father for his wife. The goat he gave to pay for her had died and now the father wanted another one.

Mejo taught his mother the Bible verse he had learned in school that day, then he went to bed in the little hut he and his half brother, Assam, had built for themselves. Assam was one of the older sons of Akulu Mejo. His mother was dead. Together the two boys had cut and trimmed the young sapling trees that were the framework. They themselves had peeled from the great trees the big plates of bark that were the walls. Their father had given them the mats of palm-leaves that were the thatch of roof, and some "real men" of the village had helped them bring in and raise the long straight sapling that was the ridge-pole. Many little brothers had helped them thatch their roof, singing the song of the thatch.

Assam was perhaps 16 or 17 years old, Mejo 13. Assam had three loin cloths all his own, and two singlets (an under vest, much worn as an upper garment). He owned a Bible in the Bulu language and a lantern—the only lantern in that town. He could write in a beautiful clear hand. "Strange thing about Assam," the villagers said, "he is not proud." And for this they approved him and admired him the more.

When Mejo came into their little house, Assam was studying his lessons.

"Assam," said Mejo, "Today did they speak in your class about the things of teaching?"

"They did," said Assam. "They said vacation was near, and they wanted to know how many boys were willing to go to teach in the villages during vacation. They said that many villages far away were calling for teachers. Mr. Krug said all the boys who were the people of God and who were willing to go on those journeys and teach in those schools must rise from their seats."

"Did you rise from your seat?"

"I did," said Assam. "Mr. Krug said he would ask the younger boys, 'who is willing to walk in the company of a teacher, to be his companion in a strange town, to cook his food, and to help teach the classes?' Did he ask?"

"He certainly asked," said Mejo. "I did not promise," said Mejo, "I was afraid. I thought—just two boys in a strange town—how do we know what thing the people in that town will do to us? I long to fish and hunt; I long to camp in the forest with our own people when they visit the dwarfs. I don't want to teach school in vacation. I want to stay at home."

"Don't you think I want to stay at home too?" said Assam.

"Well, then, why don't you?"

"O! go to sleep!" said Assam. "Some things you understand but God has not yet opened the eyes of your heart."

Soon two school boys were asleep on the bamboo bed under Assam's red blanket. The only blanket in the town.

"How quiet was the night in that little village where there were no lamps! Sometimes in the forest a bird would call. Often at night a leopard would steal a sheep of that village, and often in the dead of night bands of monkeys would chatter and play in the trees behind the little huts, or in the moonlight that fell upon the deserted street."

One day perhaps a week later when Andungo, the mother of Mejo, came home from her garden she brought nuts of the wild mango tree that Mejo loved so well. She meant to roast them in the fire and Mejo was to eat them all. But Mejo never so much as saw those mango nuts with his eye, because when Andungo, the mother of Mejo, ducked down to enter her hut, two little brown arms were thrown about her body—a little young body clung to hers. That was the body of her girl Asala. Her girl Asala was crying out,—"Ah mother, I have come! Ah, mother, they have permitted me to visit you! Ah mother, the many nights I lay upon my bed and longed for my mother! Now I see you with my eyes; I touch you with my hands! Tell me all the news."

That is why Mejo never saw the mango nuts—his little sister ate them while she answered her mother's many questions.

Asala's hair was dressed in the style of

the village where she lived. She wore an apron of green leaves attached to a belt of leopard's skin. She wore besides, a bushy little tail of dried grasses. About her neck was a necklace of dog's teeth strung on one of the strong black hair of an elephant's tail. Just below the knee of her right leg she had tied a narrow ribbon of a bright green grass and another such a green ribbon was tied about her forehead. These bands of green were very pretty on her brown body. Her feet and hands were dainty. This little brown girl was like the small gazelles that run in the forests. When her mother looked at her she thought—"How beautiful she is!" "They say I would be beautiful if I were tattooed," said Asala. 'Why did not your father have you tattooed?' they ask. 'You look so strange without any marks upon your body.' Then I feel shame in my heart. All the others are tattooed. Sometimes I make a paint of charcoal and the gum of a tree, and with that I make marks upon my body—but not very well. I am too stupid to make good marks."

"You should tell them the truth," said her mother. "Say you are the child of a Christian woman who knows that God made your body as it pleased Him to make it, and that it is forbidden to spoil that body He made with knives and the things of tattoo. You should tell them that."

"Oh! I do tell them that you are a Christian," said Asala. "I tell them that more than anything. All the wives of my husband speak to me of that thing—that my mother is a Christian. Women come from across the river to ask me questions of my mother that is a Christian. The women of our neighborhood are always asking me,—'How do the people of the tribe of God do this thing and that thing? Tell us about the rules of the tribe of God. Tell us about that Jesus, Son of God. Those questions they are always asking me."

"I hope you are wise to answer."

"I answer as I am able," said Asala.

Before Asala's husband would let Asala go to visit her mother he made her promise to return after the first new moon and that she must bring a promise from the white man to send a teacher. He said, "Tell the white man that Efa, the headman of Mekok, would learn of the things of God."

The four weeks were gone all too soon. The time came that Asala must return to her husband's town. Her father tried to persuade her mother to keep her, but Asala's mother was a Christian who kept her word. Asala too said she must return as she had promised because, she said, "I am a Christian."

The next morning when Mejo sat in school, he saw a woman and a girl come in. "There is my mother and my sister," he thought. He felt surprised and uncomfortable. "Now they will do something stupid," he thought, "and I will feel shame."

Andungo and Asala felt strange when they stepped into that shadow, crowded with the bodies of wise young men and boys. They stood together near the wall and whispered.

"I fear! and I feel shame," said Asala.

"I too," said her mother. "Let us go, they may laugh at us."

"Only the promise that I promised is able to force me," said Asala.

"Come, then, we will do quickly," said her mother, and they went up to the platform.

"Ah, teacher of men!" said Andungo.

The white man looked up from a great book that he was writing. "I greet you, mother of Mejo," said he.

"This little girl is my daughter; she is in a far marriage and she makes us a visit. She has a word to say to you."

"Such impudence," thought Mejo, who was watching from his seat and feeling shame. He could see a little red feather in Asala's hair and that little feather trembled; his heart softened. "She fears," he thought, and he pitied her.

"It is because of a promise I made my husband that I have come," said Asala, and her voice trembled like the feather in her hair. "I promised him that I would beg the white man to send a teacher to the village of Mekok. The people of Mekok desire to learn the things of God. They desire to read the book of the words of God."

The white man promised to send a teacher and the next morning Asala left for her husband's town. Her father went with her. And that night Mejo said to his brother Assam,—"I wonder to see Asala so brave."

"It is the power of God," said Assam.

"Will they send a teacher as they promised?"

"They certainly will," said Assam.

"Are you sure? Have they chosen that teacher?"

"They have," said Assam, "and I am that teacher." And he put out the light.

THE BANTU PEOPLE

Some Explanations for Chapter I.

In the book, African Adventurers, you read about tribes, members of the African race that is called by the white man, Bantu. There are many tribes of the Bantu people. They live in Central and Southern Africa. Some parts of that country are forest, some are open country. The open country is called by the white man the grass country. The Bulu tribe is living in the forest country about two hundred miles north of the equator and near the west coast. The customs of the Bulu are like the customs of other Bantu people who have not been a long time in contact with the white man. They have no knowledge of the world outside the forest; of their own country they know only their own neighborhood. They travel on foot by little trails from settlement to settlement. They have no written language, but they have a good language to speak. The men are good hunters and fishers, and good builders of towns. The towns of the Bulu are built as you will read in this story, but other tribes of the Bantu build with different material,—some with grass, some with clay and wattles. The Bulu make their furniture of wood. The women are the farmers. They plant bananas and plantains, many kinds of yams, peanuts, corn, cassava, savoury herbs that we white people do not have, and other foods that we do not have. There are wild fruits in the forest, some nuts and other fruits. But there is no complete diet growing wild in Africa; the people must plant to eat.

The Bantu tell time by the sun for the day, the moon for the month, the stars for the season. They do not speak of years; they speak of rainy seasons and dry seasons, and they count time by their plantings, especially among the Bulu, the planting of peanuts.

News is spread by travellers, and in another way—it is announced by drums. Upon wooden drums a good drummer will beat out a message that sounds like the clicking of a telegraph machine. But that clicking is very loud; it can be heard miles away. Almost any news can be told by the call drum, and every grown person has a drum name by which he may be called from a distance.

All Bulu women and nearly all the women of the primitive Bantu tribes are bought and sold. A little girl is sold by her father or her elder brother. The man who buys her puts her with some older woman of his town, who will keep the girl until she is marriageable. A Christian man does not sell his daughter or his sister before she is marriageable, or against her will, or to a man with other wives.

In spite of the fact that little girls are sold and sent away from home, there is a strong family love and loyalty among the Bantu. And there is a strong bond among the members of the clan, and the townspeople. The dress of Bulu men used to be made of the bark of trees, beaten into a sort of cloth. Women used to wear, and still do wear, aprons of leaves and a kind of thick tail of dried grasses. They still tattoo their bodies, they still wear necklaces of the coarse hair of the elephant's tail, or necklaces strung with dog's teeth, or the teeth of leopards. They wear bracelets of brass and ivory. The men carry spears tipped with brass or with iron. But there are many things now in the forest that are manufactured by the white man. Calico and beads and umbrellas and hats and many more things of the white man may be bought of the black traders who are trading through the forest.

AFRICA

The Country

Different writers give different information as to the population, customs, etc., of Africa. There are changes constantly taking place, and discoveries being made which account for this. The facts given herewith are from many sources and have

been carefully compared, but cannot cover even the best known portions of this wonderful land.

1. **Q. Where is Africa?**

Africa, called "The Dark Continent," second in size of the five grand divisions of the earth, is in the eastern hemisphere. It lies south of Europe and southwest of Asia.

2. **Q. What is the extent of the country?**

It is 5,000 miles long. It varies in width, and contains 11,500,000 square miles.

3. **Q. What is its population?**

Two hundred million, and perhaps more.

4. **Q. How does it differ from other great continents?**

It has no peninsulas, few bays and fewer islands.

5. **Q. How is it naturally divided?**

Into North, Central, East, West, and South Africa, differing in many ways from each other.

6. **Q. What is distinctive in North Africa?**

It comprises the Mediterranean States, the Sahara desert, and Egypt. Many Arab tribes are found. Mohammedanism prevails.

7. **Q. Give some facts about Central Africa.**

This includes the Congo Free State, just south of which is "British Central Africa, Protectorate and Sphere of Influence," as it is called.

8. **Q. What distinguishes East Africa?**

It is the scene of Livingstone's explorations and has been open to coast trade, and also to missions as far north as Lake Victoria.

9. **Q. What special features has West Africa?**

This was once a great slave region in antebellum times, but is now partially explored and open to trade. The British have colonies on the west coast, which protect missions to a certain extent.

10. **Q. How is South Africa distinguished?**

It is under British, German and Dutch rule. In it are usually included Cape Colony, Natal, Bechuanaland, the South African Republic and Orange Free State. Civilization has advanced here and there is a considerable European population.

11. **Q. Is the climate adapted to the white race?**

Certain portions of Africa are almost surely fatal. Terrible fevers attack Europeans along the coast and lowlands. There are inland and highland locations which prove entirely favorable to whites.

12. **Q. What are found in the interior?**

Great rivers and lakes.

13. **Q. Mention some of these.**

The Nile River, which flows from Lakes Victoria-Nyanza and Albert-Nyanza. The Niger, the Zambezi, or Siambai, and the great Congo.

14. **Q. Describe the Congo.**

This is one of the largest rivers in the world, being nearly 3,000 miles long and 9,000 feet wide. At its mouth it is from seven to ten miles wide. It drains an area of 850,000 square miles.

15. **Q. What is the Congo Free State?**

An independent state, made so by an agreement of European nations securing freedom of trade and religion, and breaking up the slave trade in the great Congo basin.

16. **Q. Who has had much to do in developing this section?**

First, Livingstone, the great missionary, and then Henry M. Stanley, the great explorer. In 1879 Stanley began operations with a small force of European soldiers (13) and 68 Zanzibars. Now the State has fourteen military divisions, with 115 stations or small forts, has an army of 8,000 Congoese Militia, 4,000 native volunteers, and 2,000 soldiers from other African countries.

17. **Q. What are other civilizing agencies?**

There are fifty-one post-offices, lines of telegraph, and the famous Congo railroad which is to pass the 230 miles of cataracts and rapids which make the river impassable at points.

18. **Q. Are there other railroads in Africa?**

There is one a thousand miles long which runs from Cape Town to Johannesburg where is one of the greatest gold mining districts in the world. In 1897 the Bechuanaland road was opened connecting Cape Town with Rhodesia on the north. Other roads are projected. And this is done at the cost of many lives and much treasure.

19. **Q. What can be said of African scenery?**

In many parts of the country it is very beautiful. Travelers and even residents seem more impressed with its magnificent, or strange, or grotesque features.

20. **Q. What are its productions?**

Among cultivated plants that indicate partial civilization are maize, plantains, cassava, sweet potato, tobacco, tomato, pepper (red and green), pineapple, yams, sugar cane, rice, wheat, oranges, limes, cucumbers, melons, pumpkins, gourds, peas, beans, and other vegetables and fruits. Coffee is indigenous to this country, but so far as improvement by cultivation goes, the **native African** has done little for this or any other food product.

21. **Q. What domestic animals are found?**

Cattle, sheep, goats, dogs, cats, fowl, but among many tribes very few are found. Pigs were introduced by the Portugese but are not universally popular. The horse and donkey are used where commerce exists, and in North Africa the camel.

22. **Q. What wild animals exist?**

Elephants, lions, leopards, zebras, buffalo, rhinoceros, hippopotamus, monkeys, every variety of deer and smaller animals. An abundance of fish is found in rivers and streams, and birds of many kinds inhabit the forests.

23. **Q. What trees are found?**

The luxuriance of vegetation is beyond description. Many kinds of palm trees furnish fruit, oil and sap which ferments making palm wine. A famous tree is the **baobab,** whose age exceeds any other. The African teak is for timber, as are also the ebony, ironwood and cedar. Great creepers and flowering trees abound, some beautiful and useful, others grotesque and poisonous.

24. **Q. Are flowers abundant.**

In some portions of Africa "sheets of bloom" are found during most of the year. Great flowers clothe trees in beauty. Orchids abound. Lilies are gorgeous, and unknown shrubs fill lonely places with a wealth of color.

25. **Q. Mention some articles of export.**

Rubber, ivory, gold dust, diamonds, palm oil, coffee, cocoa, and dyewoods.

26. **Q. Has the country mineral wealth?**

South Africa is noted for the richness of its gold and diamond mines. The largest diamond in the world was discovered in 1893 in Orange Free State, valued at $5,000,000. It is believed that other minerals will be discovered, as copper and iron have been in Portuguese Angola.

27. **Q. How many seasons are there?**

Two, the wet and the dry. The rainy season covers our autumn, winter and spring months with the exception of December, January, and parts of September and May.

28. **Q. What two pests are found?**

White and black ants, the latter called "drivers," and both very destructive to property and comfort; and "jiggers," a flea which attacks the feet. Beside these are many insects and poisonous snakes.

—Facts From Africa.

SHORT BIBLE TERMS

We here give brief announcement of at least five Short Bible Terms to be held early this year. We regret that space did not permit a description of the different courses, and that we did not have all the information we desired concerning several of these special terms. Here are opportunities to become more familiar with the Bible and its teachings. May many take advantage of these opportunities.—Editor.

Canton, O.

Place.—Mennonite Church, 1935 3rd St., S. E.

Time.—Jan. 7 to Feb. 15, 1918.

Instructors.—I. W. Royer, C. K. Brenneman, Walter E. Yoder, J. E. Hartzler. George J. Lapp, I. R. Detweiler.

Courses.—Old Testament, Gospel of Mark, Epistles, Doctrinal, Teacher Training, Religious Pedagogy, Soul Winning, Missions, Vocal Music. Special S. S., Missionary, and Ministers' Conferences. Also a number of special lectures.

Expenses.—Tuition.—Tuition free. Board per week, $3.00, rooms per week, $1.00.

For further information address, C. K. Brenneman, 1939 3rd St., S. E., Canton, O.

Hesston, Kans.

Place.—Hesston Academy and Bible School.

Time.—Jan. 2 to Feb. 12, 1918.

Instructors.—J. A. Ressler, D. H. Bender, J. D. Charles, M. D. Landis, T. M. Erb, J. B. Kanagy, Paul Erb, Chester K. Lehman.

Courses.—Doctrinal Teachings, Acts, Gospels, Bible Geography, Synthetic Bible Study, Church History, Biblical Introduction, N. T. History, O. T. History, Agriculture, S. S. Teacher Training, Vocal Music. A number of special lectures also will be given.

Expenses.—Tuition for term, $6.00; Room for term, $7.50; Board per week, $3.00. Tuition free to missionaries, ministers and their wives.

For further information address, Hesston Academy and Bible School, Hesston, Kans.

Goshen, Ind.

Place.—Goshen College.

Time.—Jan. 2 to Feb. 13, 1918.

Instructors.—I. R. Detweiler, A. E. Kreider, H. Frank Reist, C. B. Blosser, Vesta Zook, A. S. Ebersole, George J. Lapp.

Courses.—Sunday School Lessons, Old Testament, Religious Education, Life of Christ, Agriculture, Household Management, Church Music, Missions. A special conference week from Feb. 4-10 during which a number of special lectures will be given.

Expenses.—Tuition for term, $7.00. Board per week, $3.00. Room per week, $1.00. Matriculation, $1.00. Tuition free to ministers, deacons, and missionaries.

For further information address, Goshen College, Goshen, Ind.

Harrisonburg, Va.

Place.—Eastern Mennonite School.

Time.—Jan. 8 to Feb. 15, 1918.

Instructors.—J. B. Smith, S. G. Shetler, Abram Metzler, A. D. Wenger, H. B. Keener.

(Concluded on page 416)

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

VIII Some Sunday School Organizations

Vernon J. Smucker

Occasional reference has been made in this series of articles to certain organizations which have aided materially, and in many cases have been directly responsible for, the progress and development of Sunday school work and methods. It is the purpose of this article to briefly tell of the purpose and scope of a few of these organizations. First, in point of time at least, is the

American Sunday School Union

Organized in 1824 for the purpose of securing unity and concentration of Christian effort this body has done much in educating the youth of our land in the truths of the Bible. From the very outset the basis of the Union was plainly declared to be: "No sacrifice of principle essential to salvation; no compromise of duty; no interference with the internal management of smaller associations; all discordant elements must be banished, and union with Christ, and union with each other," for the common object to be attained. This platform was broad enough to enable each denomination represented in the union to maintain its own integrity, yet permitted them to unite on the great fundamental principles of the Bible.

Only a few of the Union's many achievements since the time it has been established can be here mentioned. It published the first select Uniform lessons with graded instruction soon after it was organized, promoted the "Uniform Questions" which were used for a generation, worked for the extension of Sunday schools in the great Mississippi Valley territory, sent out missionaries to organize and equip Sunday schools in different parts of our country, promoted an American foreign missionary campaign, founded the first weekly Sunday School Teacher's journal, proposed the first National Sunday School Convention in America, and, during its ninety years or more of existence has distributed millions of dollars worth of literature, including Bibles and New Testaments.

The service which the Union has performed in establishing Sunday schools on the crest of the advancing wave of population has been of inestimable value to the cause of Christ. Missionary workers, sent out under its auspices, in twenty-five years (1890-1915) organized 43,509 new schools with 169,016 teachers and 1,503,975 pupils. For sixty-four years after its organization they have organized neighborhood schools at the average rate of three a day, aggregating nearly 80,000 schools with a membership of nearly four millions. Some of the pioneers in the Sunday school work of our own Church got their first ideas and visions of Sunday school work in little Sunday schools established by the workers of this Union. Thousands of new churches were established as a result of these schools and large numbers of men and women were turned from paths of sin and became lifelong servants of Jesus Christ.

Another association under whose influence our Sunday schools come very directly is

The International Sunday School Association

whose offices and headquarters are in the Mallers Building in Chicago. Perhaps our most direct contact with this organization comes thru our use of the Uniform lesson system, which is the work of the International Lesson Committee. This committee works under, and is directly responsible to, the International Association. We are of course indebted to the organization for much more than this in our organized Sunday school work. It aims to be of assistance to local schools and associations in every possible way. Many of the standards which we are holding up in our Sunday school work today are the direct result of activities and investigations along various lines of Sunday school endeavor.

As an outgrowth of the International Association, which represents only North America together with certain of her Island possessions, we have the

World's Sunday School Association

which, as its name implies, is an organization representing the Protestant Evangelical denominations of the world. It had its inception at a meeting of the Executive Committee of the International Association at Chautauqua, N. Y., in 1886, and since that time there have been held eight World's conventions in widely separated cities in all parts of the world, such as St. Louis, London, Jerusalem, Rome, Zurich and others. These conventions are attended by thousands of delegates from all parts of the world. From them has developed the purpose of the Association; "To give a missionary vision to the Sunday schools upon the home field; to promote a Sunday school vision to the missionaries and native workers upon the foreign fields and to utilize the Sunday school as a chief factor in the world's evangelization." The Sunday school and the Great Commission has been the dominant note at all of the conventions.

There are a number of other organizations which have been influential in promoting the best interests of Sunday school work, but space forbids more than a mere mention of names of a few of them. State and county associations, under supervision of the International Association, are in many places very active, and whatever we may think about the advisability of co-operating with them we cannot deny that they have in many cases done good work, and that consciously or unconsciously, we are making use of the suggestions and experience of these organizations. Let us heed the Scriptural injunction to "Prove all things, hold fast to that which is good."

Smithville, O.

HOW TO ENJOY SUNDAY

1. Stay at home Saturday night and get acquainted with your family. Retire a little earlier than usual.

2. Get up early and help do the necessary work of the home. An honest division of labor helps to oil the wheels of the household, but a man who sits around reading the morning paper and letting his wife do all the work—

3. If possible, make your plans to go to the Bible school. Go to church. Religion and worship are necessary to a full-grown life.

4. If you have a neighbor who does not go to church, invite him to go with you.

5. Do not expect your wife to rush home from church and get you an extra good Sunday dinner. Let the Sunday meals demand a minimum of labor for housekeepers.

6. Keep some inspiring book on hand for Sunday reading. Write some letters to friends or to the boy or girl away from home.

7. Ask someone who is not a Christian to confess Jesus as Savior. How long have you been a Christian yourself without doing this?

8. Get all you can out of the Sunday church services, either as a worker or a good listener and doer.

9. Keep thanking God all day that you are well enough to work and good enough to keep out of jail.

10. Close the day with a song and a prayer after calling up the preacher and telling him you plan to follow his advice when you go to work tomorrow.—Sel.

CURRENT EVENTS

Russia.—In Russia the Bolsheviki still continue in power under the leadership of Lenine and Trotzky. Several attempts have been made to oust them from power but thus far, according to reports, have failed. The most recent revolt was led by Generals Korniloff and Kaledines, leaders of the Cossacks. Reports as to their success are conflicting. One recent report was to the effect that Gen. Kaledines and his staff were captured. Other unconfirmed rumors are that a number of independent republics have been set up in Southern Russia and Siberia. It is at least certain that chaos and anarchy are the order of the day in Russia. The present government has succeeded in arranging an armistice with the Central Powers. An agreement was signed to the effect that for four weeks, beginning with Dec. 17, there shall be no fighting on the Russian front from the Baltic to the Black Sea, and also along the Russo-Turkish front in Asia Minor. No troops are to be moved by either side, neither are any to be transferred from this front to any other front while the armistice is in effect, except such troops whose movement was begun before the agreement was signed. Negotiations towards bringing about a permanent peace were immediately begun. Those in authority in Russia are hopeful that an agreement will be reached soon that will give Russia freedom from strife. If an agreement should be reached whereby the prisoners of war in Russia, who number more than a million, should be released, and Germany be enabled to secure Russian grain and other supplies, the task of the Allies would be greatly increased. Since Russia has ceased to fight, Germany and Austria have been able to move large bodies of troops from the Russian front to other fronts and undertake the Italian offensive and stiffen their lines in France and Belgium.

Jerusalem Captured.—On December 11th the newspapers announced in large headlines the capture of Jerusalem by the British forces under the command of General Allenby. The capture of the city was expected in the near future, but the capitulation of the city came earlier than expected. The fall of Jerusalem marks the collapse of the long-protracted efforts of the Turks to capture the Suez canal and invade Egypt. In November 1914, a large Turkish army marched on the Suez canal and came within striking distance before they were checked. During 1915 and 1916 the Turks were slowly driven back. On November 7, 1917, the city of Gaza was occupied by the British. By the 22nd the British had pushed within five miles of Jerusalem. By an encircling movement, which was unexpected by the Turks, the British cut all the lines of communication leading to the city and thus forced the surrender of the city without an attack upon it. It was feared that if the city would be attacked the Turks might destroy it. After being in the hands of the Mohammedans for a period of about 1200 years, with the exception of several short periods, there is considerable rejoicing that the city is once more in the hands of the so-called Christian nations. Jerusalem is the most historic and pillaged city of the world. Being the city of God's chosen people, the Jews, its history was foretold by God's prophets. The events of the war occurring in Palestine are of special interest to the student of prophecy.

On the Italian Front.—The struggle along the Piave river in northern Italy has been raging furiously for the past four weeks, with an occasional lull. The Italian line has been holding. In some sections they have been forced to yield some ground, but the main line remains intact. Some of the bloodiest and most bitter fighting of the whole war has been done on this front. Italy is fighting desperately to save Venice from falling into the hands of the enemy, conscious that if the line of defense along the Piave is broken the city is doomed. The Austro-German forces on the other hand have been fighting desperately to break thru and establish themselves on the plains before the severe winter weather and heavy snows overtake them. It is said that if the enemy can be held at the Piave river until the heavy snows come that his position will be a desperate one and that he will be threatened with disaster, as it will be almost impossible to keep his lines of communication open across the mountains. It is claimed that the Austrians have been wanton in their use of men, hurling wave after wave against the Italian positions to have them mowed down by thousands. The Italians also have suffered heavy losses. Germany claims they have taken nearly two million prisoners since the present offensive began. Italy recently called to the colors an additional two million men. The Italian front has been strengthened by British and French troops who are now holding certain parts of the line. At this writing (Dec. 18) the situation is still critical as no one knows which way the tide of battle will turn.

On the Western Front.—The most important event on this front was the surprise attack upon the German lines before the German base of Cambrai in France. The British cut into the German line along a front of about 32 miles and at one point to a depth of about six miles. This success is attributed largely to the element of surprise. It has been customary to rake the enemy line with an intense artillery fire continuously, night and day, for a number of days until the enemy works are destroyed, and then attack with the infantry. But in this case there was no artillery preparation, but at the early dawn a large number of tanks, armored fighting machines, moved forward broke down the enemy barbed wire entanglements and other fortified places before the Germans were fully aware of the attack. The infantry and cavalry followed close after and routed the enemy and drove them back. The British came within two or three miles of Cambrai before they were stopped. The capture of this base would compel the whole German line to be withdrawn. Consequently reinforcements were rushed up by the Germans and the British have since been forced to withdraw their lines and yield territory to the enemy. Present indications are that the Germans are preparing to launch a strong offensive at this point.

Destruction of Food in Brewing Curtailed.—"By order of the president, brewers must not hereafter manufacture beer containing more than three per cent. of alcohol. The practical effect of this is to reduce by one-third the present destruction of 70,000,000 bushels of grain in brewing. The Food Administration stated, as the reason why beer-brewing is not entirely stopped, the fact that there is a two-years' supply of whisky in the country and that this is not required for the production of denatured alcohol. This explanation is highly unfortunate. The whiskey in existence should be commandeered for re-distillation to obviate the necessity of using large quantities of food in producing denatured alcohol according to the present processes. The order is not a temperance measure. It will mean that men will drink more beer to get the same effect. It is a well-established fact that more drunkenness is caused by beer than by whiskey, altho the quantity that must be consumed to bring about drunkenness is much greater in the case of beer."

The Halifax Disaster.—The first week of December a French vessel laden with munitions of war collided with a Belgian relief ship in the harbor of Halifax. The

French vessel caught fire. Attempts were made to extinguish it but when it communicated with some benzine it was seen that the vessel was doomed. The sea-cocks were opened in the hope that the vessel might sink before the fire reached the explosives aboard. The crew left the vessel to her fate. With a terrific roar the 3,000 tons of the most powerful explosive used in the war let go. The vessel was blown to pieces and the Belgian ship nearby was carried on the crest of a forty-foot wave on to the shore. The greater part of the city of Halifax was laid waste, some sections as tho a huge roller had passed over it. Innumerable fires were started which added to the horror. This was followed by a blizzard and snow and a few days later by rain and again by a cold wave. Many people were buried beneath the ruins and thousands made homeless. The latest estimates of the loss of life is given at less than 2,000. The loss of property runs into millions. Relief was immediately rushed to the city and it was feared that an epidemic of pneumonia might follow as a result of the extremely cold weather and the lack of proper shelter.

Seized German Ships Now in Use.—When the European war began there were 109 German ships in American ports. These were interned. When the United States entered the war they were seized by our government. When they were seized it was discovered that every one of them had been damaged by the Germans so that extensive repairs would be required before they would be of service to this country. Parts of machinery were broken, other parts taken off and thrown into the water, parts of machinery cut out, boilers ruined, fixtures misplaced, pipes plugged, small pieces of iron or ground glass put into delicate parts of the machinery, and in every conceivable way damage was done so the ships, if seized, could not be put into commission. The Germans believed that none of the vessels could be repaired and put into service in less than eighteen months or two years. On Thanksgiving Day, less than nine months after the declaration of war, the last one of the 109 German ships was put into service. By employing the modern welding process the broken machinery was welded and the damage repaired. These 109 vessels added about 500,000 tons to our merchant marine. They are now used as troop and cargo ships.

Coal and Booze.—These two do not mix advantageously. Statements have been made that there is only a seven days' coal supply in the country. Coal operators have demanded as a minimum of protection that the Government establish a five-mile dry zone around the mines so that no one can get liquor within a radius of five miles from the mines. Most of them are in favor of national prohibition. Most of the coal operators have filed statements with the Government showing that the output of coal is being reduced from ten to twenty-five per cent. by drink. The following are said to be established facts:

That the ordinary output of coal is being curtailed 10 per cent. by drink. That nearly all mines in license territory have their output reduced 40 to 80 per cent. for two or three days following each semi-monthly pay-day. That some mines are actually entirely closed for four to six days a month on account of drink. That drink is seriously reducing the flow of labor available for employment. That drink is seriously affecting the distribution of coal. That mines in prohibition states and no-license communities are largely free from these troubles.

War on Rats.—The Department of Agriculture is urging a persistent warfare upon the two or three billion rats and mice in this country. They are considered allies of Germany, in this that they destroy large quantities of food annually. Following are some of the rules for this warfare as laid down by the Agriculture Department:

Clean up everything. Especially about markets, stores and barns. Thresh and market grain early to prevent rat colonies forming in grain stacks. Remove all piles of straw, trash and lumber on vacant lots. Don't destroy hawks, owls or nonpoisonous snakes. The black, garter and chicken snakes are worth millions to America. They feast on rats. Keep well-trained rat dogs on farms and city warehouses. Unlike cats, dogs kill rats for sport and do not limit their killing to their appetites. Keep everything eatable in rat-proof containers. Go after rats with poison, traps and organized hunts. Arouse public opinion to the danger of the pest. Building should be done with the purpose to eliminate the rat for all time to come.

Australia Building New Railroad.—The Australian government has begun the construction of a new railroad a little over 1,000 miles in length which is to connect the Pacific and Indian oceans. "Engineering problems ordinarily encountered in such work are comparatively insignificant in the case of this undertaking, but as the route traverses a desert country not inhabited even by aborigines, the problem of providing water presents some difficulties." By thus connecting both coasts it is thought the railroad will prove a profitable investment. However its chief value is considered to lie in the political and strategic advantages accruing therefrom. The time to travel from London to Melbourne or Sydney will be lessened about one week, and the time from other European and American ports will be materially lessened. It will link the eastern and western sections of Australia more closely together and bring about more intimate relationships than had been possible hitherto.

Supreme Court Supports Prohibition.—A recent decision of the United States Supreme Court upholding the Idaho prohibition law is considered one of the most far-reaching victories for "bone dry" prohibition yet recorded. It was held that a citizen has no constitutional right to possess liquors for his personal use if a state wishes to forbid it. This knocks the props out from under the thread-bare personal liberty arguments. The Court held that the state "has power absolutely to prohibit manufacture, gift, purchase, sale or transportation of intoxicating liquors within its borders without violating the constitution." The constitutionality of the North Carolina liquor law requiring railroads and express companies to keep for public inspection, records showing liquor shipments received in the state also was upheld by the Supreme Court. The liquor traffic is receiving very little sympathy and support except from those who are profiting financially thereby.

War Fortunes.—That many fortunes have been made in the United States as a result of the war in Europe is evident from a study of the report of the United States Commissioner of Internal Revenue which shows a striking increase in large incomes since the war began in Europe. "By reckoning the reported income as four per cent. of the owner's wealth, the Brooklyn Eagle discovers that we now have 22,696 millionaires, nearly 8,000 more than last year, while ten of these millionaires enjoy an annual income of $5,000,000 or more." In 1916 the report shows that 376 persons paid taxes on $1,000,000 incomes, as against 130 in 1915, 60 in 1914, and 44 in 1913. The New York Sun gives figures showing that the number who have an income each year of $100,000 to $500,000 has increased from 1,463 in 1913, to 6,051 in 1916. Those who had an income of $500,000 or more increased from 135 in 1913 to 582 in 1916. The figures for 1917 no doubt will show a further increase in the number of large incomes.

Prohibition Bill Passed.—On December 17 the United States House of Representatives by a vote of 282 to 128 passed the resolution to submit to the states a National Prohibition Amendment to the Federal Constitution. Previously the Senate passed a similar resolution, the principal difference between the two is that the Senate allows six years for the states to render their decision while the House grants seven. It is thought that the Senate will concur with the action by the House since the sentiment for prohibition is strong in that body. There are several dozen states that can be counted upon to ratify the amendment at the next meeting of their lawmakers. But few of the state legislatures will meet before 1919. Considerable opposition to the amendment will develop in the present "wet" states since the liquor crowd will do all they can to oppose the ratification of the amendment. If the amendment is to become a part of the Federal Constitution it will mean an incessant and unrelenting fight on the part of the prohibitionists.

Destroying Weeds.—In the Hawaiian Islands weeds are kept down in the cane fields by spreading light-weight tar or asphalt felt paper over them immediately after the crop has been harvested. "The paper is held in place by stones and rubbish piled on it. The new shoots which spring from the stubble are usually stiff and sharp enough to punch holes for themselves in the paper, but the weeds that ordinarily grow in the cane fields are unable to do this. In some cases the punching through process is hurried along by cutting little slits at points where elevations in the paper indicate the growing cane shoots. The paper absorbs and retains in the surface soil the heat of the sun which promotes the growth of the cane and at he same time hastens the death of the weeds which spring up. It is said that this ingenious treatment cuts down the labor of growing cane and at the same time increases the yield on an average of about ten tons per acre."

At War with Austria-Hungary.—One of the first acts of the National Congress which convened the first week of December, and which is now in session, was to declare war on Austria-Hungary, the principal ally of Germany. In his message to Congress, delivered in person, President Wilson asked that war on the ally of Germany be declared at once. He claims that Austria-Hungary is not her own mistress but simply a tool of Germany, and therefore, the United States cannot successfully conduct the war unless the Central Powers are regarded as one. He did not ask for a declaration of war against Bulgaria and Turkey as they do not yet "stand in the direct path of our necessary action."

Tuberculosis Among Soldiers.—"Hardships and exposure in the trenches, it is said, so reduce the physical resisting powers of soldiers that since the beginning of the war tuberculosis shows an alarming increase, particularly in Germany, where cases are about 300 per cent. more numerous than formerly. Large numbers of French soldiers also die of the disease."

INTERESTING FACTS AND NEWS ITEMS

It costs Uncle Sam $800,000 a day to feed his soldier boys.

Congressmen send out about seven tons of free mail daily.

In Australia rabbit hair is supplanting wool in the felt hat making industries. About thirty factories now in operation are using bunny's fur for this purpose.

The Baldwin Locomotive Works is constructing 78 locomotives a week. This is at the rate of more than one for each working hour of the day.

Government statistics show that only 83 Irish immigrants came to the United States during the first nine months of the year. Last year during the same period over 3,000 were recorded.

It is estimated that about 47,000 horses and mules are killed or injured every month on the Western battle front in Europe.

Due to the scarcity of leather Germany is making belts out of paper yarn. These belts are said to be pliable, strong and comparatively low in price, costing only about one-fourth as much as leather belts of equal strength.

Auguste Rodin, the famous French sculptor, recently died at the age of 77.

The Government is planning to enlarge the navy yard gun factory in the District of Columbia into one of the most complete plants of the sort in the world. Employment for about 4,000 more men will be afforded.

New Orleans will close 500 of its 1,500 saloons.

A license from the government is now required to own dynamite or any other explosive.

The Ford Motor Company has $40,000,000 of government contracts in addition to the regular work of the plant. In September 60,982 cars and 1,383 trucks were manufactured.

Last year about 10,000 persons were killed and nearly 200,000 injured in railway accidents in the United States. Of the killed 300 were passengers, about 3,000 employees and nearly 7,000 trespassers.

The oldest investments the world knows is that of real-estate mortgages. "In Babylon, twenty-one hundred years before Christ, money was loaned on mortgages, and the mortgages were recorded on bricks. The bricks were preserved in large earthenware jars, which were sunk into the ground. They remained there for 3,900 years before being dug up, and were then found to be in almost perfect condition."

A physician reports that the death rate per annum in this war does not exceed 5 per cent. of the total number engaged. The claim is made that less lives are lost in the present conflict in proportion to the number engaged than in any previous war.

During 1917 Alaska canned 5,300,000 cases of salmon, valued at $40,000,000. This is nearly twice the value of the record catch of 1916.

Hog cholera killed enough animals last year to have fed 1,000,000 soldiers a meat ration for five and a half months.

Zeppelin raids on London caused 128 fires during 1916 resulting in the loss of 36 lives. During the year London had 3,104 fires from all causes, causing 150 deaths and a property loss of $4,500,000.

The United States has loaned nearly $3,000,000,000 to the allies.

The railroad connecting Chile and Bolivia, which crosses the Andes 14,105 feet above sea level, provides oxygen chambers in which passengers can get relief from the rarefied air of the high altitude.

Twelve hundred men working in the distilleries of Peoria, Ill., were thrown out of employment when the bill prohibiting the manufacture of whiskey went into effect. None of them found any trouble to secure other employment.

England has about two and a half million employees engaged in the manufacture of munitions of war. In one day now she is turning out more guns and ammunition than she did during the first whole year of the war.

There are thirteen national parks in the United States under government control. They have a total area of 7,449 square miles.

In the first seven months of this year orders were placed with American manufacturers for 4,795 locomotives—2,021 for home use and 2,774 for use abroad.

It takes more than 20,000 bales of cotton a year to provide absorbent cotton for the wounds of the injured.

There are 333 religious newspapers published in the United States, with an average weekly circulation of 19,000.

During the past year the United States produced 9,000,000,000 cigars, 30,000,000,000 cigarettes, nearly 500,000,000 pounds of tobacco, 35,000,000 pounds of snuff and 57,000,000 barrels of beer.

Cornstalk shoes are now made and being sold in New York city for $2.50, and are said to outwear leather.

The upkeep of automobiles in the United States costs $3,000,000,000 a year.

The United States produces about one-half of the world's coal supply of about 1,500,000,000 tons a year. It is estimated that the available supply of coal in the United States amounts to 3,538,500,000,000 tons, out of a world total of 7,397,533,000,000 tons.

The ashes from tobacco smoked in this country every year would produce over 44,000,000 pounds of potash, and 10,000,000 of phosphorus, valued as fertilizer at $50,000,000.

It will require 750,000 cars to move the nation's potato crop of 453,000,000 bushels. The transporting of the crop began the middle of September and will continue to April 1.

The five largest Italian cities in the world rank in the following order: New York, Naples, Milan, Rome, Buenos Aires. There are about 3,000,000 people of Italian birth in the United States.

The United States has distributed orders for 5,000,000 six-inch steel shells and additional orders are now being placed for 6,500,000 six-inch shells. The Government is also conferring with manufacturers preparatory to the placing of orders for 33,000,000 three-inch shells.

It is reported that the United States contains 17,017,393 miles of telephone wire, and has 7,659,475 stations.

The United States produces over 90 per cent. of the world's corn. The usual crop is about 2,750,000,000 bushels.

The Ford automobile plant in Detroit uses approximately 1,300 gallons of oil every working day. To keep the thousands of machines properly lubricated 150 men are required. Most of the oil used for cooling drills is again recovered, thus about 500 gallons a day is reclaimed.

Miscellaneous

HOW THE INSECTS KNOW EACH OTHER

Smells replace sight and sound to a great extent in a new world opened up for us by Dr. N. E. McIndoo in his work on "Recognition Among Insects," lately published in Washington by the Smithsonian Institution. The chief object of this novel treatise is to show that the sense of smell in the lower animals, but particularly in the honey-bee, is so highly developed that we have no more conception of it than the honey-bee can have of our own wonderfully developed sense of sight. Says Dr. McIndoo:

"It has always been a matter of conjecture as to how the various lower animals recognize each other, and by what means the sexes of any species distinguish one another. At first thought it might be claimed that sight is the chief means by which any animal having eyes can recognize other animals, but after a second thought we recall that the eyes in the lower animals are not as highly developed as they are in the higher animals; and we know that many of the lower animals live in dark places and that some of them are partially or totally blind. For example, the eyes of some beetles and spiders inhabiting caves function little or not at all, and, despite this fact, these animals seem to distinguish one another as easily as do those with normal eyes living in light places. Relative to blind or partially blind species, touch may be the chief means by which they recognize one another, but during the courtship of cave spiders the writer observed that the males recognize the females of the same species at short distances and even before the males touch the webs of the females. Touch, therefore, can not be the chief means of recognition for cave spiders, and perhaps not for any other animal. Since we know so little about the senses of hearing and taste in the lower animals, we may safely eliminate them as chief factors in recognition.

"As the lower animals do recognize one another without using the tactile organs, and as their sense of sight is not sufficiently developed to be the chief factor in recognition, we may assume that the most important factor is some chemical sense, perhaps similar to our olfactory sense. If the olfactory organs are the chief means of recognition, they must constantly receive stimuli in the form of odors, and these odors must be emitted by the animals themselves."

Dr. McIndoo finds from his own experience that the human nose, tho far less sensitive than the olfactory organs of insects, can be trained to recognize a number of characteristic odors pertaining to the honey-bee. Even at the beginning of his experiments he was able to distinguish the "hive odor" (the smell of the bees in the hive, collectively), the "brood odor" (the smell of the larvae), the "honey odor," and the "wax odor." After a few months' practise he could recognize the three castes of bees—queens, drones, and workers—merely by smelling them. To quote again:

"Old workers constantly give off the characteristic bee odor; and, when seized, they emit another distinct odor which comes from the poison ejected through the sting. No difference between the odor of a guard and that of a fanner could be distinguished; the odor from each closely resembles the hive odor, that is, the odor which comes out of a hive when the hive cover is removed.

"The younger the workers the less pronounced is the bee odor emitted. To the human nose the odor emitted by nurse bees and wax generators is much less pronounced than is the odor from old workers. Workers just emerged from the cells have a faint sweetish odor, but lack the characteristic bee odor, and workers removed from the cells just before they begin cutting their way out emit a fainter sweetish odor.

"Old queens have a strong, sweetish odor, while the odor from queens just emerged from their cells is much less pronounced.

"The majority of old drones have a faint odor, while almost every young drone has a stronger odor."

By means of ingenious experiments the author proves that the bees themselves can distinguish a much greater variety of smells, and that these play a most important part in their lives. Not only has each hive or colony its own odor, different from that of any other hive, but the offspring of a common queen have an odor peculiar to their family, and each individual bee has an odor peculiar to itself.

"The hive odor of a queenless colony is perhaps considerably different from that of a colony which has a queen. The absence of a queen odor in the hive odor probably explains why the workers in a queenless colony are irritable and never work normally. All the bees—workers, queen, and drones—in a colony carry the hive odor of that colony on their bodies among the hairs. This odor serves as a sign or mark by which all the occupants of a hive know one another.

"Worker bees returning to the hives from the field pass the guards unmolested, because they carry the proper sign, altho the hive odor that they carry is fainter than when they left the hive, and it is also partially masked by the odors from the nectar and pollen carried by these bees.

"Bees kept in the open air for three days lose all the hive odor carried on their bodies, but each bee still emits its individual odor. When a colony is divided the hive odor in each half soon changes, so that by the end of the third day the original colony possesses a hive odor so different from that of the other half of the colony that when the workers are removed from the two new colonies and are placed together in observation cases they fight one another as tho they had been separated all their lives.....

"There has been much speculation concerning the ruling spirit or power in the colony of bees. The present writer is inclined to believe that a normal hive odor serves such a purpose. The hive odor is a means of preserving the social life of the bees from without, and the queen odor, which is a part of it, insures continuation of the social life within. As already stated, the workers 'know' their hive-mates by the hive odor they carry. This odor insures harmony and a united defense when an enemy attacks the colony. The queen odor constantly informs the workers that their queen is present. Even tho she does not rule, her presence means everything to the bees in perpetuating the colony. Thus by obeying the stimuli of the hive odor and queen odor, and being guided by instinct, a colony of bees perhaps could not want a better ruler."—Sel.

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PLOUGH WORK

(Continued from page 393)

ness man said, "That must have been a real sacrifice."

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"I want to double my pledge," he said. "And give me some 'plough work,' please. I have never known what sacrifice meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and harnessed themselves to the plough?—Sel.

That we may . . . find grace to help in time of need.—Heb. 4:16.

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EDITORIALS

(Continued from page 391)

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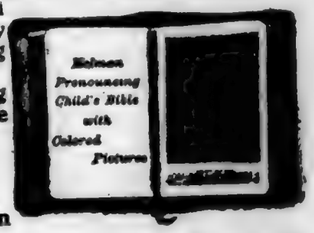

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(Continued from page 409)

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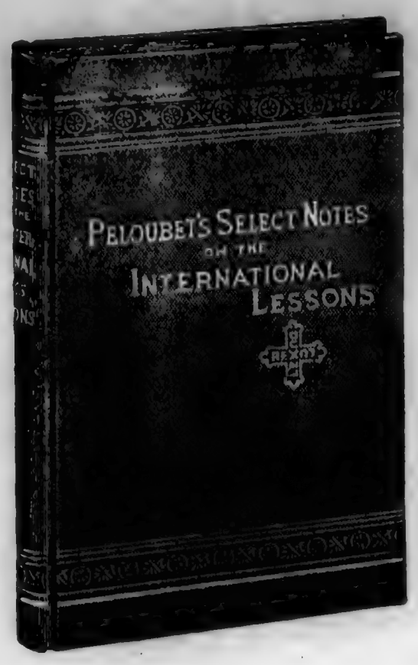

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CHRISTIAN MONITOR

FEBRUARY, 1918

THE TOY-STREWN HOUSE

Give me the house where the toys are strewn,
Where the dolls are asleep in the chairs,
Where the building blocks and the toy balloon,
And the soldiers guard the stairs;
Let me step in the house where the tiny cart
With its horses rules the floor,
And the rest comes into my weary heart
For I am at home once more.

Give me the house with the toys about,
With the battered old train of cars,
The box of paints and the books left out
And the ship with her broken spars;
Let me step in a house at the close of day
That is littered with children's toys,
And dwell once more in the haunts of play
With the echoes of by-gone noise.

Give me the house where the toys are seen,
The house where the children romp,
And I'll happier be than man has been
'Neath the gilded dome of pomp.
Let me see the litter of bright-eyed play
Strewn over the parlor floor,
And the joys I knew in a far-off day
Will gladden my heart once more.

Whoever has lived in a toy-strewn home
Though feeble he be and gray
Will yearn, no matter how far he roam,
For the glorious disarray
Of the little home with its littered floor
That was his in the by-gone days,
And his heart will throb as it throbbed before
And he rests where a baby plays.

—Author Unknown.

SELECT READING

ECHOES OF LIFE

A Few of Winter's Blessings

Clayton F. Yake

As I sit by the fireside's warm glow and look out upon this frost-bound old earth of ours there comes to me a feeling of awe and majesty—the feeling of amazement at God's wonderful plan for mankind—His plan for giving to man the innumerable blessings he is privileged to enjoy. In the very grip of Winter again just to enjoy the greater blessings of the coming Spring!

But to me now there comes a fascination of winter itself with its own blessings. The ground, frost-locked as it is, is covered with a nice sheet of snow and even while writing this the snowflakes are whirling down, down, down at rather a rapid rate, all seemingly determined to cover the face of our mother Earth with a pure white blanket! How beautiful it all is! Seems the object of it all is to give us an idea of purity in its ideal state, for certainly we have no lovelier sight than a snow-covered earth with all crudeness hidden from view.

Yes, these whirling snowflakes are blessings in themselves for they bring us an idea then of purity and again of God's wondrous architecture for nothing is so artistic and fantastic as the myriad forms and shapes of these little objects. It is quite a pleasing, fascinating and beneficial experience to study them under the microscope, for your soul gets a greater conception of things beautiful and eternal.

But that is not all—not near all! It would certainly be quite unfair to pass by the innocent joys and pleasures snow brings to the little ones. Just the fact that it is snowing brightens their little faces with beams of pleasure. I can picture to you the kiddies in the school-room all aglow with joy—intense joy—at just watching the snowflakes come down. They will sit in perfect silence for a minute or two drinking the pleasure of the falling flakes and then suddenly burst forth with some joyful exclamation. No, they could not keep silent and no fair-minded human being would expect them to. They have imbibed the joy, they must give it forth for they cannot keep it. Do you get the lesson, friend?

But there's more yet! Not one of us grown folks with a child-like heart can pass by without delighting in the many pleasures that snow affords the children. The innocent snow-balling, the tag-ring, sledding and coasting come to many of us as a memory only. But to a teacher they will always be realistic—yes, truly so, for nothing brings more delight than the enjoyment of the children in these winter plays. It brings health and life and happiness for the little ones, but here's the gem of it all! They in turn bring us a joy that they alone can bring and can nowhere else be gotten. It's a blessing of our friend Winter. If you miss it, it is **your** fault.

And now will you go with me for a sleigh-ride (which I know you will) across the country? Away we go! The day is clear and bright, and as we journey the merry jingle of the bells gives us delightful music and keeps time to the trotting of our horse. Up hill and down hill and far away and now up another—a real steep one too—and there you are!

The sun is just setting in all his winter's glow and the evening is certainly delightful but cold. But look ahead! Before you, away down in the valley lies a little town all huddled in its blanket of snow!

"Ah!" you say, "Isn't that beautiful!" And I agree with you, for the rays of the sinking sun give it a soft glow of color harmony under the reflection of its snowy cover that can not be described.

But keep on looking! The longer we look the more beautiful it becomes. Far to the north are the distant mountains as a back ground; to the east a beautiful valley all hidden in snow; to the west a knoll and a wood; to our right another wood and before us at the base of the hill winds the ice-locked creek silently onward, onward. And beyond in a cup-like hollow lies the little sleepy town. All in the twilight of a winter's eve.

And the town! The roofs are laden with snow and at a distance it looks like one big snow hut with a few church steeples for towers. We stand and gaze at it in wonder and as twilight suddenly fades into night so quickly, in a flash the lights peep out in the little town below. And there is the view in all its splendor and grandeur! Words can't express the beauty of the scene. It's just indescribable. But there you are, friend, another blessing of winter!

And now let us visit the town. Slowly we descend the opposite side of the hill and wind our way into town. The town is quiet, as if spell bound, and we recall that it is the Sabbath. Slowly and even silently we take one of the streets in the resident section, and now friend, watch, watch!

Everybody seems to be in-doors and the beautiful scenes that meet our eyes as we slowly pass home after home give us a taste of another blessing of winter—the hearthfire's warm glow.

Talk about moving pictures! If folks would have eyes to see and ears to hear the accompaniments to the every day scenes of life there would be no need for the moving picture theaters. Truly, "All the world's a stage and men are actors." But we are so blind to the beauty of the scenes around us; we don't see, or we don't care to see, and most of us go on and miss the transcendent beauties and even are satisfied in doing so, and others go on seeking the artificial or imitation wherever they can be had.

But as we go up our street in town each home presents a different scene and these come in succession as we slowly glide along. They are hearthfire scenes! And they are the most lovely and most sacred scenes in the wide, wide world. They are the stability of our national and spiritual life and oh, how truly sacred are these evenings about the hearthfires of our homes! But the scenes.

Here is a bright lovely room with mother sitting by the table, her back turned toward us, a book, probably the Good one, in her hand. On the opposite side of the table is a boy of about twelve half standing—half leaning with his head resting on his hands eagerly watching his mother. And by her side, also half standing, partially reclined in the mother's lap, is her eight year old daughter looking with interest into her mother's face. The mother is reading and something interesting, too. And scene one is passed.

Next is a similar room brilliantly lighted with papa sitting in a large arm-chair. About him on the floor are three little children all apparently cheerful and happy as they play their childhood games. Something restful seems to touch the whole scene.

Scene three is another similar room. Papa and mamma are actors here, or rather witnesses, for in the farther corner of the room seated at the piano is the daughter of about sixteen playing and by her side a younger brother evidently singing. Beautiful!

Scene four. A large front room of beautiful appearance, occupied by a number of persons. Evidently the folks of

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CHRISTIAN MONITOR

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THE CHANGED LIFE

Josephine Sloan

When the Jewett family moved from the little inland town of Hebron to the city, Sarah, the eldest daughter, who had always been a faithful and regular attendant at the Sabbath-school in the village church, keenly felt the loss of friends and companions.

It was the same old story, of a strange girl in a large city, without friends, homesick and lonesome. The first Sunday spent in the city was an extremely lonely day, and Sarah mentally resolved that before another Sabbath rolled around she would endeavor to find some little church where she could attend services and feel that she was really welcome. But alas, for Sarah's good resolution!

That week she commenced to work in a button factory and became acquainted with some of the girls, who invited her to their homes the following Sunday. Sarah was anxious to make friends, and eagerly accepted the invitation so cordially given her, failing to wait until she became better acquainted with them and could fully decide if they would prove to be congenial friends and suitable companions. She took it for granted that the girls attended church services, and accordingly wended her way to Sophie Kitty's home about ten o'clock the next Lord's day.

Sophie seemed quite surprised to receive a call so early in the day, while Sarah quickly understood that her visit was at an inopportune time, and she made haste to explain why she came at that hour. She was greeted with a hearty laugh from her companion, who said, "Sunday-school and church make a fine place to go occasionally, and certainly are good for old people and children, but not for young folks." This argument had great weight with the little unsophisticated village girl. Surely Sophie ought to know all about these things, since she had lived in the city all her life; and Sarah was willing to abide by her judgment, deeming her to be a good authority. Be it said to Sarah's credit that she was more careful later on in the selection of her companions, avoiding those who were extremely loud and inclined to be vulgar and choosing those who were more modest and refined.

Being of a merry, happy disposition Sarah soon won friends and became the center of a group of gay, care-free girls, but she frequently contrasted these Sabbath days spent in merriment with the former quiet ones spent in the little country village.

The lessons learned in the little Sabbath-school often recurred to her memory, while she endured severe lashings from conscience for her growing indifference to religious things, but she pacified herself by saying that later on she would again attend church services.

But an all-wise Providence deemed best at this time that she should be laid upon a sick-bed, while for many days and nights her life was despaired of; yet the hand of death was stayed and she was given another opportunity to change her manner of living.

During the days of convalescing serious thoughts came to Sarah's mind with great force, and she realized that she had wasted much precious time. Many were the good resolutions that she made during those days when health was slowly returning.

But with renewed strength, again came the love for the gaiety and glitter of the old social life, yet when participated in, seemed to fail in giving the satisfaction that she had derived from them before her illness. She was restless and began to long for something—a something that she could not define. It was really the desire for a higher life, though she was not aware of it.

About this time a new girl came to work in the factory, Priscilla Allen, and Sarah, remembering her own first lonely days spent there, resolved to show interest in the stranger, and with out-stretched hand cordially greeted her. In the course of their conversation, they discovered that they were neighbors, and naturally they often walked to and from the factory in each other's company.

"We are going to have such a good time at Mrs. Mason's tomorrow evening," said Priscilla one day as they were going home from work. "She is my Sabbath-school teacher, you know. I say, Sarah, where do you attend services?"

"Oh, I hardly ever go," was the reply in an indifferent tone.

"Then you must go with me tomorrow night to a meeting of our class. Each member has the privilege of inviting one girl," Priscilla explained.

Sarah made numerous objections, but they were quickly overruled, and much to her own surprise she was persuaded to accept the invitation.

"It was all due to Priscilla's persistence," she explained to some of the girls, who later on teased and called her the "little Puritan."

Sarah was susceptible to kindness and had greatly enjoyed the evening spent in Mrs. Mason's home, yet for fear of further derision from her old friends, she was too cowardly to own it. She could not forget Mrs. Mason and the girls who had given her smiles and kind words, and she admitted to herself that while in their company she felt a genuineness never experienced with her gay friends. The following week several of the girls whom she had met there called on her and gave her cordial invitations to become a member of their class.

But Sarah's old friends rallied around her, determined to make efforts to keep her away from "Mrs. Mason's girls," as they called them. "They don't really want you," Sophie said discouragingly; "'that's just one of their rules to ask those who have been at their class meetings."

This argument had great weight with Sarah, and she allowed Sophie once more to lead her back into the old life, into whose gaieties she plunged with all of her former interest, though she made strenuous efforts to hide from Priscilla the knowledge of her love for cards and the theater.

Even the strongest constitution can not long endure the demands upon the strength made by one whose life is spent in this reckless fashion. Sarah had not been at work for several days when Priscilla overheard a conversation between Sophie and another girl.

"Where's Sarah?"

"Guess she's sick again," was the reply in an indifferent tone.

So it was little Priscilla who took an interest in Sarah; to drop in of an evening for a little chat; to bring a Sabbath-school paper and read to her; and occasionally take a tiny bouquet of flowers bought with money she had saved for her own use. To be sure Sophie ran in once for a few moments when she was on her way to the theater, but it was plain to be seen that she did not really enjoy being there.

Sarah began to realize the meaning of a true friend, one who was willing to be in her company when she was ill and low-

(Continued on page 432)

EDITORIALS

THE FORCE OF A PURPOSE:—Some one has said that to get a new idea is a worthy attainment. The value of this attainment to us depends primarily upon the effect of the new idea upon our future course in life. There are times in our lives as Christians when larger visions of truth come to us, and when under the inspiration of the moment possibly resolutions are made to henceforth live a larger and fuller life of unselfish service in behalf of our fellows. To young people with the best of life yet before them these larger visions come and they desire to engage in a work in which they feel they can make the largest contribution to the welfare of humanity.

Not infrequently in later years it is found that the ideals and purposes expressed in youth are not lived out, but that other interests predominate which are not always strictly in accord with the purposes of youth. When such is the case the question naturally comes, Why this change in purpose? When questioned a number of reasons may be given, but may not the primary reason be found in the fact that while these high and noble ideals of youth were an inspiration, nevertheless they failed to grip the heart and soul with hooks of steel which made escape virtually impossible? It is not until an ideal or a purpose becomes a part and parcel of our being, of our very soul, that it has the driving force of a taskmaster that irresistibly urges us onward towards the goal regardless of opposition and hindrances. The obstructions and disappointments that would cause others to become discouraged and to turn back will not daunt the one with a heart purpose, but be used as stepping stones to mount upward towards the goal.

Every Christian should have a purpose, a consuming passion, large enough to engage all his powers as long as he lives. The acid test for a life purpose is this: Is it large enough and worth giving my life for it? if so, am I willing to die for it? Is my purpose dearer to me than my life? If it is worth dying for and I prize it higher than my own life then it is that I have the driving force that will keep me constant and true regardless of the vicissitudes of life. Without such a purpose I cannot render the greatest and best service to my fellowmen. The Prophets, Christ, the Apostles, and thousands of others since their time, had such a purpose. Today there are thousands moved by like purposes. Are you one of them? If you have Christ as the heart of your purpose then it is that you can live the largest and fullest life possible for any individual.

THE PERIL OF SUCCESS:—In every normal person there is a desire to succeed. To constantly face the prospect of failure will eventually break the morale of the strongest man. In this age of commercialism the tendency is more and more to reckon success in terms of dollars and cents. The man who is successful financially has won a place in the esteem of his neighbors and the world that could not be gotten in any other way. The fact is that most of us, consciously or unconsciously in thought or act, give special recognition to the man of means. This is generally true in a greater or lesser degree of any success in life. Because of this fact the man who succeeds is brought face to face with a real peril. The consciousness of having succeeded and the recognition of our success by others always has the tendency to self-exaltation or pride. We heard Robert E. Speer say that the time he needs to engage in prayer the most is not before he undertakes a certain task but after the successful completion of that task in order that he may be kept humble and not exalt himself by taking to himself any credit for his success. One of the evidences of true greatness is the presence of a meek and humble spirit in our lives when our labors have been crowned with success. Joseph even tho he attained to a position of influence next to the king, nevertheless remained humble. Nothing but the power of Christ in our lives can enable us to successfuly meet the peril of success.

"FISHERS OF MEN:"—When Jesus called the four to leave their nets and follow Him He told them that He would "make them to become fishers of men." They were called to make special preparation under His guidance for the great work that is the primary work of every true disciple of the Master in every age, the winning of souls. After they were students of the Master for a season He sent them forth on their first mission. Their training was still incomplete and was not finished until the Holy Ghost was poured out on the day of Pentecost. We notice here the two prime essentials to all successful soul winning. The first is a personal and living contact with the Christ followed by the infilling of the Holy Spirit. Without these vital experiences all other preparation is of no avail in this the greatest work committed to the believer.

The purpose of Christ for His disciples ever remains the same. Times and men may change, but the work committed by Christ to the disciple never changes. His children may engage in various occupation, but the chief concern should ever be the saving of souls. The greatest work any one can engage in is that of soul winning. The Word has many exceedingly precious promises for the fisher of men. Our joy in heaven will be increased by the consciousness of souls saved thru our effort.

CHRISTIAN LIFE

NEW TESTAMENT PRINCIPLES ON GIVING

Katie Nussbaum

Giving is a divine command. If every Christian would give as commanded in the New Testament there would be a spiritual awakening in the Church and mission work would be extended both at home and abroad. One of the frequent hindrances in mission work is the lack of money. It is not the most essential requirement, but an important one to spread the gospel.

On every field there is a demand for more money. Appeals are continually coming forth for more means to carry on the work of Christ's kingdom. Everywhere the cry comes to us for more money to advance the great cause which we as ambassadors for Christ are representing.

Since giving is a gospel requirement we should follow the principles that are set forth in the New Testament. Christ taught liberal giving, but more powerfully in life than in words. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). Christianity began with a gift. God so **loved** that He gave. Christ gave everything for us. He even laid down His life for us. Here we have the principles of love and sacrifice set forth. If our giving is based on these two principles we will then also follow the other principles which we find in the New Testament.

It was love that prompted Mary to anoint the feet of Jesus. So deep was her devotion to the Master that Christ said of her, "She hath done what she could." The widow's mite was commanded above all other gifts not because of its value, but because it was contributed in the right spirit. Her gift was one of self-denial. With Christ the question was not how much each one gave, but how much each one reserved for himself? It is not the giving of any two mites but giving the last two that Christ commended. Are we trying to satisfy our conscience and save the heathen with our spare cash or pin money, or do we measure up to the New Testament principles?

It is the duty of the Church to feed the hungry, clothe the naked, preach the gospel, send out workers that the gospel message may be spread. But to carry on this work it takes money as no work can be carried on without some money. It is a disgrace to the Church that the Lord's work must suffer because we spend our money on ourselves and then give so little to the Lord. Christ said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." For with the same measure that ye mete withal it shall be measured to you again." If God should bless us according to our giving how much would we receive?

When Christ sent out His disciples He said: "Freely ye have received, freely give." In the early Church there was voluntary giving. There was no forcing about as they were directed by the Spirit. They did not crave for earthly possessions. It became natural for them to give. Thus it should be with us today.

Another principle on which we may base our giving is to give systematically. Paul wrote to the Corinthian Church: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." If this plan would be followed there would be sufficient means in the treasury of the Lord to carry on the work.

All we have is a gift of God. "The earth is the Lord's and the fullness thereof." Hurlbut says: "Getting money is accounted by the world prosperity; God calls him prosperous who rightly distributes it."

Giving is just like sowing seed. But this I say: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Our deeds are seeds of which each shall grow to a harvest. God sees to it that we are rewarded with a harvest according to the seed we sow.

Paul also says: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." If our hearts are moved with the desire to give we will deny ourselves here and there to carry out the purpose of our heart. Sacrifices are noble when they spring from a compassionate heart. Some one has said, "Giving should flow from the heart like water from a fountain, not like water in a well which must be pumped up." It was to be determined in each one's heart how much he would give. We should not give because we think we must, but give cheerfully. The Lord loves to see us give joyfully. The gift of the Corinthian church was called a bounty, or blessing, because others would receive a blessing from it and a blessing would come to them also because of their liberality. All understand that giving is intended to bring a blessing to the one who receives the gift. Paul says that the giver receives more of a blessing than the receiver of the gift. No one suffers for giving cheerfully and gladly for the advancement of Christ's kingdom. When prompted by love we are led to give cheerfully, freely and as the Lord has prospered. Seneca says: "We should give as we would receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers."

Our service to our fellowman is a service for God. Jesus promised and said that even a cup of water given in the name of a disciple should not go unrewarded. There is no gift however small, if given in the spirit of devotion to the Master, but brings rich returns to the one who gives. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Some one has said: "Serving God with your little is the way to make it more; and we must never think that wasted with which God is honored or men are blest." Christ said: "It is more blessed to give than to receive. If we are fully consecrated and believe that it is more blessed to give than to receive we will give according to our means. It does not matter so much as to the amount we give as to the spirit with which we give and the right spirit is found in a life consecrated to God.

All around us lost souls are begging and crying for the gospel. Will we do what we can to bring it to them by supplying the means? It takes money many times to save souls. Missionaries must be supported or they cannot give their time to the work.

The greatest blessings come to us thru our faithfulness to God. The extent of our faithfulness may often be measured by the amount of our giving. The fruit of our labor is sure to be given if we are faithful. God rewards sincerity in giving as well as in all other lines of Christian service.

As we have opportunity let us do good unto all men. If a brother or sister be naked, and destitute of daily food, and ye give them not those things which are needful to the body what doth it profit? We must do more giving. Let us do it according to New Testament principles. May we do our part in the extension of Christ's kingdom by giving, not grudgingly, but freely and bountifully of our money to help the work along.

Apple Creek, O.

EVERY CHRISTIAN A SOUL WINNER

C. K. Brenneman

At the beginning of this New Year every Christian should purpose in his heart to stand for something definite thruout the year. To propose in this respect, I believe we can do no better thing than to engage in the work of bringing Christ to the world. To accomplish this momentous task, responsibility must be shared to the last man in the Church. An individual responsibility must prompt us to an individual effort to reach individual souls for Christ. A good motto for the year would be, "Each one win one." O, what a harvest of souls there might be if every brother and every sister in the Mennonite Church would set their heart to the accomplishing of so important a service.

Christ Our Example

He was incessantly "after that which was lost." He mingled with the masses, but He did His best work with the individual. He won most of His followers and chose His apostles one by one. His burning passion for souls led Him to the sinners house and to the gluttonous gang, so that He was even accused of being the guest of sinners, but He went under God and would let no man limit His mission.

The Prince of Wales came to America some years ago and inspected all the great educational institutions, the places of business and the market streets, and to this day nobody knows just why he came. But when Jesus came He made His mission manifest; "For the Son of Man is come to seek and to save that which was lost."

Brother and sister, HE is our EXAMPLE. His business must be our business; His passion for souls must be our passion; His love must be our love, and if we, under God, mix with humanity as He did, there can be no doubt but that souls will be born into His Kingdom.

Make Opportunities

Jesus had to go through Samaria to make an opportunity. Perhaps few have ever thought that He might have planned for the meeting at the well. It is usually looked upon as having simply happened that way. but Jesus who saw Nathanael under the fig tree also foresaw the woman coming to the well. And it almost seems that He arranged to be there alone when she came, and the result was marvelous. To make clearer what we mean let us look at Philip, who obedient to the Holy Spirit went down to the desert and right at the opportune time joined himself to the man in his chariot, explained one verse and saved a soul. Thus one can always find opportunities in the country or in the city. Plan to go to town with your neighbor, walk with your servant, give of your time to your children, and watch for the open switch.

Having been up town on this very errand some time ago, it seemed that everybody was busy that morning. There were no idle men standing on the street corners with whom I might engage in conversation. I fixed myself conspicuously in front of a large show case and fastened my eyes on a pair of shoes, and it was not very long until I had a half a dozen men standing around me, all looking at shoes. I picked my man and preached Jesus to him.

Make It Your Supreme Delight

Jesus delighted in nothing better than to talk with souls. So wrapped up in the work was He that He often forgot about His hunger and His weariness. It led to an intensity which bore such an influence on individuals, that, particularly in the case of the woman, "she left her waterpot." Such an experience brings a JOY to both which nothing else in the world can produce. But some one says with an honest heart: "I don't feel like it, and how can I make it my SUPREME DELIGHT?" You cannot force it; you cannot work it up. You must let Jesus—"the same yesterday, today and forever"—within you bring about this delight in your heart. Think of Him as being here now WITHIN YOU and just longing to speak to the man by your side, and if that desire don't grip your heart then I can't understand your case.

Three Requisites in Soul Winning

The first is PRAYER. "Lord teach us to pray." The disciples got at the root of the matter. They might have asked Him to instruct them in history, or pedagogy, or psychology. This He could have done, but the other was more needful for them, and they chose that more needful part. We do not ignore the fact that we must have the WORD and that we must know how to convey the WORD to the HEART, but unless our work is backed up by the intercessions of the Holy Ghost thru us, our efforts will be futile.

Elijah prayed and the heavens closed, and again he prayed and the heavens opened, but again he prayed and the fire fell.

The second is FAITH. "Lord, increase our Faith." Not faith in our surroundings, or in our own intellectual acquirements, but FAITH IN GOD, the One to whom our intercessions are made and who promised to give the increase, "I will be a Father to you and to your seed after you."

The third requisite in soul winning is LOVE. "Behold how He loved him." Jesus wept for souls. It is said that the secret of Colonel Clark's success in soul winning was found in his tears. Do not hold back your tears when the burden for a soul comes upon you, and by this I do not mean that there is any virtue in sympathy or emotionalism, but it prepares the soil for the seed.

In conclusion, with a FERVENT PRAYING HEART, with FAITH IN GOD and with HIS LOVE SHED ABROAD IN OUR HEARTS we will be equipped for SOUL-WINNING.

"Help somebody just now,
Help somebody just now,
Go and tell the Gospel Story,
You may save a soul for Glory!
O help somebody just now."

Canton, Ohio.

NECESSITY OF CHURCHMEMBERSHIP

Daniel Kauffman

The first thought in connection with this subject is that pertaining to the object of church membership. While the matter of being a part of the visible Church is a great privilege, it is more than a mere privilege—it is a vital Christian duty, an essential to right relationship with God and fellow believers. The Church is more than a mere social club where people mingle together for entertainment and social, moral, or religious betterment. It is more than a mere reform society the business of which is to clean up people's lives and convert them into a mighty force for righteousness. While these things are not to be overlooked, in fact are of great importance, they are not to be thought of as being the main objects of church membership and organization. Many a church organization has become a spiritual wreck because they lost sight of the fact that the primary object of the Church is to serve as the earthly home of people who have been saved from their sins and enlisted, heart and soul, in the service of their Master to the end that others might likewise be saved and kept safe and growing in the service of our Master.

It is well to bear in mind, too, that the Church is not intended as a saving institution. Nobody is saved because he "belongs to Church." The work of salvation belongs to God, exclusively. People are saved when, recognizing their sinful and lost condition they come before God in humble penitence, accept Jesus as their Savior, and meet God's conditions of salvation. Being saved, their natural place is in fellowship with other saved people of God—even in the Church of Jesus Christ, called into being by divine authority, whose rules of order are laid down in the Gospel of Jesus Christ, and where in the fellowship of God and of saints we may "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," uniting our forces in bringing the lost to Jesus, and making Christ known to all the world. The authority and object of church organization is nowhere more forcibly and clearly stated than in Matt. 16:18 and Eph. 4:11-16.

But we were asked to write on the **necessity** of church membership. Hence we shall confine ourselves, from now on, to that subject.

Churchmembership is necessary because the acceptance of Christ necessarily brings us into fellowship with others who have done likewise. "If we walk in the light, as he is in the light, **we shall have fellowship one with another**" (I Jno. 1:7). Notice, it does not say, "we may have," or "it is our privilege to have," or "it would be a fine thing if we would," but "we **SHALL** have." It is idle to think of being children of God without being in fellowship with other children of God.

Churchmembership is necessary because there are a number of commandments of God which can not be kept without being members of the visible Church. Among these may be mentioned the ordinances, such as baptism, communion, etc. Again, it would be hard to obey our Savior's admonition, "Tell it unto the church," if there were no church to which to bring the message. So there are quite a number of commandments found in the New Testament which can be properly kept only by members of a scripturally organized church. "If any man saith, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him."

Church membership is necessary for self-preservation, spiritually. The Church may need us, doubtless does; but it does not need us one-tenth as bad as we need the Church. You have never seen any person outside the pales of the Church (or even disobedient member in the Church) that thrived spiritually. We have seen many such that made loud claims for themselves, but an analysis of their lives showed these claims to be hollow mockery —and in the great majority of cases such people even cease to claim salvation after the lapse of years has convinced them and others of the hollowness and vanity of their pretentions. To profess salvation and at the same time refuse to affiliate with those who have experienced salvation is not only unreasonable but an abnormal attitude which God can not and will not bless. The richest, most intelligent, most gifted, most world-favored man must realize in time the truth uttered by Christ: "Without me ye can do nothing." To forego the privilege of fellowship with saints in prayer, worship, service, and uplifting influences; to refuse to submit to God's plan for the fellowship and service of His people, is fatal to the spiritual experience of the stoutest heart. People can get to heaven only by the heaven ordained route, and God in His wisdom saw fit to plant the Church on this route.

But, says some one, did not Christ speak words of comfort to the thief on the cross? was not the thief on the cross saved without becoming a member of the visible Church? and may there not be people of the present time saved without becoming members of the visible Church? Yes; on thief-on-the-cross conditions. As said before, the Church saves no one—in the sense of imparting salvation to the soul. That is a work of God alone. If people are not saved before they unite with the Church they are unsaved church members; and will remain such until they meet God's conditions of salvation. The Church is for the protection and well being of Christian workers, not an organization through which saints are carried to heaven. But here is another fact that must not be lost sight of: Had that thief on the cross been allowed to come down from the cross so that it would have been physically possible for him to unite with the Church and be obedient to the commandments enjoined upon church members, and he would have refused to do any of those things, that man would have been held as a rebel sinner before God, just as thousands of professors of salvation today are who take matters in their own hand and refuse to unite with the people of God in keeping the commandments of the Lord. "To him that knoweth to do good, and doeth it not, to him it is sin."

Finally, churchmembership is necessary to accomplish the work laid out for the people of God upon earth. We often hear the motto, "United we stand, divided we fall." "Behold, how good and how pleasant it is for brethren to dwell together in unity." With the greater part of the human family still ignorant of the Christ who came to save, with the great majority of Christian professors only nominally Christian, with the forces of sin active everywhere and the tempter's snares confronting us on every hand, and recognizing our own weakness and proneness to error, it stands us in hand to accept God's plan unquestioningly, stand together in Christian fellowship upon a whole-Gospel platform, and unite our forces in the great work of strengthening the Church and enlightening the world.

Scottdale, Pa.

NON-COMBATANT SERVICE

(Written by one of the boys in Camp.—Ed.)

There is, I believe, considerable misconception concerning non-combatant service in the army. We hear many persons of non-resistant faith say they could do cooking, could carry supplies, operate military signals, and do hospital work, etc. The purpose of the writer is to point out a few elements in such service of which few people think when they express such opinions.

The army officers at the camps have been questioning non-combatants with a view of ascertaining what service they could be depended upon to render. For instance, one member was asked if he could drive a truck carrying food supplies to the soldiers. He said he could do such service conscientiously. The officer then said: "Suppose the truck were attacked by a party of Germans, would you defend it." A non-combatant could only answer, "No," so the officer remarked: "Then you could not render such service. The loss of the supplies would be more than your services were worth." Similarly he supposed a non-combatant were commissioned to run a signal wire close to the fighting area and the signal station were attacked. A non-combatant could not defend it and be true to his convictions. Also hospitals are occasionally attacked and the workers therein are expected to handle a gun for its defense. Workers in every department are generally armed with guns or pistols for combatant service in case of necessity. This means that there is no such thing as really non-combatant service while the army is in active military operations.

But suppose the concession is made that members of non-resistant faiths are not required to defend themselves, the supplies, the signal stations, hospitals, etc., and surrender or flee when attacked, are we consistent to participate in such forms of service? In law it is recognized that a man who lends aid or comfort to a criminal is an accessory to the crime. It is not sinful in itself to carry another man's burden nor to hold his coat, but if the accommodation rendered is knowingly contributing to murder, the law would not hold him guiltless of being an accomplice in the crime. Now if war is wrong, can we consistently be an accomplice to it? Doesn't participation in so-called non-combatant services make us accessories in the war?

Hospital service has been held up particularly as a Christian duty. But what is the purpose of the hospital? If we wish to relieve suffering and in a Christian spirit decline to ask how the injuries came to be, we are apparently living up to the Christian ideals. But we have it direct from the army men that the hospital is an institution established to reconstruct men as quickly as possible for the firing line. We may relieve suffering before our eyes, but only that the patient may go out and inflict more suffering which we do not see. In the end what have we accomplished except to further the war which we say we do not believe is Christian.

In view of these points it is difficult to see how there can be any really non-combatant or truly Christian services in an army at war.—Gospel Banner.

"THEY'S A KETCH IN IT"

Dr. Harvey Reeves Calkins, author of "A Man and His Money," was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to one of his auditors, a shrewd-looking farmer, he asked if he had made the matter clear. The man replied. "They's a ketch in it." "Why, my brother, I intended to make it very plain," said the speaker. "O, it's plain enough," replied the farmer, "but they's a ketch in it, all the same. They's deceit in it; for I can see if we adopt that plan we'll be paying out more money than we intend to give."—The Missionary Voice.

• MISSIONS •

NOTES AND COMMENTS

Encouraging Examples.—Dr. Patton of the American Board in his work of creating an interest in missions has been illustrating to audiences how to give to foreign missions by relating incidents of how some are giving for the support of the work of the American Board. "He tells of one man who is supporting 150 native preachers under the American Board and who is, by his gifts, in touch with twenty-seven of the Board's missionaries. He prays for these every day by name and the connection has brought great joy into his life. This man spends very little upon himself, by far the larger proportion of his profits going into missionary work. Another man gives 50 per cent of his income to missions, instead of the ten which is the ideal of many. Another is ambitious to give away 90 per cent. A western business man beginning on the tenth basis has, with increasing success, raised the proportion of his gifts to 15, 20 and finally to 30 per cent. His partner said, 'You should not give such sums; nobody else is doing it.' He took the question home with him and thought it over and the next day said to his partner: 'I have made up my mind that I have nothing to do with the giving of other people. It is none of my business what they are giving or theirs what I am giving. It is between me and the Lord. I propose to give according as the Lord prospers me.'"

If all Christians would obey the teaching of the Bible and give as the Lord has prospered them the Lord's treasury would be full and there would be no need to solicit funds. Disobedience to this teaching limits the Spirit's power in our lives and cripples our usefulness. We hear much about standing for the "whole Gospel," but this is one of the essential teachings of the Gospel that is rarely mentioned and only lightly touched. One great need of the Church is definite Scriptural teaching on the relation of money to the Kingdom and our responsibility as stewards. It is encouraging to note that there is an awakening among our own people regards this teaching. May it spread rapidly thruout the Church.

"After Ten Years."—Not infrequently we hear a remark to the effect that it would be of value and interest to this generation to have an authentic written record of the Christian activities of the previous generation. Some times we may wonder why our forefathers neglected tc record the events of interest in their generation. Then the thought comes, How many in this generation are recording the history of our Christian activities for the benefit of the next generation? The fact seems to be that while we are living thru certain experiences they are so real to us that we rarely ever think of these experiences being of interest to those who come after us and consequently we fail to record them. Possibly it would be well for the different organized activities of the Church to have written every decade a history of its particular work and progress, and likewise for the Church to have written every decade an account of the general activities and of the incidents of special interest.

"After Ten Years" is a historical sketch of the work done at the 26th Street Mission, Chicago, Ill., during the first ten years of its existence. It is a permanent record for future generations to read. Those interested in knowing something of the nature of the work done at this Mission can get a good conception of what is being done and what the Mission is trying to accomplish. When we support any work of the Church with our means and prayer we have a right to know what is being done and what the plans are for the future. We are glad for this brief record of one of our city Mission stations. Those desiring a copy of this illustrated report can secure one for 35 cents from the Superintendent of the Mission, A. M. Eash, by addressing him at 720 W. 26th St., Chicago, Ill.

Physicians Needed.—Dr. S. Earl Taylor, who has traveled extensively among people who represent half the human race pleads for more doctors to help relieve some of the terrible suffering in Africa, India and Latin America. He says millions of people "are living and dying without any adequate knowledge of hygiene, sanitation or medical relief, and I have prayed God that in some way the Church might be aroused to some sense of its responsibility for the people, and especially the children, who are dying from preventable causes in greater numbers than are being slain on the battlefields of Europe."

The Christian doctor in heathen lands has many open doors for bringing the Gospel that other missionaries do not have. To be able to bring relief to a suffering body invites confidence and paves the way to approach with the message that will bring spiritual help and relief. To the young person who is desirous to make his life count for the most for his fellows we know of no vocation in life where he can make a larger contribution than in the medical work in some foreign field. May God raise up many young men and women to go and bring relief from physical suffering primarily as an avenue thru which to bring the message of salvation thru Christ.

The Power of the Gospel.—From China comes the story of a "candidate for baptism who had previously been demon-possessed. When he destroyed all the idols in the home, which was perhaps beyond his province, his elder and younger brothers and their wives set upon him and beat him and beat him. He told them he could not curse or retaliate as he previously would have done, but appealing to his mother he asked her to contrast the conduct of her other sons who worshiped idols and stole her money and grain as well as cursed and beat one another, with what grace had done for him. The result is that his mother now accompanies him to services, the son wheeling her on a barrow six and a half miles every Sunday."

The most convincing evidence of a work of grace in the heart is a transformed life. If a man has a work of grace in his heart it will be manifested in times of trial and when life is at its lowest levels. Some one has said that a person has no more religion than he can command in the time of trouble. The need of the age is men and women who live the Gospel and not only profess it.

A "Poor Heathen."—"A certain rich man did not approve of foreign missions. One Sunday at church, when the offering was being taken up, the collector approached the millionaire and held out the bag. The millionaire shook his head. 'I never give to missions,' he whispered. 'Then take something out of the bag, sir,' whispered the collector. 'The money is for the heathen.'"

Ruskin says: "Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand."

"If your boss isn't satisfactory just mention the fact to him and perhaps he will permit you to resign."

THE MISSIONARY CALL

Crissie Y. Shank

The fact that men speak of a missionary call indicates that there is someone who has a right to call them and that they are to obey the call. But misconceptions of missionary life and a lack of knowledge of the missionary enterprise have in the minds of many caused erroneous conceptions of the missionary call. A distinction in services is made and for the missionary some special call is necessary, a supernatural kind of indication of the will of God. This "missionary call" is not often defined, but men seem to deem it necessary to have some unusual or mechanical sort of divine leading, quite different from the leading with which they enter upon any other life service—a miracle or a dream or a feeling. As a consequence of this conception many do not recognize the call when it comes to them and many do not hear.

What is a missionary call? How did the call come to Isaiah? It was the simple question, "Whom shall I send and who will go for us?" and the direct willing answer, "Here am I, send me." How did the call come to St. Paul? A light blazed about his path, and the One who had a right to call said, "I am Jesus whom thou persecutest." Then followed those days which we know must have been days of thought and prayer and inner struggles, and when the message came, to go far to be a witness to the Gentiles and to carry the Gospel to many nations and to suffer many things for Christ's sake Paul responded to the call. How does the call come to us today? Do we need more than the clear command of the Master to whom we are debtors for every breath that we breathe? "Lift up your eyes, and look on the fields; for they are white already to harvest." "Preach the kingdom of God." "Heal the sick." "Ye shall be witnesses unto the uttermost part of the earth." "Go ye into all the world and preach the Gospel to every creature." "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of every nation." "Verily, I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me."

To ask for a light to blaze about our path, or that the Master come and speak to us in so many words; to insist on having some queer "missionaryish" feeling, or to wait for some telegram from heaven saying this is your individual work does violence to the working of the Spirit of God and to common sense and good judgment. There is a general obligation resting upon every Christian to see that the Gospel is carried to the whole world and if the Master does not mean you when He commands, neither does He mean you when He says, "Lo I am with you alway, even unto the end of the world," and "Come unto me, all ye that labour and are heavy laden and I will give you rest."

In that there must be a personal covenant or relationship between ourselves and our Master, a knowledge that we as His messengers, are answering His call to us and that He is sending us out upon His mission, there is involved a special call. Without this, there could be nothing of happiness and joy and peace, during the danger and weariness and sadness and sorrow and darkness that are sure to come at sometime in the missionary life. But this call does not differ from the call with which a Christian should enter upon any life service. In medicine, in teaching, in farming, in business, in the various vocations there are opportunities for advancing the kingdom of God on earth. We are not all called to the same work, but to that work which he can best do and which presents the largest opportunities to him for doing good, the true Christian turns without any special call from God and yet he is sure that he is answering the call of God for him.

What right has any Christian to enter teaching or the ministry or any vocation at home without the same divine sanction with which he would enter the same profession in a foreign land? What is there in boundary lines or oceans or different parts of this world that gives any Christian a right to demand special evidence that it is the will of God for him to work anywhere but just where he was born? The fact that evidence is not demanded by those who accept the hardships of missionary life, and go to foreign lands for personal gain or other reasons. With the Master's work to be done, and His commands for doing it, if men are to have special calls they need to have special calls to stay at home among Christian people, to have a nice time with friends, to make money for themselves, to choose the easy places and things, to gratify their own desires. As some one expresses it, "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field."

Surely there can be no question as to the need of the foreign land. No one can study the present conditions of the peoples of the East and not know that as individuals and families and peoples they really need the Gospel of Jesus Christ. You have heard of the 200,000 people to each ordained missionary in heathen lands, and the 2,500,000 to every medical missionary. You have heard of the hundred million unevangelized of India beyond the utmost reach of the present force of workers; of the forty million women who are life prisoners in Zenana homes; of the twenty-five million widows; of the sixty million outcastes who come from the very bottom of the social structure, are referred to as the "untouchables" by the leading men of India and are entirely illiterate, ignorant and superstitious; and of the forty millions that will lie down in India tonight hungry upon a mud floor. And yet that seems so remote and unreal and there seems to be nothing tangible or imperative about it. If they were your own who were crying, "Have mercy upon us, Give us the bread of life, Come over and help us," would you hesitate and hold back?

"What if your own were starving,
Fainting with famine pain,
And yet you knew where golden grew
Rich fruit and ripened grain,
Would you turn aside while they gasped and died,
And leave them to their pain?"

Have we so little of God that we cannot give any of Him to our neighbors who have none? Is that the reason so few hear and respond to the missionary call? Is that the reason there is so little missionary money? Only today a letter from the home-land says, "I fear we forget our responsibilities to those in India." Did Isaiah forget his call, or did Paul forget, or did Jesus Christ forget?

I do not mean to say that every one should go to South America or India, but I do mean to say that to every one comes the call to go or to stay at home. By means of personal relationship with Jesus Christ and according to His will for the individual each Christian is to do his part to carry the Gospel to the whole world. The call that has been sounding to some to come to the foreign field, is the call to others to do at home something definite for the work abroad. He is calling some to contribute gifts of money that will cost much, to some He is calling to give a son or daughter, not simply to be resigned but to gladly help the dear one to go out to grip the work, and He is calling some to study and talk missions instead of paltry, little things. Whatever the call that comes to you may you not say by actions if not by words, "Here am I. send somebody else."

Dhamtari, India.

BOOK REVIEW

Mrs. A. E.Kreider

"Livingstone the Pathfinder" I
(Chapters 1-5)

The book, "Livingstone the Pathfinder," gives in a most interesting fashion a brief history of the early life of Livingstone and also a descriptive sketch of his great work in Africa.

The first chapter of the book opens with a Scotland home scene. An old grandfather is encircled by a number of boys and girls who insistingly clamor for a story. To satisfy their intense wishes, grandfather begins the oft-repeated tale of the struggle, experiences and victories

of his own forefathers. Then mother adds her part by telling how her grandparents, because they chose to worship God in the way they thought best were driven to the moors, the hills or were even thrown into prison. Later the father, Niel Livingstone, speaks of his own fortunes, as a traveler and tea merchant.

These were delightful hours for the three boys and two girls in the Livingstone home. But to David, the most active boy in the number, the stories were of greater interest.

David was born March 19, 1813, in the little village of Blantyre in Lanarkshire, Scotland. His early life was a most pleasant period. The excursions and frolics among the beautiful hills made of him a strong, healthy boy.

At the early age of ten it was necessary for him to begin work at a cotton mill for the purpose of helping to pay family expenses. His work was tiresome and the days were extremely long—from six in the morning until eight in the evening. When his mind was not busy with giving close attention to his work, he usually studied a Latin grammar. Then, after the day's work was completed, he hurried off to a teacher to continue his studies. Even after reaching home he buried himself in some book until his mother waking from her midnight sleep, would blow the candle.

On holidays, on his highland "hikes," he found opportunities of acquainting himself with the innumerable interests of nature-plants, insects, stones, shells, fish or fowl.

When eighteen years of age, he was promoted, in the mill, to the well-paid position of spinner. At this same time there was being woven within his own mind a purpose, a conviction to some day do something definite for the Great Hero, whom he had already accepted as the Master of his own life.

David's dreams were his constant companions. For him the country of the yellow people had a peculiar attraction. The story of Gutzlaff, the doctor missionary to China, was of intense interest to David. To him the unselfish sacrifice and service of Gutzlaff was wonderful. His hopes rapidly grew into a deep longing and in his own mind, he would be an ambassador for Christ. He lay his purpose before his father, his mother and the minister—only to increase their own happiness and strengthen his own conviction.

It was decided within the home circle that with his saved earnings he should spend the winter in Glasgow and attend a course of lectures or studies.

With the aid of his father, lodging was found and arrangements made in Glasgow. Before long he made application, as a volunteer to the London Missionary Society. Very soon an answer came requesting him to meet the board of directors in London. The journey to London was a new and interesting experience for David. At the decision of the board he entered a course of training at Chipping Ongar, near London. He proved to be diligent and untiring in his attempts of this year. He was constantly driven on by a commanding hope, a steady purpose and a strong conviction. These, however, waned when at the outbreak of the Chinese war, he was forced to give up his plans of soon going to China.

Fortunately he met at this time Robert Moffat, the returned missionary from Africa. Moffat's statement that he had seen the smoke of one thousand villages untouched by the missionary led Livingstone to immediately decide for Africa.

Arrangements were made to leave the following day, November 17, 1840. He had but one night to spend at his home. It was a memorable night for parents and son. The next morning, accompanied by his father to Glasgow he there bade goodbye and left for the great field of Africa.

While on shipboard Mr. Livingstone learned from the Captain many valuable things which would later aid him in his travels over the trackless desert of Africa.

Altho the journey of three months over the great waters was filled with interesting events, yet Mr. Livingstone was indeed glad when they reached Algoa Bay where the Indian and Atlantic Oceans meet. Now he was to land and in a great ox-wagon start upon his seven hundred mile journey inland.

Each day numerous unexpected difficulties arose or provoking accidents took place. Frequently the long team of oxen got into disorder; again the cart stuck fast in the mud. Each evening after the meal of antelope and hot coffee, the men, gathered about the campfire, would lay plans for the following day and then, tired from the day's travel, lay themselves down for a good night's rest.

Finally Kuruman, the home of Moffat, was reached; but since Livingstone had decided to locate farther north, his stay was quite brief.

Later he stopped at Mabotsa with the Bakhatla tribe. At night the village people gathered around the campfires to tell Livingstone of their brave chiefs and heroes. He, in turn, told the story of his own Hero, the story of Jesus in Bethlehem and Galilee. During the day he taught the people to dig canals thru their gardens, but their work was soon hindered by the repeated attacks of lions. In open day a number of the sheep were killed by one exceeding bold lion. The people were terrified at such unusual occurrence. In their excitement they were unable to kill any of them. A few days later another lion rushed among the flock of sheep and killed nine of them. Livingstone with a native schoolmaster, named Mebalive, waited with guns.

Seeing one of the lions on a rock, Mebalive fired his gun. The ball struck the rock, the lion leaping away, escaped from the circle of men. Going round the hill, Livingstone saw another lion, thirty yards distant and fired a shot. While he was reloading his gun, the enraged lion sprang and catching Livingstone's shoulder, both fell to the ground. He shook him as a terrier does a rat and left him in a stupor. He then rushed to Mebalive, bit his thigh and seized a third man before he fell dead, the bullet finally having taken effect. The bone of Livingstone's left arm was crunched into splinters and he bore eleven tooth marks for some time.

While his arm was healing, he went back to Kuruman and then one hundred fifty miles further to meet Robert Moffat who was returning from his furlough. He learned to know and love Mary, the eldest daughter of Mr. Moffat. Later they were married and together they returned to live among the Bakhatla people. Together they made the bricks with which to build their hut. Together they molded their candles, made their soap and various other needed articles which could be bought nowhere except one hundred miles distant. Together they taught the African children to read and write. When another missionary came, they decided to travel forty miles farther north to the Bakwene tribe. Here, Sechele, the chief gladly heard Livingstone's message and wished all his people to become Christians.

There were many wide-open eyes when baby Robert came to the home of Mary and David Livingstone, for it was the first white baby the African children had seen.

When the sun shone so hot and rain failed to come, the family with the villagers moved to Kolobeng, a place close to the river. Soon Livingstone with Murray and Oswell, two great travelers, set out to the desert to the north. They suffered many hardships but finally the Bushmen, in their kindness gave them water which they had stored away for their own use. Later they reached the river Zouga with its beautifully wooded banks.

In a few days, August, 1849, Livingstone discovered the waters of Lake Ngami. When he returned to his home the entire family made preparation to retrace Mr. Livingstone's journey.

The next year Mr. Livingstone and Ma-Robert (as the Africans called Mrs. Livingstone) with Robert, Agnes and Thomas set out on their long and difficult journey. When two of the children took fever, they were forced to hurry back to the dry and healthy air of the desert and then on to their home at Kolobeng.

The next April a second attempt was made. This time Mr. Oswell accompanied them. But Shobo the guide lost his way and for four awful days they were without water. On the fifth day, to the delight of all, a spring was found.

Soon they came to the home of Sebituane, chief of the Makololo people. He at once became a friend to Livingstone but in a short time he died.

The children repeatedly were taken ill with fever and the family decided to return to Kolobeng. Upon reaching home they were surprised to find the villagers gone—having been driven away by the cruel Boers. They journeyed on to visit grandfather Moffat and then on to the southern tip of Africa. There at the Cape

of Good Hope, the mother with her four children, Robert, Agnes, Thomas and the new baby, William, left Mr. Livingstone—they to return to England and he to his work of carrying the story of Jesus to the African people. (To be continued).

MACKAY'S FIRST TRIP INTO AFRICA

Mrs. J. E. Hartzler

Alexander Mackay was one of eight men sent out to Uganda, British East Africa, as a direct result of Henry M. Stanley's plea that some one carry the message of Christianity to the people of Uganda whose king, Mutesa, had begged for teachers.

They left England the latter part of April, 1876, and in five weeks they reached Zanzibar off the east coast of Africa. The kingdom of Mutesa lay about a thousand miles beyond. Either by foot or on donkey's back they must travel thru a tropical country for a distance as far as from Washington to Chicago; then Lake Victoria, the next to the largest lake in the world, and a stormy and treacherous one too, would separate them from Mutesa's land.

They had brought many supplies from England but the bulkiest they bought in Zanzibar before starting inland. The only roads they had were narrow, crooked trails and they were obliged to travel on foot single file, using black men as beasts of burden, and they would not march with more than a sixty-pound burden on their heads. They needed five hundred such men and it took many days to find so many men.

The missionary party was divided into four caravans and before the last two had started one of the party had died. Mackay's caravan was the third to leave. Can you use your imagination and see the following procession starting out: "First marched a half-dozen soldiers, who had never even carried guns until Mr. Mackay began to train them. Then came the leader of the porters with a load on his shoulders twice as heavy as any one else carried. He was followed by about two hundred men loaded with their sixty pound pillow-bolsters. Behind them, straggled the wives of a few porters, an aged father, and a handful of small boys. Next walked a line of four donkeys laden with parts of a steam launch, other machinery and tools, and much of the cloth.

"After them, marched Mr. Hartwell, a sailor who was now Mr. Mackay's only white companion. He was followed by a cook, Mr. Mackay's personal servant, three stoker boys, an interpreter, an African mason, and a carpenter. Last of all came a group of soldiers, Mr. Mackay, and a dog. It was an interesting procession for the townspeople to watch, for marching single file, they stretched along the path for about a quarter of a mile."

The men insisted on traveling only two or three hours per day in the morning before the heat became intense, but by paying higher wages Mackay succeeded in getting them to march from sunrise or soon after until about noon. They would push their way thru fields of grass as tall or taller than themselves having stalks almost as thick as sugar cane. Every now and then they would hear a hippopotamus or an antelope which had been scared from its hiding place. Then they would come to a swamp; go thru fields of millet sixteen or eighteen feet high; thru the cool shade of a park-like forest; thru jungles where with ax or hatchet they had to cut a wider path in front of them so the donkeys could wedge thru.

Then you must remember this family of two hundred people had to be fed. Instead of handing out food himself he gave a number of men a certain amount of calico with which to buy food from the natives.

Smallpox was raging in a caravan in front of his and in order to escape the tracks of this caravan he left the regular road and for two days he and his men waded kneedeep in a mixture of black mud and water. Thru over-exertion he contracted African fever and had to ride one of the donkeys for a few days. At last they had crossed the feverish coast plains and gladly climbed a mountain to the little town of Mpwapwa. It had taken them six weeks to travel only a little farther than from New York to Boston. But here three of the caravans met, but were soon on their journey again. For thirty or forty miles they traveled thru a thick, low jungle. No one lived here and they could find neither food nor water except what they carried with them. After days of such marching they came to open land. Here they found numbers of villages, each group of villages having a different chief. They had difficulty in getting thru their country. On entering the land of Ugogo Mr. Mackay's fever returned. Beyond lay a nine day wilderness and immediately after that was another which would take three days to cross. No water or food was to be found there and the caravans' supply was very low. Two of his missionary companions urged him to return to the coast and he finally yielded to their counsel. He was carried back to Mpwapwa. At one time he expected to die but during the night a change came for the better. A little later he walked the entire distance from Mpwapwa to the coast—two hundred and thirty miles in eleven days and on reaching Zanzibar was almost a well man. He had traveled six months and yet was back at his starting point. On a later trip he reached Mutesa's land. What faith and courage he must have had to try the trip again!

Goshen, Ind.

TWO BOYS ENTER THE GOVERNMENT MOCHI SCHOOL

M. C. Lapp

Keju and Latel are two young men who were converted to Christianity and received into the Church at Balodgahan. Keju was by caste a Gond, they are aborigines; and the greater part of these people are cultivators, maintaining themselves by hard work. Latel was by caste a Gosain. They are aborigines priests, doing worship for the people and receiving alms from them, and in this way they maintain themselves. Both of these young men were in my Sunday school class last year and they had quite a struggle when they left Hinduism and became Christians. However Keju's mother and Latel's grandmother became reconciled to them when the boys informed them that arrangements had been made for them to enter the Government school of Handicrafts at Nagpur as students in the boot and shoe making department.

Since these young men were baptized their parents pretended as tho the boys were worthless since they became Christians. Keju would not worship idols, and Latel would not go out for alms. But you should have seen these two women when they stood at my office door, and heard the language they were using in trying to persuade me to withdraw the names of the boys from the school, and begged me not to take them so far from home, stating they would rather see them remain ordinary laborers than to have them become workers in leather and earn three times more money.

However we could not see our way clear to change our course, and the boys were quite willing to join their new profession. These two young men are the first Christian students to enter the Government School of Handicrafts in the Mochi Department of Nagpur. The manager, Mr. Cove, an English gentleman, and a sincere Christian, too, will take a special interest in them. The head instructor of the boot and shoe department, is an Indian Christian, said to be a very good man, and is delighted to have these young men join his department. We hope they may be successful in their work.

This school gives no scholarships in this department, but the students are given the net profits of all their work. The manager sets aside one-fourth of their earnings and this is placed in the Savings Bank in the name of the Student, and the bank-book is shown to him every month, so that the student can know the amount he has to his credit. At the completion of their course of training a complete outfit of tools is purchased with their savings, and the balance is given to the student. He usually returns to his village and starts in business for himself. If when he first starts in business he does not have enough work to keep him busy, the manager of this school gives him orders, as the school has more than they can do.

Shoemaking is a profitable enterprise,

but few people of higher rank and Christians are willing to take it up, as they are despised by many people. However we hope that more of the Christians may take up this trade and become independent, so much so that those who despise the shoemaker will be made to respect him.

DIFFICULTIES IN FEMALE EDUCATION

Lydia Ellen Schertz

It is difficult enough to get girls enrolled in primary schools, and still more difficult to keep them in attendance. With their strenuous life and youthful marriages interspersed with endless holidays there is little time left for school. Very few non-Christian girls stay in school long enough to get a fair start. The parents are inclined to think that education is only intended for foreigners or professionals or ladies and consider it a hindrance rather than a help for the ordinary girl. But there are exceptions to this rule as well as to most others.

Mutana is a Gond girl, who, thru the help of a scholarship, remained in school long enough to finish the Fifth Class work. She married when she was fourteen, of course, as they nearly all do, but it so happened that her husband could be induced to live in her village, so she continued in school another year—the money kept her coming, it would stop the day she did. When she was fifteen a son was born to her. So her friends said, "Oh, see, the gods are pleased with her for her first-born is a son."

It was such a rare thing for our school to have a non-Christian who would stay in school beyond Fourth Class. So, even tho her training had not been completed, she was given a position as teacher. It might encourage other girls to keep on. She began teaching for six rupees ($2.00) a month which is about three rupees more than she would get for any other work she could do. She taught only one day when she was taken violently ill. After a week she came back to school and taught one day when she was ill again. By this time she was rather frightened and her friends said, "Of course, some witch has harmed her; some one is envious of her six rupees a month." They were rather worried for some time, but the six rupees lured her on again. So far she has met with no more serious difficulties. She is a nice quiet girl, but there are many like her who would make **good** if given a chance.

As long as she was at home she says she used to go into bed and lie quiet until the rest were asleep then steal out of bed and kneel and pray to Yesu-Inasir. But her husband will not permit such nonsense, as he terms it, so she quietly prays still. And she wants to be a Christian as soon as her husband is ready. Her husband is rather proud of her even tho he had nothing to do with the matter. It is helping others to consider the matter seriously and was withal a paying investment.

Dhamtari, India,
July 23, 1917.

INDIA'S NEWS CALENDAR FOR SEPTEMBER

Mrs. M. C. Lehman

1st.—Plague is reported in Nawapara a village 25 miles from here. People are stealing their way to town from there.

3rd.—M. C. Lehman leaves for Jabbalpore to attend a Missionary Conference.

6th.—Very heavy rain fall. Farmers rejoice. Prospects for crops are good.

7th.—Three men are drowned in the Mahanadi river nearby when crossing it to return from a large bazaar or market.

14th.—Irene writes, "Only 70 more days till we will be coming home."

15th & 16th.—Evangelistic meetings at Sundarganj. Bro. and Sister Friesen came to help.

17th.—The first potatoes for over a week. No potatoes in town.

24th.—Bro. Nathaniel dies. He lived to be about 80 yrs. old. His prayer has been for many months, "Lord take me home."

27th.—M. C. Lehman has an attack of malaria due to sleeping without a mosquito net about two weeks before in the jungle when the men who carried his bedding did not reach the village till the next morning.

29th.—Fever broken.

Crissie Y. Shank

3rd.—All Dhamtari missionaries have meal together after weekly missionary prayer meeting.

4th.—Ruth has fever.

5th.—Charles has fever and sun headache.

10th.—Ruth's Ayah is found to have "itch," and must not come to the bungalow. (An ayah is a woman who cares for children.)

11th.—Our mochi (shoemaker) fails to make good his promise to come to work, after saying he wants to become a Christian, having had medical aid for his child and assistance for himself. He is to be prayed for.

19th.—In giving questions on Acts to Bible Women, I ask, "What was the **cake?**" instead of "What was the **greatest.**" They laughingly ask my meaning.

20th.—Mohammedan boy receives last of six scholarships to Industrial School given by Government. The other five boys are Hindus. Four Christian boys are taking the two years' course in School.

24th.—Everybody is looking serious because a letter from America says that Bro. J. N. Kauffmans have not yet received their permit to return to India. Prayers for their coming are being offered more earnestly.

25th.—Wrigglers appear in the drinking water on the table. The boy still insists that all vessels are cleaned daily with hot water and that all drinking water is boiled. Some time must be taken to explain wrigglers and to demand truth.

26th.—Mr. Cove, Headmaster of Government Schools of Handicraft inspects the Industrial School in workshop and finds it satisfactory.

27th.—Nights begin to feel like cool season.

28th.—Tomato plants are set out in the garden and seeds are sown. The mali (gardener) says, there will not be many more heavy rains.

THE DARK SIDE OF THE DARK CONTINENT

Editor's Note.—This is an extract from an article that appeared in the December number of the Missionary Review of the World. The article was written by Robert H. Milligan who was for some years a missionary in West Africa.

The African lives in a world of confusion and disorder; a world of magic, running at random and haphazard; where the stone that falls downward today may fall upward tomorrow; where birds may wear foliage for feathers and animals moralize as men. One goes to a wedding, and it turns out that the groom is a leopard in the form of a man, who, in the midst of the ceremony, carries off the bride. One goes to a funeral and the corpse sits up and talks, or breaks loose and runs away. This is the world in which the African lives; a world in which there is no law, and things happen without a cause.

The mental degradation of the African is often overlooked through the deeper regard for his moral degradation. Therefore it is my purpose to depict, first the mental degradation, and over against it to suggest the new and transforming conception of God and the world which the Christian religion conveys to the African mind.

Carlyle has said: "What notion each forms of the universe is the all-regulating fact with regard to him." There are two antithetical conceptions of nature—that of the unsophisticated child-man, like the African, and that of the ultra-sophisticated product of civilization, such as Herbert Spencer. According to the former, all is Will and there is no law; according to the latter, all is law and there is no Will. The Christian conception is the synthesis of these two. Nature is the product of a single Mind, and its laws the operation of an immanent Will. As Browning expresses it: "All's love, yet all's law."

Looking out upon nature the child-mind of the African discovers no reign of law. Since **will** is the cause that he knows by experience, he instinctively attributes natural phenomena to a personal will; not to **one** will, however, but to many, according to the infinite variety in natural phenomena.

To this chaotic conception of nature we must add another idea of fearful import. It is only to the reflecting mind that na-

ture seems beneficent. Her greatest forces, her constant ministry, are not obvious. A man thinks more of one month of sickness than eleven months of health; he is more observant of the storm than of sunshine, more conscious of adversity than prosperity. The laws of health—for instance, the tendency of the cut finger to heal and the broken bone to knit; the laws of growth, the ministry of nature's fertility—all nature's kindness is unobtrusive, while her cruelty arrests the attention because it is her unaccustomed mood. The African derives his conception of nature from the devastating tornado, from the scarcity of meat and the hard work necessary to produce his food, from sickness that disables him, and death that bereaves him of his friends. It is, therefore, a part of his philosophy that the myriad spirits that rule nature and reside within it are evil and are at enmity with him. They may be placated, and even rendered favorable, but a far greater number are hostile; and the motive of his worship is not devotion, but fear. He worships the spirits of his ancestors that he may obtain their help against all other spirits.

If then we would understand the African we must bear in mind his conception that, since innumerable warring spirits preside over nature, therefore uniformity and constancy are not to be expected. The rainbow, he says, is a serpent, which has the power of making itself visible or invisible at will. If a mountain disappear behind the clouds he believes that a spirit who inhabits the mountain has removed it and brings it back when the sun shines. At the utterance of a magic word a ship may sink, a house may fall, a man be reduced to physical and mental impotence.

When Du Chaillu visited a certain town in which the people had never before seen a white man, they regarded him as a spirit, and declared that a great rock near the town had been moved by him. But when smallpox broke out in their midst and followed Du Chaillu with the persistency of fate, they did not doubt that he had caused it and made no effort to protect themselves against contagion. They regarded him with increasing fear and hostility until at last he and his party fled from the natives who pursued him with poisoned arrows. But they soon desisted from the pursuit; for, they declared, their arrows rebounded harmless from his body, and sometimes even passed through him and did him no injury.

Nevertheless, the native is no fool. He is true to his philosophy of nature; but his philosophy is wrong. He knows nothing of the doctrine of one divine Intelligence presiding over all nature, whose laws are constant and uniform.

The very axioms of the African's belief obliterate the line between nature and the supernatural, and habitual lying makes the character of truth vague and uncertain. He has an imagination as vivid as reality; we may understand something of the degraded mental condition by such characteristic incidents as the following:

A man dying in the hospital at Gaboon turns his solemn, beautiful eyes towards one who sits beside him, and tells in confidence what has brought about his death. It is strange how approaching death, as if to testify to man's divine origin in the hour of his most appalling defeat, dignifies the countenance of the lowest with a mysterious dignity that transcends all differences of color and races. This dying man relates that some weeks past, having gone on a journey, and during the night having wondered what his friends at home might be doing, he thought he would visit Gaboon, leaving his body while his spirit alone traveled through the air. But on the way he met a company of spirits making a similar journey, one of whom was an enemy, who, recognizing him, gave him a fatal thrust in the side. He quickly returned to his body; but in the morning he felt the weakness resulting from the fatal stroke, and from that day had grown weaker and weaker until death was now upon him.

A certain man, evidently without the slightest intention of untruthfulness, tells how journeying one day in the forest he had met two strange men who, by fetish power, had thrown him to the ground, had opened his body, and removing his intestines, had stuffed him with dry grass instead, which would have injured him for life, but that a doctor of his own tribe found him, reopened him, removed the hay and put real intestines in its place. I knew a man in Gaboon of whom the whole community believe that he frequently changed himself into a leopard, in order to steal sheep or to avenge himself upon his enemies. This particular man denied that he had any such power. But sometimes men confess or claim that they themselves possess it; and in some cases they seem to believe it. It was in a village near Gaboon that a broken-hearted chief once told Du Chaillu that his son, who had been his joy and hope, had been accused of killing two men of the town by turning into a leopard. The old man at first passionately defended his son. But to his horror the son, stepping forward, confessed the charge, and that he had indeed transformed himself into a leopard and killed the two men—he did not know why. With the chief's consent the son was burned to death over a slow fire. And the sight of that horrible death was ever in the old man's eyes.

A man walking in the forest usually carries suspended from his neck a medicine, contained in a goat's horn, the effect of which is to make him invisible to an enemy, even if he should meet him in the path.*

Another fetish, somewhat similar, will turn the bullets of an enemy's guns into water—if the enemy **should** see him and shoot at him. And he may carry still another fetish which, if danger overtake him, will whistle in his town, however far away, and summon his friends to his help. It is obvious that several of these fetishes are superfluous if the others are to be relied upon. The native therefore does not fully trust his fetishes. And besides, there is always the fear that some enemy may have a stronger fetish than his own.

More important than these are his witch-medicines, which hang in his house to protect him against witchcraft in the night. One of these builds an invisible fire around him while he sleeps—invisible to all but witches—and through that fire no witch can pass. Another accomplishes the same purpose by changing his flimsy bamboo hut into a solid stone with thick walls and having neither doors nor windows. It looks like the same bamboo hut, and he can still see through the cracks, but in reality it is a house of solid stone. If he were cultivated he would probably affirm that this miracle of transubstantiation takes place not in the accidents but in the essence of the bamboo.

But the most powerful and most sacred of all his fetishes is the ancestral relic, possessed by every grown man. It is the skull of the father or other ancestral relation. Here fetishism becomes ancestor-worship. The skull is the residence of the dead father, and if it be treated well, that is, kept in a warm and dry place, the father will confer almost every kind of favor. His other fetishes are compelled to obey him. If they occasionally become rebellious he will punish them—often by hanging them in smoke. Most fetishes have a horror of smoke. But the ancestral fetish he never punishes. Indeed, if he neglect it the ancestor may punish him. Many a hunter's gun has refused to fire just at the critical moment because of such neglect.

*The word "medicine" and the word "fetish" are interchangeable, being translations of the same native word. It is the living spirit in a medicine that effects the result.

Armenian Gratitude

A letter recently received by the American Committee for Armenian and Syrian Relief from a well-known relief worker in Igdir, Turkey, shows the appreciation of the people:

"The work in Igdir has been very interesting. The present government is favorable and the people are extremely grateful. We have given help to over 1,700 people here in nineteen villages. In one house there are seventy-three people whose condition is extremely bad—there is not one piece of bedding in the house for women and their small children. The children are practically naked. I have given them fourteen beds, and ten small coverlets for the children, some clothing to ten boys, seven girls, five women, one man and six infants. They were so grateful that they wanted to kiss our hands and feet."—Sel.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

I.

In the writings of a man there is usually found a message or messages to be conveyed to the reader; the thought of one imparted to the soul of the other. This is a Divinely blessed method of spiritual communion. God said to the prophets and apostles, "Write." The writings of the Spirit has been the testimony of God for ages and they continue to make their appeal to the conscience of man and bring forth spiritual fruit unto God.

Besides the thought in the message there is often revealed the particular personality of the writer. This may apply to the language, form or style of the author and constitutes the external feature, the clothing of the message. The Spirit adopts the peculiar talents of the servant of God and makes use of them in the same manner as He makes use of the body to give expression to the "inner man."

There is another feature to be observed in the messages of the Spirit thru the writers of the Word, and that is the character of the writer. The nature of the message determines to a large extent the spirit or character of the writing. There is a decided contrast between the Epistles to the Galatians and to the Ephesians. In the former a stern and defensive spirit is manifested, while in the latter an exalted and laudatory spirit is evident. In all of his epistles Paul reveals himself as a character well fitted for the great work to which God had called him and throughly furnished unto every good work. Blessed with the Spirit he was Divinely qualified to be the head of the new Gentile Church. His sympathies were large, his mind comprehensive and his judgment sound, his convictions strong and his executive ability efficient. He was a leader who could be safely followed; a founder of stability; a father whom to honor brought pleasure; a friend to trust; even tender as a nurse. Jesus was tempted in all points as a man; Paul was a man whose sympathies were touched as he came in contact with men and who was able to comprehend his own nature both in its spiritual powers and in its human frailties.

Our experiences lead us to look for consolation in the successes or failures of others. There would be but little consolation for men in the Word of God, if we found there no parallel experiences. But we find in Adam a father of like passions and all of his sons are our brethren. Save in Jesus only, we find some counterpart of our experiences and sympathy for our sorrows and shame, and in Jesus we find a sympathizer who bore our sins in His Own body on the tree, and made atonement for our transgressions. In the Apostle Paul we have an instructor for our life and an example for our experiences. His second epistle to the church at Corinth was based on a peculiar experience which revealed his human nature, gave occasion to reveal the largeness of his sympathies and laid the foundation for the most helpful teachings on the doctrine of justification.

It is rather hard for us to think of an ideal person in a depreciative manner. A disappointment in any respect in one whom we adore brings the greatest sorrow to us. Paul is the hero of the Gentile Church. He is our perfect example of what a Christian may be. He was careful in all respects to live and walk in a manner worthy of his calling that others might follow his example. He knew what failure in any thing would mean for those whom he instructed and gave an example. A failure would mean the disappointment of his followers, a wrong influence for some weak brother, an advantage for his enemies: but would it not mean a greater sorrow for himself?

If there had been no occasion in Paul to reveal his human nature, and no failure to show his relationship with all flesh there would have been no encouragement for the rest of struggling humanity, no sympathy and no gospel of grace for the Gentiles. Paul did not please all men. He failed to please his own brethren, the Jews. He refused to be divinity for the people in Lystra, and falled to please his fellow-citizen, the ruler of Philippi. He always did what to him was right, but he was not understood. In the same manner he was often misunderstood by his brethren in faith. In some such a manner he came into reproach in the Church in Corinth.

In the beginning of Paul's ministry the brethren at Corinth had all confidence in him. He "planted" the seed that caused the church to be established there. He gave no occasion for any of them to charge him with unfaithfulness toward them. His only object was to bring them the Gospel that they might be saved. He wrought with his own hands that he might not be chargeable to any of them. They believed the gospel and rejoiced in the salvation which God gave unto them. Appolos, Cephas and others succeeded Paul in the ministry at Corinth. It was the beginning of disruptions among the brethren, but the loyalty of Paul was not so much questioned. His authority was respected as is seen by the first epistle to the Corinthians, which was a reply to a letter requesting his directions concerning certain irregularities in the lives of some of the brethren and also concerning certain teachings among them. That this letter was very highly appreciated by them and had the desired effect is learned by a few remarks which Paul made in the second epistle to the church there. It was a source of much satisfaction to Paul to feel that his work there was so much appreciated and that the love of the brethren was still warm toward him. But influences were at work, and the adversary of Christ was ready to make use of a little incident in the life of the Apostle to spread discord among the brethren and separate the confidence of the church from its founder and beloved pastor.

When Paul had written his first epistle he had stated that it was his purpose to come again to them and that very soon. "The rest will I set in order when I come." He had given advice concerning certain practices and the Church had accepted it. A brother had committed a grievous sin and was separated from the Church until he should repent. The Church was getting in proper order and was in sorrow and repentance for the sins which had existed among them. Paul was abiding the time of his return and well knew that a little delay would give a greater opportunity for the correction of the wrongs in the Church at Corinth. While Paul waited and while the Church was in sorrow and waiting, the seed of sedition was sown.

Did not Paul know that the Devil would take advantage of occasions to work injury to the cause of Christ?—II Cor. 2:11. By planting a spirit of distrust in the faithfulness of Paul, by hardening the heart against him, the unforgiving spirit, the work of Satan, would have undone the work of the Gospel and Spirit of Christ. But how was that condition of distrust brought about?

All that was needed in order to bring about this condition was to delay Paul's return to Corinth. This made it appear that he had lost his affection for them and his interest in them and consequently their affection for him began to wane.

Paul was delayed in his return on account of the delay of Titus to meet him at Troas.—2:13. How little have we control of the very elements upon which our faithfulness and success in righteousness depends. We depend upon wind and the tide and weather. We wait upon men and fight against our own frailties. We are made to acknowledge our human nature and like the great Apostle, are made to seek for our righteousness and justification in sources of grace beyond ourselves.

GENERAL ITEMS

Heavenly Citizenship.—Phil. 3:20.

Altho a wheel turneth about on the ground, yet the greatest part of it is always away from the earth, and but little of it toucheth the ground so, altho our body be on earth, yet the conversation of the soul, which is the greater part of us, must be in heaven.—Cawdray.

Prayer of the Upright.—Prov. 15:8.

Are we acting in a straight line and thus following out the Lord's revealed will? Then let us pray much and pray in faith. If our prayer is God's delight, let us not stint Him in that which gives Him pleasure.—Spurgeon.

God's Thoughts.—Isa. 55:9.

You will notice that in the placid waters of a lake everything which is highest in reality is lowest in their reflection. The higher the trees, the lower their image. That is the picture of this world; what is highest in this world is lowest in the other, and what is highest in that world is lowest in this. Gold is on top here; they pave the streets with it there. To serve is looked upon as ignoble here; there those that serve reign, and the last are first. Any one is willing to throw away paste diamonds for the real stones; when a man understands what God can be to the soul, he loses his taste for things he used to care for most.—F. B. Meyer.

Sacrifice.—Rom. 12:1.

A sense of duty may impel one to give of his possessions to the cause of Christ, but to offer one's self to his service requires love that constrains.—S. P. Yoder.

Bearing His Reproaches.—Heb. 13:12-14.

It will and can not be otherwise, the combat of the cross must be fought and the winepress of suffering must be trodden. O thou bride and sister of Christ, prepare thyself. The thorny crown must pierce thy head and the nails transfix thy hands and feet; thy back must be scourged and thy face spit upon. Gird thyself and be prepared, for thou must go with thy Lord and Bridegroom without the camp, bearing His reproach. At the place of the gallows thou must offer up thy sacrifice. Watch and pray.—Menno Simon.

A Rich Inheritance.—Psa. 23:6.

They say in England if a man walks he must be poor, if he sometimes calls a cab he is better off, if one footman rides behind him he is rich, but if two are on the back of his carriage he must have a great inheritance. God has no poor children; they all have a great inheritance; two footmen are always behind, "Goodness and mercy shall follow me all the days of my life."—Moody.

God's Way of Conquest.—Josh. 4:18.

In war men attack the enemy at the point of least resistance. With God it is often otherwise, for the Jordan was in flood at the time of the barley harvest when the people passed over while the priests stood still in the midst of Jordan. —H. T. M.

Power of Principle.—Josh. 7:20.

The men of New England brought one thing which has endured well, and that is that if you set in motion a principle founded on truth it will go thru. An army of principles will penetrate where an army of men cannot enter. It will march to the horizon of the world and will conquer and the conquest is permanent.—Blain.

Robbing God.—Mal. 3:8

"We wrong the Father when we do not take the utmost possible delight in His gifts. There is a false self-denial which acts as tho God would be pleased to see us reject His bounty and sacrifice our pleaures and comfort for the mere sake of sacrifice, with no other object in view. What is your reward for the treasure you have bestowed upon your child but the pleasure you derive from seeing his enjoyment of it? 'Will a man rob God?'"

Numbering the Days.—Psa. 90:12

"Every day is a little life; and our whole life is but a day repeated: whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare to lose a day, are dangerously prodigal; those that dare misspend it, desperate."—Bishop Hall.

Profession, and Life.—Eph. 5:8.

"A Christian, when he makes a good profession, should make his profession good. It is sad to see many walk in the dark themselves, who carry a lantern for others."

Prayer and Faith.—Jas. 1:6

"God cares not for the length of our prayers, or the number of our prayers, or the place of our prayers. It is the faith in them that tells."—Talmage.

Friends or Enemies?—Phil. 3:18

"Beware of all unstable and frivolous spirits who give freedom and indulgence to the flesh against the gospel and apostolic admonitions, and even against the whole divine truth, and with hypocritical pretense seek peace in the world. Beware of them, for they are the enemies of the cross of Christ; they serve their belly, and they are carnally minded. But take an example of all the holy people of God and note how they avoided all false worship, all hypocrisy and all appearance of evil and the fellowship of idolaters. Think of this. Take it to heart and note the end of the godly (Heb. 13:7), and follow their faith, and the God of all grace will be with you forever. Amen."—D. Philip.

Treasures and Friends

"Hath he not always treasures, always friends, the great good man?—three treasures, love, light and calm thoughts regular as an infant's heart; and three firm friends more sure than day and night, Himself, his Maker and the angel Death?" —Coleridge.

Faith, Hope, Love.—I Cor. 13:13

"Hope is the real riches of the human life; as fear is the real poverty, Hope is at the bottom of the vase when every other thing has gone out of it. Hope idealizes; faith realizes. Faith sees; hope foresees. Faith is the prose of life; hope is its poetry."—Sel.

Love is not a gush of feeling. It is a principle—an actual law. Feeling depends on the condition of the organs of the body, but love does not. Love is the principle by which I give God the preference over everything else in the universe, the principle by which I give my brother preference over myself."—Notes.

The Workers' Column

Y. P. B. M. TOPICS
A GREAT MAN'S OPINION OF HIMSELF.—I Tim. 1.

February 10

I. His Greatness.
1. An apostle of Jesus Christ.—v. 1.
2. Appointed to apostleship by the command of God.—v. 1.
3. A spiritual father of church leaders. v. 2.
4. Having the oversight of churches.—v. 3.
5. An authority on church doctrines.—v. 3.

II. His Opinion of His Ability.
1. He had none, for Christ enabled him. —v. 12.
2. He was ignorant.—v. 13.
3. He was unbelieving.—v. 13.

III. His Opinion of His Character.
1. He was a persecutor and injurious. v. 13.
2. He had no merits, for all that he received of God was by grace.—v. 14.
3. He was the chief of sinners.—v. 15.
4. He was the least of all saints.—Eph. 3:8.
5. Entreating the prayers of the saints. —Eph. 6:19.

HOW TO WIN SOULS.—Acts 13

February 17

I. Assume the Duty of the Divine Commission.—vv. 1-4.

II. **Go to Those Who Should Hear the Message.—vv. 4, 14, 44.**—to Jews and Gentiles.
III. **Not Fear Oppositions.—vv. 6, 45, 50.**
IV. **Preach the Gospel of Christ.—vv. 5, 16-41.**
1. It is the Word of God.—v. 5.
2. It is founded on the law and prophets.—v. 15.
3. It is based on Christ's death and resurrection.—vv. 26-37.
4. Forgiveness of sin only thru faith in Christ.—vv. 38, 39.
5. The rejection of Christ brings judgment.—vv. 40, 41.
6. Those who believe are saved.—vv. 47, 48.
7. Believers receive the Holy Ghost.—v. 52.

V. **Persuade Men.**
1. By preaching the Word.—v. 5.
2. By power of God.—v. 12.
3. By interpreting the Scriptures.—vv. 16-41.
4. By repeated testimony.—v. 44.
5. By departing from the unbelieving to go to those who may believe.—v. 51.

THE FIRST CHURCH OF BELIEVERS.—Acts 2:37-47.

February 24

I. **Those who had no fellowship with the Believers became converted and sought fellowship with them.—v. 37.**
II. **Those who had not repented and had not received the Holy Spirit had no fellowship with the believers.—vv. 38-40.**
III. **Those who were out of fellowship with the Church had fellowship with, and the judgment of the "Untoward generation."—v. 40.**
IV. **Grounds for Fellowship with the Church.—v. 41.**
1. Receiving the Word.
2. Baptism after receiving the Word.

V. **Evidences of Fellowship with the Church.**
1. Keeping the doctrines of the Church. v. 42.
2. Association with the believers who keep the doctrines of the Church.
3. Breaking of bread with the believers.
4. Praying with the believers.
5. Having a common sympathy for all believers.—v. 44.
6. Bearing the burdens of the needy believers.—v. 45.
7. By a devoted life and earnestness of service winning others to the Church.—vv. 46, 47.

SELF-DECEIVED MEN.—Rom. 1

March 3

I. **God may be Known and Understood by all Men.**
1. He and His righteousness are revealed in the Gospel.—vv. 16, 17.
2. He and His Godhead are revealed in nature by all things that are created.—vv. 18-20.

II. **How Men Deceive Themselves.**
1. By their vain imaginations which darken their hearts.—v. 21.
2. They profess themselves to be wise.
3. They substitute their own wisdom and imagination for the knowledge which God has revealed thru nature and His Word.—v. 21.

III. **The Character of the Self-deceived Men.**
1. They interpose imagery and creature worship instead of God.—v. 23.
2. They are given to fleshly lusts.—v. 24.
3. They establish erroneous religions.—v. 25.

IV. **The Course of the Self-deceived.—vv. 26-32.**
1. They are given up of God to carnality.—v. 26.
2. They will reap the recompense of sin.—v. 27.
3. Their minds become reprobate, finding pleasure in all things ungodly and inhuman.—vv. 28-31.
4. They continue in sin and the enjoyment of it in the face of the knowledge of God's judgment of it.—v. 32.

The Possible Menace of China

Rev. A. E. Trued, a missionary in the province of Honan, China, emphasizes the necessity of Christianizing China before China becomes a menace to the Christian world. He says:

"There is a critical situation. If Christianity does not conquer China now, that country will drift from paganism into atheism. What that would mean to the world no one can now dare to predict. China may some day rule the world. Under evil influence China will avenge herself upon the world for the wrongs she has suffered. There is no country that can muster such an army as China. And there are no people in the world who can endure such hardships and privations as the Chinese. They are a hardy race, and able to subsist under conditions where other peoples would perish. China will not always meekly submit, but will some day come to her rights.

"Only one thing that can cause the Chinese to love foreigners is the power of the Gospel."—Sel.

Mission Work for Jews.—There are those who question whether successful mission work can be done among the Jews. In the task of evangelization the Jew has been neglected, and it is only within comparatively recent times that any extensive work has been done among them. The Watchword and Truth gives the following statistics:

"There is one Protestant Hebrew convert to every 156 of the Jewish population, while the proportion from all other non-Christian religions together is only one to every 525. The Protestant Hebrew converts who enter the Christian ministry are three times more numerous than those from the ranks of converts from all other non-Christian faiths. At least 750 Protestant Jewish converts are daily engaged in preaching the Gospel of Christ Jesus as their business in life. Those who comment on the meager results of missions to Jews in the United States as compared with those in Great Britain may well note that in one year British agencies spent $500,000 on Jewish missions, and American ones only $50,000.

The man whose house is on sand may talk boldly in fair weather, but how quickly he turns pale when thunder is heard.—E. P. Brown.

THE CHANGED LIFE

(Continued from page 418)

spirited as well as when she was enjoying good health. It came to her very forcibly at this time that her gay young friends did not care for her in her present condition. She would have been left alone, shut off from all young companions for months, if it had not been for Priscilla's unceasing kindness.

"I can not talk like Mrs. Mason. Oh, Sarah, if you could only hear her!" Priscilla exclaimed one day when she had concluded her explanation of the preceding Sabbath's lesson.

Sarah smiled at her enthusiasm. "I mean to some day, if I get well," she replied in an unusual tone of voice.

During the days of Sarah's convalescence the girls of Mrs. Mason's class began to call, so that when she was again restored to health, she felt more at ease with them than formerly, and did not again refuse the urgent invitation to join their class.

Of course for a time she could only work with them along the social side, but when she found that every girl in the class, excepting herself, acknowledged Christ as her personal Savior, she began to feel that after all she was not one of them.

There was no direct personal appeal to her, but with the greatest tact and patience, the loving, earnest teacher pressed home the important truths of the lesson at every opportunity. Since Sarah's illness, her manner of living had greatly changed, and she was in a more receptive mood, so that the seed fell in good soil. When they were about to leave the classroom one Sabbath morning, she whispered to Priscilla, "Ask Mrs. Mason to remain here with us far a few moments," and in a voice broken with emotion, she confessed that she had found Christ as her Savior.

Realizing that she had wasted much precious time, she now put as much enthusiasm into her Christian life as she had done formerly in the old gay, thoughtless days, and eagerly sought for opportunities to work for her Master.

She became interested in the young people's meetings, in city missions and above all put forth strenuous efforts to interest her former companions in those things which would tend to draw them toward the higher life.

The peace and happiness she had craved so long, but refused to accept, now caused her to enjoy fully the changed life, and she realized that this joy only comes when we lay our cares and hopes, our sorrows and disappointments, at the feet of Christ and say, "Lord, Thy will be done."—Light and Life Evangel.

"Crises develop among nations, households, and individuals to make God's interpositions become more marked."

"When the truth is in your way you are on the wrong road."

EDUCATIONAL

OUR PRESENT IMPRESSIONS OF SOUTH AMERICA'S LARGEST CITY

J. W. Shank

I take it for granted that the readers of the Christian Monitor will be interested in a few observations upon our present surroundings in this great city. I realize that many of the books and articles which are written about cities and countries of South America are written by people who take hurried tours thru these places; and I know that my facts and impressions at this time will be, like these, the work of a novice. For this reason I will offer this suggestion now: that this article must be thought of as "present impressions," not as the impressions of one who really knows the city. After we have been here for a year, we will, no doubt, have more accurate impressions than at present. Then we can offer, with better grace, a second article on the same subject.

One should, perhaps, begin a description of this kind with a historical sketch. The facts of this kind I do not now have at hand; therefore I will briefly pass over the past. There are other cities in South America much older than this one, but there are none whose location so fostered their growth as did the advantageous location of Buenos Aires. Located, as it is, in a temperate climate, it has excellent river and ocean connection with the tropics and, in recent years, railway connection with the great grazing and wheat lands of Argentine. It is, like New York, a gateway from Europe and the north into the rich interior of the continent. For this reason the city has had an exceedingly rapid growth. Founded in 1580, it is today the largest city in the world south of the equator. One writer says, "It has grown at the rate of 4,000 adults a week with a birth-rate of 1,000 a week added." Outside of the natives there are 300,000 Italians, 100,000 Spaniards, 20,000 British, together with other foreigners in similar proportion. "It is one of the most cosmopolitan cities in the world. There are 189 newspapers, printed in almost every language of the globe." It is in fact a New York of the Southern hemisphere.

To the people of Argentine this city has an importance not greatly unlike that of Jerusalem to the ancient Jews. The highest ideal of many of the natives is to possess a home or at least to be able to live comfortably in this city. They will go into the country, living like the poorest, in order to get enough capital to make a future home here. Here are the homes of all of the wealthy in the whole nation; here are the great theatres, libraries, racing grounds, gambling houses, clubs and social circles; here is the whole political machine that runs the nation, and it is dominated by a choice few, the masses caring nothing at all for the vote of citizenship; here are the universities and normal schools of highest merit; here are the greatest business houses, greatest factories, greatest money centers of the nation. In short, Buenos Aires is more in every way to the people of Argentine than New York can ever be to the people of the United States. The practical American naturally exclaims, as he passes into the unsettled and open country, "Why this folly of crowding into the city when God's free, open country is so large and rich?" But the Argentinian can not get our point of view. He has no conception of what a garden of beauty the country might be if it were selected as his permanent home. He lives for the light pleasures of life; he seeks the bursting bubbles, while the diamonds of the soil lie trampled, unseen.

Buenos Aires stretches out for many miles along the river front, the Rio de la Plata which is a hundred miles wide at this place. The main business section is that nearest the river. Here are the new docks, representing an expenditure of seventy million dollars, which take the place of the flat boat landings of a few years ago. Here are the great warehouses, the large farm machinery companies, the department stores, the government buildings, the new post office building now under construction, the rich club houses and banks. Near here are some of the finest avenidas (boulevards) and plazas. Here too are the great railway centers and it must be remembered that more than a dozen different railway lines enter the city from all directions. But while the business section of the city is nearer the river, there are at the same time many people living in these sections. The houses are not high, but many people crowd into a little space on the first and second floor.

One may pass into every direction from the business center and find residence sections in close proximity to good stores of every kind. Our location, which is about seven miles from the business section, has near it stores, banks and other business firms where one can transact any kind of business. Flores, the name of this suburb section, is a city in itself, but it is only one city of many which have finally become a part of the great metropolis. In these suburbs one finds many of the prominent business men. Sometimes a whole block is owned by one man, being used for a residence and private park. In fact the garden instinct is noticeable everywhere. Almost every house has its open patio which is full of shrubbery and every description of flower. Around the symmetrically arranged flower beds there are usually cement walks or clean gravelled paths. At the present time the roses are luxuriant, roses of every shade and size. Flowers of all varieties seem to be in bloom.

It is interesting to note that the population of Buenos Aires is about one fourth that of the entire republic. The present estimate is about one and one half million. The total area of the city is said to be greater than Paris, Berlin or Vienna, tho it does not surpass these in population. The style of architecture being of the Spanish type, more room is required for a certain population than is required in the larger American cities. Very few dwelling houses are higher than two stories and most of them are one story. This abundance of space for the houses gives each house a very pleasant outdoor space (usually called the patio). In fact the people live in the patios most of the time. The houses are kept closed generally in the summer so as to keep out the flies, and open in the winter to let in the sunshine. People do not have stoves for heat, tho it is cold enough for stoves.

As one passes thru the streets he sees much evidence of wealth. The displays in the large stores down town are remarkable and the prices are still more remarkable. Most articles that are imported from the United States sell for about double the price at home (that is, before the war). All articles manufactured in the country sell at more reasonable prices, but they too are high. A book of statistics on Argentine tells me that there are 10,000 factories and workshops in the city. Tho this be true, I am sure that many of them are small, for the number of home manufactured articles one buys seem small indeed compared to imported articles. The greatest drawback to manufacturers here is the lack of coal and iron. Very little of either is found in the country. Thus any articles that require any form of metal become expensive because the ore must come from abroad. All articles made of wood are expensive because, this

country being largely prairie, most of the wood for building comes from Oregon.

The cheapest articles in this country are those which come direct from the country. At the city markets one can buy meats, butter, eggs, milk, vegetables and fruits at fairly reasonable prices. At the present time all prices are high because of the greatest railroad strike in the history of the country. The papers today (Oct. 18) state that the strike has been settled, after a continuance of twenty-four days. In some parts of the city the suffering was becoming rather serious because of prohibitive prices, but here in Flores the effects were not as serious as we expected they would be. The system of markets is very good here. One can find large market houses in all sections of the city. Then there are street markets where one can, on certain days, find every variety of country produce. In addition to these there are market wagons and men with baskets who bring produce to the doors.

The large number of English speaking people in this city has caused much business to be established for their benefit. There are English book stores, hardware, grocery and dry goods stores where one finds articles which are kept in stock especially for the English trade. One of the finest stores in the city is owned by an English firm which has stores in various South American cities. The best English, American or Italian stores, however, aim to please the people of the country and they run their business accordingly.

While this is a modern city in many respects, it is nevertheless a foreign city to us. There are electric lights, gas connections, sewers and water connections, now. The sewers have not been put into all parts yet. Many of the houses are drained by a cesspool. None of the streets are drained by underground sewers. When a heavy rain comes the surface water must find its way to lower levels and this is sometimes a slow process, causing some streets to be perfectly flooded with water. When one takes a walk into the by-streets he sees at almost every house a trickling stream of filthy water coming as drainage from the house and yard. This is swept together and hauled away by the street cleaners, but while it is on the street there is always a bad smell. In fact there is always some slimy water on almost every street. We notice it when we go walking with children, for we must carry them over such places.

There are other evidences of foreign life on the streets. Each day some milkmen drive past our doors with their jolting two wheeled carts. Others drive a bunch of cows, milking them before the doors. Italians carrying their long, flat baskets drone out their calls hourly, selling every imaginable sort of thing. Women pass carrying huge bundles of clothes on their heads. There are no screens on doors or windows on any houses or stores. The flies are exceedingly numerous everywhere. The only way to keep them out is to close the doors or darken the rooms with heavy curtains. The latter is the usual method, and yet there are flies.

Much more might be said about such a varied life as we see around us each day, but this little sketch must suffice for the present. When we have learned to know our surroundings better we can make another attempt at description. Just now we are more interested in learning the language than in anything else. This we must know before we can do anything definite in the way of missionary effort. We work today to prepare for tomorrow's task.

MENDEL'S LAW OF HEREDITY

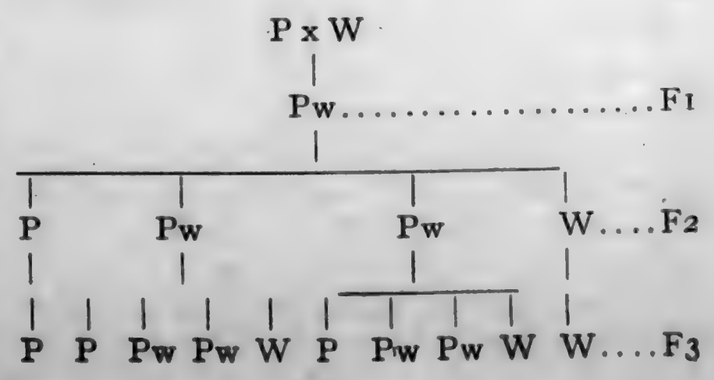
S. W. Witmer

Just about one hundred years ago horticulturists took much interest in the hybridization of plants. They found that by fertilizing a flower of one variety of plant with pollen from another variety, they could within certain limits secure offspring which differed in character from the parent plants. Many crosses or hybrids between different varieties were secured in this way, differing in various ways from the parent plants. These early experimenters obtained interesting results but not knowing the laws involved they could not foresee the results.

The first observer to help us to an understanding of hybridization was Gregor Mendel, an Austrian monk. He seems to have had considerable leisure and made use of the cloister garden to carry on experimental studies of heredity. After eight years of patient work he was able to present to the world what we now know as Mendel's law. This was published in 1865 in the proceedings of a natural history society, but at the time it received comparatively little attention. Biologists were at this period interested in speculative theories more than in actual experimental work with garden plants. Mendel's paper came at the psychological moment for neglect and so was forgotten. In 1900 several botanists rediscovered Mendel's work simultaneously and it has now become a great biological classic.

Let us now turn to Mendel's work and see what he found. To simplify his experiments he wished to select a plant which is easily cultivated and which has short generations. The common garden pea seemed to fulfil these requirements. With the aid of the greenhouse two or three generations could be grown in a year. The characters of the various races of the plant are sharply contrasted making it easy to follow them from one generation to the next. In one instance a purple-flowered race was crossed with a white-flowered race. The offspring produced by such a cross is therefore a hybrid generation which in genetics is termed the F generation. In this generation we might expect the flowers to be partly purple and partly white because one parent had purple flowers and the other white flowers. But Mendel found things otherwise. Instead of finding both colors represented in the flowers of the hybrids, he found only purple. What had become of the white character? Was it dropped out altogether? The answer is found in the **F2 generation,** the offspring of the hybrid generation. Three of every four individuals in this generation had purple flowers and one had white flowers, giving us the ratio 3:1. The character of whiteness was therefore present in the F1 generation, but it was suppressed and only the character of purpleness was in evidence. Purpleness dominated over whiteness. Consequently he called purple a **dominant** character and white a **recessive** character. The offspring of the F2 generation is termed the F3 generation. The results in this generation again were interesting. The one white-flowered individual of the F2 generation produced white-flowered offspring in the F3 generation. This in turn produced white flowers in the F4 generation and so did every succeeding generation. Mendel learned from this that a pure line of white-flowered plants like one of the original parents was segregated in the F2 generation. In the purple-flowered plants of the F2 generation he found that one out of the three produced purple-flowered offspring for the F3 generation and each succeeding generation gave similar results. This showed that one-fourth of the individuals of the F2 generation were pure purple-flowered plants. Now what were the other two purple-flowered plants? Mendel found that they were not pure purples but that they were purples which retained the white character as a recessive. Their offspring consisted of three purples to one white just like the F2 generation itself; one of the purples being pure and the other two retaining white as a recessive. In the F2 generation then we find Mendel's law. Out of four individuals one is pure purple, two are purple but retain the white character suppressed, and one is a pure white, which gives us the proportion 1:2:1. The three kinds of individuals occur in this same proportion in the offspring of the mixed purples in each succeeding generation and the law is thus repeatedly demonstrated.

The facts from which Mendel's law is deduced may be illustrated by the following diagram:



In the first line P and W represent the purple-flowered and white-flowered parents, respectively. In the second line Pw represents the purple-flowered hybrids produced by the crossing of the purple-flowered and white-flowered parents. The small w indicates that the character of whiteness is present but suppressed. In the lines illustrating the F2 and F3 generations, P stands for pure purple-flowered plants, W for pure white-flowered plants, and Pw for the purple-flowered plants which retain white as a recessive character.

One noteworthy fact brought out by the above experiment is that contrasted characters do not blend. In the hybrid purpleness expressed itself as tho whiteness were not present and yet both characters maintained their individuality. Such characters are now spoken of as **unit characters.**

In his experiments Mendel discovered a number of unit characters in the garden pea in addition to the two above mentioned. In crossing a tall variety with a dwarf variety he found the hybrid did not assume an intermediate height (as one might anticipate it would); but tallness was dominant over dwarfness. Round seeds he found were dominant over wrinkled seeds; yellow seeds over green seeds; colored seed-coats over white seed-coats. The ratios in the experiments with these characters always corresponded to those given above for the purple flowers and white flowers.

Since the rediscovery of Mendel's law a large number of investigators have performed many experiments which confirm Mendel's results. Some of these show that the law is already of great economic importance in the breeding of crop plants as well as in the breeding of live stock and promises to become much more important in the future. There are still many things in the field of heredity that can not be explained very satisfactorily with Mendel's law. But this law is now used as a working basis by practically all plant-breeders and animal-breeders who wish to work intelligently. In the words of Coulter, "To use a law as a working basis does not imply necessarily a belief in the infallibility of the law. Some investigators are ready to explain every phenomenon of inheritance in terms of Mendel's law; while others doubt whether all of the observed phenomena can be explained in this way. In any event, it is a powerful tool and its use should be understood."

Goshen, Ind.

OUR BOOK SHELF

The books which we have given below are meant to illustrate the type of books which enables a thoughtful reader to become conversant with needs and problems of the mission field and also better understand the qualifications necessary to enable one to enter a chosen field of missionary activity. The reader will note that we have given several that deal primarily with India as our knowledge of specific books would naturally be confined to those related to that country. There are those of a similar type concerning other lands, and just as good too, which may be had from publishers. The books which we think very profitable indeed and which would enable the reader to intelligently reach out after more missionary literature are as follows:

1. **The Bible a Missionary Book,** by R. F. Horton. The author takes up the burdens of the New Testament, how the Law leads up to the Gospel, the missionary promises to Israel, and how the Holy Ghost spake thru prophet and seer for the salvation of the wayward. In summarizing the book he writes as follows, "It is from first to last the announcement of a truth which from the nature of the case must be announced to the world; it is the record of missionaries, the sole object of which is to engage all who hear to become missionaries themselves." The book commends itself to every earnest reader.

2. **The New Acts of the Apostles,** by Arthur T. Pierson. The author was asked to give a series of lectures on what was known as the Duff lectureship which was established to give information "within the range of missions and cognate subjects." The splendid series of lectures deals with the links of Mission History, the pioneers of modern evangelism, missionary martyrs and the converts and the signs and triumphs of missionary effort. Having read the book I feel at liberty to commend it very highly because of the same scriptural interpretation of the application of Gospel truth to missionary life and activity. To be a witness to the many great truths emphasized is an experience which warrants a close study of the book.

3. **The Foreign Missionary,** by Arthur J. Brown, deals largely with the equipment, the qualification and relations of the missionary. While the author deals with the person of the missionary and his responsibilities toward the home base, the field to which he is going, and to those in authority over him, yet his attitude is most sympathetic and he enters into the feelings of the prospective missionary in a peculiarly natural yet feeling way. The following quotation which he inserts shows the spirit of his writing; "I trust that those at home will give all honor to the men still working in Africa, or rotting in the weed-grown, snake-infested cemeteries and forest swamps—men whose battles have been fought out on lonely beaches far away from home and friends and often from another white man's help."

4. **The Wrongs of Indian Womanhood,** by Mrs. M. B. Fuller. Panditta Ramabai says of the book, "No one need be surprised at the reluctance of India's women to tell their own wrongs, even if they knew how. It is for this reason that I am more glad that God has put it into Mrs. Fuller's mind to place before the world the woe of India's women in a way that no one before has done." The heart of the author burned for the poor women of India and no soul can fail to be aroused at the awful condition which she so graphically depicts. Reading the book will aid the reader to realize what the condition of heathenism in general does for womankind.

5. **The Kingdom in India,** by Jacob Chamberlain. The book is dedicated to "consecrated army, large and increasing, of student volunteers for the speedy establishing in all the world of the Kingdom of Jesus Christ." The volume opens with a biographical sketch of the author by Henry N. Cobb and then follows the subject matter concerning the religions of the Orient and answering the great question, "can and will they be supplemented?" followed by the great triumphs which have been achieved by the Christian Church in India. Some of the present day leaders will remember the touching appeal Mr. Chamberlain made at the Ecumenical Conference of 1900 in New York when he said, "Oh Church of the living God, awake! Fill up the mission treasuries to the overflow. Let a shout go forth that shall say, 'March Onward! in the name of the King of Kings! March on and conquer that land for Christ!' Let that word come and within the lives of some sitting here will we show you all India bowing low at the feet of our Jesus." The writer has found much valuable material in the book.

6. **Comparative Religions,** by J. Estlin Carpenter. We give this little volume because the author takes up a study of the different religions in a simple yet concise and comprehensive way. He also constantly reminds the reader of his high regard for the superiority of the teachings of the Bible and for Christianity. The student of Missions should take some time for comparative religious study and the little volume commends itself in this that the reader is soon the master of the main differences and similarities of the religions and at the same time is able to understand the cause of the various religions failing to bring the adherers up to any standards of purity and noble thought. The little book studied in the Mission-study class would be very helpful.

We might give many more and would be glad to be of any help to any one who would care to correspond regarding the matter. The problems of Missions must be studied carefully in order to enable the Christian worker to fully realize the real import of the work in which he engages. There is a greater need of a clearer vision of the needs as well as of the triumphs of the cause of Christ. Careful reading and study will greatly help.

YOSEMITE FALLS SURPASS NIAGARA

The Yosemite valley in California cannot be adequately described in a few hundred words, so I shall merely point out a few of the outstanding features. That part of the valley which is world-renowned for its wonderful scenery is only one half mile wide by eight miles long.

Like the Grand canyon of the Colorado, Yosemite is a deep chasm cut through a high plateau. Its chief landscape features are the high perpendicular cliffs, lofty waterfalls and its enchanting meadow floor covered with lofty yellow pines, firs, cedars and beautiful flowers.

The cliffs are the highest in the world and are perpendicular precipices of granite rising from one-half to a full mile straight up toward the sky. These cliffs at different points have been given characteristic names significant either of their shape or position. The leading points are El Capitan, Half Dome, Cathedral Spires, Glacier Point, Three Brothers and Sentinel Rock.

The most beautiful features of Yosemite scenery however are its waterfalls. The volume of water is not large, since the streams are small, but the drop is from dizzy heights. The Yosemite river takes a straight plunge of 1,400 feet and then another of nearly 600, with a final drop of 300 more, making a fall of 2,300 feet in all —the highest waterfall in the world.

Bridal Veil drops 620 feet and receives its name from the fact that the wind has a clear sweep at the water at that particular place, whipping it back and forth into a spray, giving the falling water an ethereal, lace-like, gauzy effect resembling a bridal veil. At Nevada falls the Merced drops 594 feet and at Vernal falls 320.

The mighty Niagara, I believe, falls 165 feet. Nowhere else in the world can be seen such magnificent water spectacles as in the Yosemite. But as elsewhere among nature's unusual sights it takes the eye some time to become accustomed to these tremendous heights and distances.

At Grand canyon you must descend to the bottom to appreciate it. In the Yosemite you should climb to the top and look straight down a mile to get a thrill unlike any you have ever experienced before and look up and down the valley from different vantage points, each opening up a different panorama of waterfalls, mountain peaks, gulches and peaceful valleys of great beauty.

The view to the east from Artist's Point in the late afternoon with the fleecy Bridal Veil enveloped in a rainbow in the foreground to the right; El Capitan standing guard on the left and the whole valley looming up with all its principal cliffs in sight, is more beautiful than any that has ever been put on canvas.

There are a number of trails leading from the valley up and around to all the principal points and all you need in order to enjoy the scenery is a pair of good legs, plenty of wind and lots of time.

The Yosemite is like the Grand canyon in some respects, but entirely different in others. The latter is more immense, more awe-inspiring, more titanic and forbidding. The former, while it is imposing in its perpendicular distances, yet it is enchanting and invites human habitation.

Visitors come to Grand canyon to take a look at it as one of the wonders of nature but they never stay long. They come to the Yosemite and camp there for weeks and many repeat the visit frequently. There are a number of hotels and camps in the valley for the convenience of the visitors.

The most popular of these is Camp Curry, consisting of sufficient tents under a fine grove of yellow pines and cedars to accommodate 1,000 people. The tents are comfortable, the service is excellent, meals are fine and rates reasonable.

Every evening around the camp fire the guests are entertained with the "fire fall" from Glacier Point, making a drop of over a half mile, and with music, lectures, impromptu speeches from local celebrities and also frequently addresses by men and women of national reputation.

All of these are typical California boosters and you can't help being infected with the spirit yourself if you stay long enough. These California people believe there is no place under the sun quite so good as their native or adopted state and the spirit is catching.

The big trees are not a part of the valley proper but must be reached by a special side trip of thirty-five miles. Like the other big things of the West you do not appreciate at first sight the real size of these trees. But after you drive through several of them with an automobile, walk around them, gaze up at them for awhile and compare them with other familiar objects you begin to comprehend their unusual dimensions.

I measured one, the Phil Sheridan, with a string. It was just 75 feet around. One member of our party, a young woman from the Shenandoah valley, insisted upon having her picture taken by the side of the tree, unaware of the name. When she was told afterward that the tree was the Phil Sheridan and the name would appear in the picture with her she was greatly disgusted and asked that the film be destroyed. Phil Sheridan is not popular in the Shenandoah.

These trees are said to be the oldest of living things, being from three to five thousand years old. They have great vitality and seemingly never die a natural death. Many have been struck by lightning, some have been blown down by storms, most of them have been burnt years ago, but seemingly without injury for they still appear to be growing.

One, called the "Telescope," has been completely hollowed out from top to bottom by fire and yet it lives. Another is even alive and growing when, by all the laws of nature, it should be dead, for it is lying prostrate on the ground cut off from its roots, and yet it is sending forth green branches.

Something of the magnitude of these trees may be realized from a few simple comparisons. The Grizzly Giant, the largest in the group, which is 300 feet high and 105 feet in circumference would make more lumber, if sawed up for commercial purposes than all the lumber sold last year at Bluffton and Pandora combined.

One writer with a liking for history and a genius for numbers has figured out that it would have taken Abraham Lincoln, splitting fifteen rails an hour for a ten-hour day, twenty years to finish up one of these big trees.

Grand canyon is titanic and terrific; Yellowstone is weird and awe-inspiring; but of all America's wonderlands the Yosemite is perhaps the most enchanting. —C. H. Smith in Christian Evangel.

A NEW INDUSTRY IN THE SOUTHWEST THAT DEVELOPS FORTUNES FROM WEEDS

Time was, until recently, when the surface of Texas and northern Mexico, equaling western Europe in area, was overrun with a scourge of weeds that corresponded in the vegetable kingdom to the Huns of Attila. This weed, the candelilla plant, still flourishes in immense quantity, but its growth is now encouraged instead of being lamented—and many great land-barons are finding in it a long-neglected source of wealth. Science recently surprised them with the information that the one-time candelilla pest was a blessing in disguise, in so far as it yielded an immensely valuable wax of use in the manufacture of phonograph records, varnish, chemical mixtures, linoleum compounds, celluloid articles, lubricating oils, belt dressing and as a compound in the manufacture of rubber and rubber substitutes. Several companies, writes Ralph H. Butz in Munsey's, have been organized for the purpose of manufacturing candelilla wax and a number of factories are already operating profitably. To quote:

"The candelilla is an annual that grows profusely over a large area of northern Mexico and extends into Texas for a distance of about two hundred miles. It belongs to the spurge family, some smaller members of which are familiar as roadside weeds in the eastern States. It grows from one to three feet in height, and as many as five thousand stems come from a single root. In western Texas alone there are millions of acres completely covered with this growth. It has been estimated that five million tons of the weed are available for manufacturing purposes each year. The State of Texas owns hundreds of thousands of acres of candelilla land. Some of this has already been leased for the purpose of harvesting the weeds. The growth is so thick that an acre will produce ten tons of weeds, and in some localities the yield is even greater.

"Refined candelilla wax has the delicate odor of beeswax, and resembles it in color. It has a market value of from $400 to $600 a ton, depending upon the quality. It takes from forty to fifty tons of weed to manufacture one ton of wax. It is confidently expected, however, that present methods of manufacture will be improved to such an extent that not more than thirty tons of weed will be necessary to produce a ton of wax."

The usual process of manufacture is to boil and steam the weeds until the wax has been dissolved from the fibers of the plant. The mechanical method of beating them to a pulp has also been employed, but the boiling and steaming process is claimed to be the most satisfactory method yet devised. We read further that plans are under way to get paper manufacturers interested in this material, for an annual supply of five million tons of candelilla pulp would go far toward remedying the growing scarcity of paper, besides helping to check the annual consumption of wood pulp, for which the forests are being depleted.—Sel.

HOMES FOR RURAL TEACHERS

Teachers of village, town and even city schools sometimes find the problem of obtaining satisfactory lodgings and board a serious one and for teachers in rural communities the problem is often exceedingly difficult and worrisome. However, teachers in the consolidated rural school at Alberta, Minn., a hamlet of 30 families, with a school registration of 132 pupils, 95 of whom come in daily in public conveyances from the surrounding countryside, need no longer worry over this matter for a new teachers' house was recently erected to accommodate the teaching force and the superintendent and his family.

The story of this valuable educational adjunct in this Minnesota community is told in a recent article in the American Review of Reviews from which we condense the following: It had been suggested to the General Education Board which has long been interested in fostering rural education that the housing of rural teachers, particularly when they are grouped in consolidated schools, is pressing for solution and that the cause of education would be helped materially if the results of providing at public expense suitable living quarters for groups of teachers could be practically demonstrated.

The board decided to act on the suggestion and selected Minnesota for the experiment because consolidation is progressing rapidly there and because the housing question is peculiarly important, owing to the winter climate. As the Alberta school, under the direction of Superintendent Grafelman, had been made an educational institution adapted to the life and needs of the community and at the same time a social center, the board proposed that it would pay half of the expense of building and equipping a teachers' house if the Alberta district would pay the other half.

The proposition after considerable opposition was finally submitted to a vote and it was decided by a considerable majority to issue the necessary bonds and build the house. Early in October last year ground was broken in the school grounds, near the school building, and about three months later the five teachers moved into their new quarters.

The total cost of the house and fittings was about $7,500. In the basement is a large domestic-science laboratory for the school, equipped with a regular range, a furnished practice dining room, a modern laundry, a sewing room, furnace room, etc. A suite of rooms for the superintendent and his family occupies the entire first floor. On the second floor, wholly independent of the rest of the house, are the apartments for the teachers, including a combination living and dining room, a kitchen, four double sleeping rooms and a bath. The teachers live co-operatively, the housework, general washing and part of the cooking being done by a graduate of the school who is employed as a maid.

The yearly income of the school board for the use of the house is $240 from the superintendent and $7 a month for nine months from each teacher. With this money the board will pay for fuel, extra janitor service, etc., keep up the interest on $3,000 of bonds and endeavor to pay off the indebtedness of the district.

The total cost for the household for the month of February, including supplies of all kinds, maid's wages, electricity, laundry and rent, was $97.55 or $19.51 for each teacher. The attitude of the teachers toward teaching in the rural school is now radically different and they declare that since being quartered in a comfortable, convenient house they are conscious of doing their daily work much better.

It is planned to have a school garden and summer canning classes. The products will be purchased for the teachers' table, no doubt to the mutual advantage of all concerned.

The house at Alberta is not the first that has been provided at public expense for the accommodation of teachers; Germany, France, Denmark and, to some extent, Norway and Sweden have long made such provision for teachers in village and rural schools. In California and Washington state bungalows and cottages for two, three or four teachers are common. There are also many in North Dakota. In St. Louis county, Minn., separate cottages are provided for teachers and in some cases schoolrooms and living quarters for two or three teachers are combined in one building.

Probably within a few years teachers' houses will be considered essential parts of all consolidated rural school plants. The General Education Board which has made arrangements with two other schools, does not consider making offers to a large number of districts, but it will make available for school boards and the public trust-worthy data on the operation of a few houses for teachers of consolidated rural schools.—Sel.

SCHOOL NOTES

Hesston Academy and Bible School

On Jan. 2, 1918, the school resumed its regular work after the holiday vacation. This date also marked the beginning of the Special Bible Term of six weeks. Up to date (Jan. 7) fifty-three new students have registered. These come from twelve different states and provinces. Most of these new students are here for the Special Bible Term only, yet a number have already signified their intention to remain for regular work.

The term was opened by a chapel address by Bro. J. A. Ressler of Scottdale, Pa., who is serving as additional instructor during this term. His subject was "Students of the Bible," and was very fitting for the occasion.

During the evangelistic meetings held before the holidays by Bro. A. C. Good of Sterling, Ills., several made the good confession and gave their hearts to God, while others reconsecrated themselves to Christ and the Church. The meetings proved a general stimulus to students and teachers.

The Young Men's Conference held at the Pennsylvania Church just immediately before the opening of the new term was attended by many of the students and lasting impressions for good seem to have resulted.

Another occasion of spiritual uplift for the school and community was the Ministerial Meeting held in the Assembly Hall of the school during holiday week. It was at this meeting that definite steps were taken to look after the welfare of our boys in camp in a systematic manner.

Students generally are looking forward with more than ordinary interest to the series of evening lectures to be given during this term by those who have made special preparation for their work. Among the speakers are J. A. Ressler, C. D. Esch, J. D. Charles, and J. B. Kanagy.

SUCCESS OF FAILURE

As the light of days steals softly away,
And the night comes to bring you rest,
Can you earnestly feel from the depths of your soul
That for God you have given your best?

Were the struggles today more severe to you,
As you walked o'er life's rugged way?
Or were you a victor with the Master of life
Alone at the dawn of day?

Do you come to Him at the close of day
With victory as your song?
Or have you lost in the battle of life
Because of some unconquered wrong?

—Sel. by a Sister.

"You can't judge a man by his clothes. The most useless birds have the gayest plumage."

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

All our topics are given in full recognition of the fact of sin and the means God has given us as a remedy for our present state.

In the Study of Old Testament Characters we find them surrounded by sin and either being victor by faith in God or being entangled by weakness and sin. Joseph is a character that furnishes a very profitable study for every young person, especially young men.

The Christian is in the world of sin not to be overpowered by sin, but to help other sinners to come to a saving knowledge of the truth. We are only in the full place of duty when we are where God is using us to help our fellowmen.

No Christian can do his best service for the Master unless he belongs to the organized body of believers on earth. It is well that we consider this truth that we may the more earnestly work for the interest of the Church and her mission on earth

Many souls are liable to fail unless they are aware of the impossibility of attaining success without strict honesty with themselves and God.

We look forward to the hope that this month's study will be fruitful in bringing many of our young people into the highest service possible for the Master in their lives. Will we all pray to this end and God bless you every one.

A MAN NOT SPOILED BY SUCCESS—JOSEPH. (Jr.).—Gen. 39:21-23; 41:37-47; 45:1-15; 50:15-26.

Topic for February 10

MOTTO

"The Lord was with him."

THE STUDY HOUR

I. **Successful in Prison.**—It does not sound so very good to think of a man being in jail and of getting along well. But it matters not where a man or woman of good character is, they will come to the front before God, and man also will sooner or later recognize them and trust them as worthy people. Joseph had done no evil, yet he had been put to prison because others told a lie about him. He was pure in the sight of God and could look to Him in prayer every day and know that God was ready to bless him.

After Joseph was in prison awhile the keeper of the prison found out that he was honest and always did everything well. He trusted the other prisoners to Joseph and gave Joseph charge of everything in the prison. This success did not make Joseph haughty. He was kind to the prisoners and ready to help them all that he could.

When the king's chief butler and chief baker were put in prison they had very peculiar dreams one night which troubled them. Joseph saw their sadness and asked them about it. When they told their dreams he told them what God meant to teach by them. And the dreams came true as Joseph had said. But when one of these men had been taken out of prison and restored to his former place he forgot Joseph for two years until Pharoah also had a dream which troubled him. Then the man remembered Joseph and told the king how God was with a man in prison who helped him to understand dreams.

II. **Successful as a Ruler.**—Joseph was called from prison to interpret the dream of Pharoah. When Pharoah learned of the seven great years of plenty and seven of famine, he took counsel of Joseph and decided to appoint a wise man to save corn when it was plenty so that they would have corn when it was scarce. He knew no one who was so wise as Joseph. He then made Joseph second ruler over Egypt. Joseph was very wise in his work and took good care of everything that was given into his hands. He was used of the Lord in saving the lives of the Egyptians and people from other lands. His own kindred from the land of Canaan were also saved from starvation because there was corn in Egypt. Joseph was very kind to his brothers and wept when he saw that they were humble and had learned the lesson that God wanted them to learn. He was ready to forgive those who had at one time planned to kill him. As a ruler he could have taken vengeance, but he rather returned good for evil and kissed all his brethren and had them all come to Egypt where he could provide plenty of food for them.

III. **Outline Study**

1. Success spoils some.—
   a. Like Israel.—Deut. 8:10-18; 32:15; Hos. 13:6.
   b. Like Uzziah.—II Chron. 26:16.
   c. Like Nebuchadnezzar.—Dan. 4:28-33.
   d. Like Herod.—Acts 12:20-23.
2. Success should make us humble and useful.
   a. What we have is only a gift.—I Cor. 4:7.
   b. We should help each other with gifts.—I Pet. 4:10, 11.
   c. God should have the glory.—I Cor. 10:31.

PERSONAL THOUGHT

All I have is from God. May we receive the successes of life as gifts from Him and humbly serve Him with all our blessings.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **Proud.**
2. Joseph Makes a Good Name.

For Young People—

1. Joseph a Leader in Prison.
2. Joseph Working with God in the Interpreting of Dreams.
3. Joseph Working with God in the Saving of the People.
4. Joseph a Sympathizing Brother.

For Older People—

1. Dangers of Temporal Prosperity.
2. How to Use Temporal Successes.

EVERY CHRISTIAN A SOUL WINNER.—I Cor. 12:1-13; Dan. 12:3.

Topic for February 17

MOTTO

"He that winneth souls is wise."

THE STUDY HOUR

I. **The Topic.**—Every Christian has been saved for a life of service. There cannot be such a thing as a saved soul and a life of uselessness. It is impossible to be a child of God and not have some manifestation of the Spirit to profit withal. Not all are gifted alike it is true. Not all are able expounders of the Word. Some may have very meager gifts of speech. But all have the Holy Spirit which divides to them a service as He will. This service has a very telling relation to the subject of soul winning. The body of Christ as a body is a soul winning creation. As Christ walks among the churches of the earth He is said to walk amid the seven golden candlesticks holding seven stars in his right hand. What are stars and candles for if they are not to shine? And if they shine, what are they to shine for if not to lighten the darkness round about the souls of the lost of this world?

While not all are doing the same service, it is possible that all are centered round a common aim. It should be the burning desire of the individual, whether he is bearing the message by word of mouth, or by the toil of the hand, or the secret closet of prayer, to win the souls of men and build them up in the Lord. Just as it takes a well body of a person to work effectually in any kind of manual labor so that head and hand and every member are centered in a common service, so the members of Christ are fitted together in one body and dominated by one spirit working together to bring one work to completion.

II. **The Text,** a. **I Cor. 12:1-13.**—The central thought of this passage is that the Spirit which works in the body of Christ and directs its energies is the same spirit and does not work against its different parts. If we are really part of this body we are endowed with the Spirit for the service which it is in the province of the body to perform.

b. **Dan. 12:3.**—Here the great task of the redeemed soul is set forth in the likeness of the stars of the sky. Their wisdom in knowing the Lord and serving Him makes them soul winners and their work will stand in an everlasting light.

III. **Outline Study**

1. Qualities of the soul winner.
   a. Loving.—I Thes. 2:7, 8.
   b. Adaptable.—I Cor. 9:20-22.
   c. Self-sacrificing.—I Cor. 9:19; I Thes. 2:9, 12.

d. As a servant of God.—I Thes. 2:1-6; II Tim. 2:15.
e. Faithful.—Acts 20:26, 27.
f. A worthy example.—I Cor. 11:1.
g. Prayerful.—Eph. 6:18-20.

2. Rewards of soul winning.
a. Rejoicing at Christ's coming.—I Thes. 2:19, 20.
b. Fellowship with others on earth.—I Jno. 1:3; I Cor. 1:9.
c. Reward for willing service. I Cor. 9:17; 3:14.

PERSONAL THOUGHT

Lord, make us such vessels of service for Thee that we may become effective in bringing many souls to Thy light.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Serve**
2. Helping for Jesus.

For Young People—
1. Kinds of Service that Help.
2. How to be More Efficient in Soul Winning.
3. The Holy Spirit and Soul Winning.
4. When is a Soul Really Won?

For Older People—
1. Hindrances to Soul Winning.
2. The Word of God an Instrument for Soul Winners.

HOW MEN CHEAT THEMSELVES.—Prov. 14:12; Ps. 1:1-6.

Topic for March 3.

MOTTO

"They that observe lying vanities forsake their own mercy."

THE STUDY HOUR

I. Cheating.—When one does not receive value for value, or is deprived of what was his due thru deceit or misrepresentation, he has been cheated.

There are multitudes of ways in which men and women are cheated these times. Attractive things are held out promising by their appearance to furnish that which will bring satisfaction in various ways. But when the individual takes the object held out, he finds out sooner or later that he has been cheated. There is cheating in the business world, the social world, the political world, and the religious world. Many are cheated by the instrumentality of other deceivers who come in the guise of friends and lead unwary individuals to believe in their lies and deceptions. The merchant and trader, with their shoddy and faulty goods smoothed over or covered so as to resemble something better, rob men of their hard earned money. Social polish and rogues in finery come strutting around to beguile the public into the belief that they are worthy characters until they have trapped son or daughter and led them on the way to ruin. Professors of religion bring their alluring doctrines which seem plausible in many respects to those who are not forewarned or guarded and work incalculable damage to the souls of men before the fraud is discovered and the doctrine of the devil given its true name. Strange as it may seem, the one who is the chief deceiver of others is often the greatest fool. He may be successful in filling his pockets and lusts at the expense of others' simplicity, but at the same time he is cheating himself much more out of things of far greater value. Those who cheat their fellows out of material things find themselves deprived at last even in this life of the rest of sweet friendship and confidence from fellowmen. Besides they are losing the peace of conscience known only to honest men and are getting themselves into deeper indebtedness every day to Him who notes the smallest element of sin and requires an account at the great bar of eternal judgment. Likewise those who trap others in society sooner or later find their folly double upon their own temporal and eternal interests. How great must be the guilt of deceivers in religion of whom Jesus spake, "It were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." And many who have been humbugged by the deceivings have been willingly humbugged "because they received not the love of the truth that they might be saved, and for this cause shall God send them strong delusions that they should believe a lie." Thus they become cheaters of themselves.

II. The Text, Prov. 14:12.—In the moral world, as in the natural world, there is danger of having the truth covered, where the path is leading by some delusion of the mind or heart.

Psa. 1:1-6.—This passage sets forth the two ways so plainly and shows their final end. It is not enough to consider the convenience of the present outlook of the way on which men may be traveling. What is the end of the way?

III. Outline Study.—
1. Ways of self-deception.
a. Listening to our reason instead of God's Word.—Jer. 37:9.
b. Listening to worldly wisdom instead of God's wisdom.—I Cor. 3:18.
c. Overlooking sin in our own heart. —I Jno. 1:8.
d. By not loving the truth.—II Thes. 2:10, 11.
e. Allowing sin to go on in our life.—Heb. 3:13.
f. Hearing and not doing.—Jas. 1:22-25.
g. Gaining earthly things at the expense of heavenly.—Luke 9:25.
h. Overestimation of self.—Gal. 6:3.

PERSONAL THOUGHT

A dishonest man harms himself as greatly as he harms those whom he defrauds and often much more.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Textword, **Deceit**
2. Hurting Ourselves by Wrong Doing.

For Young People—
1. Articles of Deception
2. Characters who Deceive in Modern Times.
3. The Danger of Trifling With Our Soul's Interest.
4. How We Walk into Delusion.

For Older People—
1. Cheating Ourselves.
a. In Business Enterprises.
b. In Social Matters.
d. In Politics.
e. In Religion.

THE NECESSITY OF CHURCH-MEMBERSHIP.—Acts 2:37-47; I Tim. 3:1-16.

Topic for February 24

MOTTO

"Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

THE STUDY HOUR

I. Our Topic.—We are living in a time when a "no-church" doctrine is a very common teaching. Between the extreme of "salvation by joining church" and "salvation and do as you please," is the Bible standard of salvation by the blood on condition of faith which worketh by love. Wherein lies the necessity of church-membership? It is not that church joining can wash away sin, nor that the keeping of ordinances give us so much credit to our account in glory. It is not that there are no cases where individuals, like the thief on the cross, have been saved without observing ordinances or anything else connected with the Church. But the necessity arises from the nature of things that belong to the saved children of God. In the first place, it is impossible for a soul to ever be born again receiving the benefit of the atonement and the gift of the Holy Ghost who has reserved to him or herself some right to do as he or she pleases in any matter. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Again it is the nature of a truly newborn child of God to be a part of the family into which he is born. To deprive such a child of the fellowship and work which the family of God is engaged in would be like making him an orphan without a home cast out to the mercy of strangers. The necessity of church-membership to the saved soul is as strong as the necessity of obedience to the Lord in all things. Necessity for obedience is as strong as the power of love. (Jno. 14:21-23).

Obedience is essential to keeping ourselves in the love of God and is one of the passports into the city of heavenly light and glory (Rev. 22:14). It is the "white" robe of the saints or their righteousness (Rev. 19:8) which has been given to them thru the grace of God. "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). It is a wonderful thing to have a work within us that gives us the hope of glory as this work of Christ in us which works out in a life of obedience (Col. 1:27). Can we not grasp how readily this brings us to a place in the earthly home of the saints which is the Church.

II. The Text, Acts 2:37-47.—Here we have a glimpse of the first converts after Pentecost and how they gladly received the Word and submitted to the ordinances and were numbered with the children of God.

I Tim. 3:1-16.—This passage plainly directs church leaders how to provide for the work of the Church thru a competent leadership. It plainly declares that the Church is to be the ground on which God's truth shall rest in earth.

III. Outline Study.—
1. Christ the builder of the Church.—Matt. 16:18, 19.
a. He is the head.—Col. 1:18; Eph. 1:22, 23.
b. He gave leaders.—Eph. 4:8-16.
c. He gave ordinances.—Matt. 28:19, 20; 26:26-28; Jno. 13:1-17; I Cor. 11:1-16; Rom. 16:16; Jas. 5:14.
d. He gave instructions for discipline. —Matt. 18:15-18; 16:19; I Cor. 5:1-13; Heb. 7:7, 17; I Pet. 5: 1-5; Rev. 2, 3.
e. He blessed its organization.—Acts 1:24-26; 6:3-7; 13:1-3; 16:4-5.

PERSONAL THOUGHT

Praise God for the Church. It has blessed me from childhood. It has blessed me in the Christian life. It has made my service for the Master more effective.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Textword, **Church**

2. What the Church Does for Little Children.

For Young People—

1. What is the Church?
2. Why an Organized Body of Believers?
3. Why Should Every Christian Be a Church-member?
4. Why is Obedience to the Church Essential to Our Approval Before God?

For Older People—

1. How Know Where Our Church-membership is to be Placed?
2. How Keep the Church Pure and Approved of God?

AFRICA—ADVENTURES OF WHITE MEN IN AFRICA

(Junior Mission Topic)

Program for February 24

SUGGESTIVE OUTLINE

1. Devotional Period—
   a. Hymn—"I love to tell the story."
   b. Scripture—Matt. 7:16-23.
   c. Prayer.
2. Reading or Telling of Chapter II of book, "African Adventurers."
3. Talks by Juniors.
4. Add drum, calabash and canoe to village.
5. Business and announcements.
6. Hymn.
7. Closing prayer. Psa. 67:4 in unison.

SUGGESTIVE ASSIGNMENTS

For Young People from 12-18—

The Religion of the Bulu.
Story of Livingstone.
Homes in Africa.
Methods of Travel in Africa.

For Children under 12—

Livingstone and the Lion.
Homes in Africa.
What Africans have to Eat.
What the Bulu Believe about God.

(See articles on Africa in Mission Dept. of this number.)

Characteristics of the People of Africa.

Government

29. **Q. Can you describe the government?**

Africa is partially governed by many nations, with varying success.

30. **Q. How have the nations divided it?**

France controls 3,000,000 square miles, Germany 884,000, Great Britain 2,190,000, Italy 549,000, Portugal 825,000, Congo Free State 905,000, the Boer Republics 178,000, while Morocco, Egypt, Sudan and Liberia occupy 2,435,000. This disposes of about 11,000,000 of the 11,500,000 square miles in the country.

31. **Q. What must be borne in mind?**

That many of these boundaries are superficial. That immense territories are as yet unexplored.

32. **Q. How does Africa appeal to civilization?**

Through her weakness to resist old and new evils of gigantic magnitude.

33. **Q. What are some of these evils?**

Slavery, polygamy, the sale of firearms, ammunition, and spirituous liquors.

34. **Q. What has been done to help her?**

The representatives of seventeen nations met in Brussels in 1890. In 1892 the President of the United States ratified a "General Act between the United States of America and the other Powers for the repression of the African slave trade, and the restriction of the importation into, and sale in, a certain defined zone of the African Continent, of firearms, ammunition and spirituous liquors."

The ratification was deposited with the King of the Belgians on February 2, 1892; the Act was proclaimed on April 2, 1892, and on the same day it took effect.

35. **Q. Does slavery exist to a great extent?**

It is almost universal throughout North and Central Africa. Thousands of helpless victims are annually captured and sold by Arabs. Warring tribes enslave their captives. Livingstone termed African slavery the "open sore of the world."

36. **Q. What nations have done most to check it?**

Belgium, Germany and England.

37. **Q. What has America done?**

Practically nothing, but a society has been formed by Heli Chatelain through which America—as a neutral government—may do much. It is called the "Phil-African Liberator's League," and its purpose is to build up model Christian villages under the protection of various governments, from which slavery and intoxicating drink shall be excluded.

38. **Q. What is a blot upon our country?**

The fact that the United States is sending millions of barrels of liquor to Africa, with no protest from government.

39. **Q. Aside from outside governments, has the native African no laws?**

There is nothing like a national government. There are many tribes, differing from each other. Their chiefs are sometimes called kings, and there are "royal lines." Authority is usually exercised by the old men in connection with king or chief.

40. **Q. How are difficulties settled?**

By a palaver. This is a meeting before those who have authority in the tribe. Both sides present their case and usually some decision is reached,—not always peaceably.

41. **Q. What maintains comparative peace?**

There are unwritten laws which neighboring tribes understand. The strong rule the weak. There are sometimes compacts between tribes and even the "blood covenant" which Stanley experienced and describes.

The People

42. **Q. Describe the people of Africa.**

The general negro type is well known, but the native inhabitants are not all similar in appearance.

43. **Q. How do they differ?**

There are so many differences that we can consider only the leading ones. They are classified by one another as, 1. The Berber, in North Africa; color, light to dark bronze, no negro features, an ancient race. 2. The Coptic, descendants of ancient Egyptians; color, brownish yellow, Nilotic, color, brown to black, handsome, flat forehead and nose, thin lips. 3. The large and vigorous, living in Nubia, Abyssinia and that region. 4. The Negro, as we know him. 5. The Bantee, known as Zulus, a finer race, tall, with good features and good reasoning powers. 6. Hottentots and Bushmen, dwarfs, low in the scale of humanity.

44. **Q. Mention some characteristics.**

The native African loves his ease. He has little ambition to invent anything, or to use the natural resources by which he is surrounded.

45. **Q. What is his disposition?**

Emotional, docile, capable of strong attachment and devotion, but cruel and fierce as an enemy.

46. **Q. Has he a natural regard for the rights of others?**

Missionaries and travellers testify that the more intelligent tribes are honest and truthful as a rule. Often, however, they prove treacherous and deceitful.

47. **Q. Do the people speak one language?**

There are said to be about six hundred languages and dialects, many of which have never been reduced to writing.

48. **Q. Are the natives fond of music?**

They are. The men have full, deep voices, with plaintive, high tones in singing.

49. **Q. Have they music instruments?**

The drum of various sizes is very popular and useful in war and peace. An "African piano" is a row of gourds of different sizes to which "keys" of wood are attached. These are beaten by two sticks. The piano has a string attached to each end, and is suspended around the neck of the pianist. Rude harps and whistles are also used. The people love to dance, and the proverb says, "When the sun goes down all Africa dances."

50. **Q. What do these rude instruments illustrate?**

A strange lack of ability to develop the arts. Everything is crude and unfinished.

51. **Q. What is the native dress?**

The climate favors a semi-nude state, and many of the people do not antagonize the climate. A few yards of cloth, beads, etc., is an elaborate dress.

52. **Q. What influences them to do better?**

Contact with civilization and Christianity. They readily adopt a costume.

53. **Q. Have they no cloth of native manufacture?**

Some tribes are careful to clothe themselves. They make a strong cloth of the bark of trees, and also prepare the skins of animals for clothing. A coarse cotton cloth is made in West Africa.

54. **Q. Have they any mechanical skill?**

Very little. Their wants are few and they apparently follow the customs of bygone generations. Gourds and rude pottery, ornaments unskilfully made, testify to a childish ignorance. Paddles, shields, arrows and spears show a better workmanship.

55. **Q. Have they any form of currency?**

Not of native manufacture. Various kinds of goods—calico, cotton cloth, glass beads, brass rods, knives, soap, matches, etc.—are "barter." Every traveller and missionary must carry boxes of goods for trade.

56. **Q. How do the men busy themselves?**

In hunting, fishing and war. At home they "sit around."

57. **Q. What terrible remnant of barbarism is still found?**

Cannibalism. There are tribes that are known to eat their captives after a battle.

58. **Q. What is another terrible custom?**

That of burying a dead man's living wives and slaves in his grave.

59. **Q. What do these cruel and debasing habits show?**

Innate depravity and the influence of Satan working through many generations.

STORY OF WHITE MEN AND THEIR ADVENTURES

It was a dark night—"the moon was lost," as the forest people say,—and the people of Akulu's village were sitting about the fires in the palaver house. There had been an elephant hunt that day, —Akulu had made a strong medicine for the hunt and yet the elephant had got away.

"That is because all my strong young men are in school," said Akulu, who was in bad humor. "They are followers of the white man—my boys and my men—their old father goes to the hunt unattended.

The young sons of Akulu sat together in a little group peeling and eating sugar cane. One of the older boys said:

"Some boys took new names today. Mr. Krug* told us stories of brave men, and some boys said that they would name themselves for those brave men."

Akulu rose and went out into the dark, where his call drum lay under the eaves of the house. Presently he drummed the call to his neighbors. Akulu was a great drummer; far, far away in the forest the murmur of his drumming was heard by other headmen sitting by their own fires. "That is a call from the town of Akulu Mejo," they said; and those men whose villages were neighbor to his rose to answer the call from Akulu.

He came back into the palaver house and sat down.

"Go on," said he to Assam, "this talk that you talk is a real word. It is well that other men should hear this talk about the brave men. What were they hunting, —these brave white men? Ivory, was it, or rubber? What goods did they carry? Were they traders? Tell us news of them."

"One of them was Ngutu," said Assam.

"He ye e!" cried out Akulu. "He was my friend!"

"Yes I agree that he was brave."

Some of Akulu's neighbors were coming in out of the night. They carried reed torches, and these they beat out on the floor. To them Akulu said: "You who are real men, do you remember the days of your youth when Ngutu came to our country?" (Ngutu is the native name of Adolphus C. Good, a missionary who lived and died in Africa.)

"We certainly remember."

"It is of those days we are speaking now. My father was then headman of a town near Abiete. In those days we all carried guns. My father said to us all:—

'When the white man passes through our town we will beg him to sleep in our town. And when his carriers have laid their loads upon the ground, we will just steal those loads. That will be easy. The goods in those loads are all fine goods—beads for our head-dresses, yellow wire to make bracelets, strange cloth that is not made of beaten bark like our cloth, and bundles of wonderful little sticks for making fire. It is his custom to give some little portion of this goods to the men who befriend him—but it will be easy for us to take it all.'

"This was how we took counsel together, and this was our plan.

"The day he came to our town was a day of the dry season. He came in the late afternoon, from the direction of the setting of the sun. Many of our neighbors walked in his company, laughing and talking and making a great noise. He did not laugh or talk. He walked like a man who is worn out. I saw him with a great surprise. I called out with the others,— 'He ye e! His hair is like the hair of a monkey! The strange thing on his head!' I was so surprised to see a white man. He came in to the palaver house where my father sat. His carriers put their loads down in the street, they came into the palaver house. He took the thing off his head. He gave my father a greeting, and he gave us all a greeting—like a brother. He spoke our tongue, but in a way to make us laugh."

"We all stood up in the palaver house, beautified with our guns and fierce with the fierceness of strong young men. We said to my father:—

"'Let us go now to steal the loads—there they are on the ground! His carriers have no guns—it will be easy to steal the loads.'

"Ngutu heard us say this, and the carriers heard. They feared greatly—those carriers. Some rose to run away; but Ngutu said to them, 'Sit down!'"

"To my father he said he was weary. This much talking made him very weary. And he said he was thirsty. He begged for a drink of water. My father sent a little girl to the spring. He looked at Ngutu a long time. Ngutu looked at him. We still spoke of the goods in the load. Ngutu drank the water from the spring. And suddenly my father said:—

"'This white man fears nothing. He must have a strong fetish that protects him. We do not understand white men and their medicine. Let us be wise and treat him with kindness, or evil may come upon us and upon our villages.'

"Then all the young men put their guns down. We were disappointed, but we respected the voice of my father and we respected the bravery of Ngutu. This time that I tell you was my first sight of Ngutu. He was not yet my friend. That night by the light of the palaver house fires he told us first the news of Jesus, the son of Zambe—He who created us. He told us how the son of Zambe redeemed us,—because we were forgetful of Zambe and had broken the great law of Him-who-created-us. That was the first time I ever heard of the tribe of God, that is now so strong in this country. My own sons honor the things of the tribe of God more than the things of the tribe of their fathers."

"Not the young only," said Oton,—a big man who was an elder in the church. "Many 'real men' are Christians and they pray for you every day, Akulu."

"Yes, and we pray for you," said Assam.

"Even so," said Akulu, "I am not a Christian. It is too much trouble to be a Christian. That was always the argument I used to make to Ngutu, when he spoke to me of the tribe of God. Yet I was a friend of Ngutu."

Akulu told Assam to tell more news of brave white men—those that were spoken of in school that day.

"There were many," said Assam. "There was a great one named Livingstone. Mr. Krug told us that among all the sons of the white man none exceeds that man for bravery." He told them that Livingstone had died many years ago, and the people gathered there wondered what great deed he had done that he was still remembered.

Assam made a drawing of Africa on the clay floor with strips of sugar cane and markings, told them how Livingstone hunted the rivers and waters hidden in the great country of Africa, with leaves and twigs Assam furnished for them the rivers and lakes in the heart of Africa, put down on the map a little leaf that was the Lake Ngami, and with a twist of plantation cord made the river Zambesi and showed them where are found Lakes Nyasa and Lake Miveru and Lake Bangweolo, told them that he labored for 30 years and walked 2700 miles, how he hunted three different things—rivers and waters—a path among strange tribes and in hard places—this path would be for the caravans of the missionaries who would follow after when the paths were known—and the third thing that he was hunting was news of the buyers and sellers of slaves. Livingstone said. 'If I see with my eyes and tell with my mouth the great sorrows of those slaves, for in those days, many cruel foreigners bought black people and where they could not buy, they would steal, and would drive men, women and children from their homes to the sea and there sell them to white men who took them beyond the sea in steamers. If I get all this news, Livingstone said, and tell it to the people of God, they will rise up and forbid those slavers to spoil the villages of the tribes who live in the hidden places of Africa.

Assam told them how he one time rescued a little slave girl, of his adventure with the lion, when a lion caught him by the shoulder with eleven of his teeth, and how marvelous was his escape, of his marriage to Mary Moffat and about their children and the hardships of those early days when his family traveled by ox-cart before Livingstone sent his weary family home, and went his way alone through the forests of Central Africa, of the great Chief Sechele, who on being told of the things of God asked Livingstone this question, "Why did not the people of your tribe come to tell us this news before? My ancestors have all perished and not one of them knew what you tell me?" That word struck Livingstone to the heart. He could never forget it. It drove him on to endure and labor as never before.

Then Assam told them he was worn out with talking and would tell them more another night.

Then all the brown bodies of men and women and children in that palaver house rose; they stretched themselves, they lit their reed torches at the fire, and the guests went away murmuring together of the great things they had heard. The name of Livingstone was heard along the little paths of that forest neighborhood that night.

Mejo said to Assam when they lay under their blanket in the dark of their hut,—

"Ah, Assam, what new name did you choose?"

"I have not chosen yet," said Assam. "I am still choosing."

"I will tell you my new name," said Mejo. "I choose the name of Livingstone." Assam said nothing.

"Do you like that?" said Mejo.

"I think you are full of pride," said Assam. "You chose a name that is too big for you. Since when do you walk upon hard paths and suffer hunger that you may tell those who are ignorant of the things of God? That is the work of a boy who calls himself Livingstone."

Mejo thought to himself, "Assam believes that I am silly and a coward;" and he felt shame for a little while before he dropped asleep.

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*Mr. Adolph Krug is a missionary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. and has since 1903 been engaged in educational work at Elat, Kamerun, West Africa.

Some Explanations For Chapter II.

"The Bulu, like other Bantu tribes, believe that God, the Creator, has forgotten them. So they have made up a system of religion of their own. They are sure that many evil spirits are present in the world to do harm, and that the spirits of their dead ancestors may be induced to protect them. To keep off the evil spirits they make charms and rules of conduct. To make friends of friendly spirits they make other charms and other rules; and to induce the ancestor spirits to guard the town and the interests of the clan, they make little offerings and little prayers to the wooden images that are the little habitations of the ancestor spirits. Certain men of the tribe make a specialty of magic; they are the witch doctors and have great power, especially as every death is thought to be the evil work of magic. Headmen must always practice a certain amount of magic for the good of the town.

"School boys, you will notice in this story, are respected; and their wisdom is admired. This is very generally true in the neighborhood of the great mission schools. The school boy is New Africa. His elders look to him for light on modern problems. He is distinguished, not only by his little accumulation of knowledge, but also by the little pack of possessions that he has been everywhere ambi-

(Continued on page 448)

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

IX. The Aim of the Sunday School

Vernon J. Smucker

The Church in all of its services has practically the same aim, the development of Christian character and training in Christian service and usefulness. The Sunday school, as a part of the Church, tries to accomplish this general aim by the teaching method, and is differentiated from the other departments of Church activity in this way.

As noted in a former article of this series, the teaching idea was very prominent in the activity of the Church, even in the early part of the Old Testament era. Men have always recognized the necessity and the importance of implanting in the hearts and minds of the youth, those principles which were considered vital and essential to the propagation of a certain belief or manner of living. The schools of the Jewish synagogues, and other institutions made special provisions for implanting the law and the traditions of the elders into the very fiber and being of the children. We need but to look at the Jewish people, even today, to see how successful they have been in accomplishing their object.

Modern psychology, with all its researches and discoveries has not minimized in the least the validity of this idea. Men today, just as in ages past, realize that what we teach to the child today will form part of the fiber and character of the man of tomorrow. Hence the importance and significance which is attached to the work of our public schools, and to any institutions which have to do with the molding of the thought life and habits of child life.

But it is not only the child who needs to be taught. While teaching has a power and a possibility in earlier life which is to a great extent lost in later life, yet none of us ever lose the possibility of learning and being taught. Christ successfully taught the essential principles of Christianity to His disciples, who were mature men, and they in turn spread the message until it has today permeated and influenced the whole world. Then too, it often requires the repetition and reviewing of lessons previously taught in order to keep certain truths before us in their proper perspective. Especially does this seem to be true of the truths of religion, essential and fundamental as they are to our very being. Unhappy the man who has lost the power of learning new things and taking in new truths.

The Sunday school is the religious answer to this demand of human nature to be taught. The essential aim and function of the Sunday school is to teach. It is the school of the Church, in which is taught the living Word of God and its practical applications to our everyday life. Not to the child alone, not to the adult alone, but altogether, large and small, each in his own way and by methods suitable to the age and needs of the pupil, the Sunday school aims to teach and develop Christian character and usefulness. Its aim is to supply to every individual the material which will make that life yield its richest return in loving service for the Master.

Smithville, Ohio.

PLANTING THE SUNDAY SCHOOL IN BLACK AFRICA

The Sunday school is being carried into the heart of Africa. The Anglo-Egyptian Sudan is a vast area, which in its agricultural possibilities may be compared to the Mississippi Valley, to Mesopotamia, or to Australia, on account of its strategic location and the fertility of its soil. It is prophesied that the population of this region will quadruple in the next fifty years under the just and stable rule of the British government.

The capital of the Sudan is Khartoum, a modern city of 20,000 inhabitants. Here a medical school is to be erected as a memorial to Lord Kitchener, and toward this memorial the son of the Mahdi of the Sudan has contributed about $400.

Rev. Stephen Trowbridge, representing the World's Sunday School Association, is the pioneer of Sunday school work in this great district. He has recently completed his two months' tour thru the Sudan, preparing the way for Rev. Ibrahim Girgis, who will now take up new work as Sunday school secretary for that great region. Mr. Girgis is a native of the village of Meir in the Assiut Province of Egypt, his father having been the first person in that village to become an evangelical Christian.

For sixteen years the church service, as well as a day school, was held in rooms in the Girgis home. Here Ibrahim began his education, later graduating from Assiut College and Theological Seminary, conducted by American United Presbyterian missionaries. For twenty years he has been pastor of the Biadia church, which now has an organized Sunday school of three hundred members. His experience in parting with that church is an impressive one. When he was called to become secretary for the Sudan, the whole Sunday school, including most of the adults of the congregation, kept a fast for forty-eight hours, spending most of that time praying that they might not be parted from their pastor. Dr. S. M. Zwemer, the great missionary, was invited to preach in this church on the very Sunday covered by this fast. His sermon on the text, "Separate me Paul and Barnabas," helped to reconcile the people to Mr. Girgis' decision to take up the new work.

The plans for this work include the grading and better organization of such Sunday schools as are already in operation in the Sudan, inspirational meetings, and training courses for teachers, chiefly in Khartoum; pioneer work, where no Sunday schools have yet been established, Mr. Girgis remaining, if necessary, two or three months in a place to get the work well started; the production of literature in Sudanese Arabic, and the writing of one or more Sunday school text books in simple, classical Arabic.

The Sunday school is certainly one of the best ways of undertaking the immense task of evangelizing the black tribes of the Sudan. It will reach the boys and girls before their lives become set in Moslem thought and habits, or their minds come under the spell of the medicine men. This is genuine Sunday school foreign missionary work.—Sel.

A QUEER CUSTOMER

The saloon-keeper is a queer customer. His ideas are all upside down, inside out, and wrong end to. His back door is usually his front entrance. His screen is used not to hide but to call attention to his wares. His sideboard is behind him and he does his day's work at night. He is the poor man's enemy as long as the said poor man has credit, and his friend when the man's money is all gone. What the saloon-keeper thinks is right is generally wrong and what he thinks is wrong is right. He earns an honest penny by stealing his customer's brains and keeps an eating house in order to sell drink.

But strange and incongruous as a saloon-keeper is, he is not half so strange and incongruous as a country that produces and tolerates him!—Plain City Advocate.

CURRENT EVENTS

Peace Rumors.—During the past month there has been considerable discussion of terms of peace. The armistice between Russia and the Central Powers is still in force, but at this writing (Jan. 12) the negotiations for peace which have been in progress for some time have not yet been successful. When the envoys first met to consider terms the German terms were rejected by the Russians. Russia insisted that the Central Powers withdraw all their troops now in Russian territory, which the Germans refused to do until peace has been made and the Russian army demobilized. Russia threatened to again take up arms against Germany unless better terms were offered. At this writing negotiations are again in progress. Russia is now insisting that the peace parley be transferred to Stockholm, neutral territory. Germany is opposed to this. When the first peace parley failed a political crisis developed in Germany, said to be the most critical since the beginning of the war. The people were led to believe that peace with Russia was certain, but when the German terms became known the Socialists objected to the terms. The military leaders are insisting on dictating terms of peace, which terms are based on the assumption that Germany is virtually the victor. Reports from Germany indicate that the sentiment against the military party is on the increase and that it is with increasing difficulty that the people are held under control by the authorities. Numerous explosions in munition factories, especially in communities where the workmen are dissatisfied, is causing German military leaders some concern.

Germany has been calling for the war aims of her enemies. Recently the Premier of England and President Wilson in clear terms set forth the things for which the Allies are fighting. If Germany expresses a willingness to open negotiations for peace on these terms the Allies are ready to discuss peace, if not the responsibility for prolonging the war rests upon Germany. Among some of the terms named by the President we give several of the most important:

No secret treaties; absolute freedom of the seas; guarantees for the reduction of national armaments; impartial adjustment of all colonial claims based on the principle that the peoples concerned have equal weight with the interest of the government; evacuation of Russian territory; evacuation of Belgium without any attempt to limit her sovereignty; all French territory to be freed and restored and reparation for the taking of Alsace-Lorraine; the adjustment of other frontiers along clearly recognizable lines of nationality; evacuation of Roumania, Servia and Montenegro; the opening of the Dardanelles to all nations. The German press is opposed to these terms, and it is not likely that Germany will consider them. The Allies are determined to continue the conflict until their aims are realized, if Germany rejects these terms.

Railroads Under Government Control.—In a proclamation taking effect at noon December 28 all the railroads in the United States passed from private into Government control. This action on the part of the President was anticipated but was unexpected so soon. The failure of the railroads under private control to meet the demands for transportation left no other recourse but that of government control. All the railroads can now be operated as a unit in the interest of the nation and the public. It will eliminate competition and permit traffic to be taken over the shortest routes; cars can be kept moving by the adoption of stringent rules requiring the immediate unloading of cars; the shortage of men to operate the railroads can be made up by drafting men into this service; strikes will virtually be prohibited as a strike will be equivalent to mutiny, and in other ways transportation should be expedited. The officials of the different railroads, except those considered unnecessary, will be retained to discharge their usual duty, but all will be under the direction of Director-General McAdoo, who has been appointed to this responsible position. He retains his office of Secretary of the Treasury. The Government has agreed to pay the railroads interest on their investment equal to the average earning for the last three years. Local and interurban trolley lines, or telegraph and telephone lines are not at this time included. The Government no doubt will purchase new rolling stock and other equipment necessary to operate the roads with maximum efficiency. There is considerable discussion of the question of government ownership of the railroads after the war. An unsuccessful effort was made to have Congress commit itself to take over the railroads after the war. There are those who are confident that the railroads will never revert to private control. This question will in all probability depend upon the kind of service the government will give the country during the war. If it is demonstrated that the Government can operate the roads more efficiently and give better service, it is probable that the government will take them over permanently. On the other hand if the present experiment is unsatisfactory to the public government ownership is not likely.

The Women Win.—By a strange coincidence the women of the United States and those of England won a signal victory for the cause of suffrage on the same day. On January 10 the British House of Lords defeated by a vote of 134 to 69, an amendment to a bill which sought to exclude women from the suffrage. On the same day the House of Representatives passed the Susan B. Anthony amendment to the constitution granting suffrage to the women, by a vote of 274 to 136. The amendment now goes to the Senate, and if it passes that body it will be submitted to the states, and if two-thirds ratify it it will become a part of the Constitution. The amendment did not have a vote to spare. Several representatives who were sick left their beds in the hospital long enough to go to the House to vote for the amendment. A day or so before the House voted on the amendment President Wilson issued a statement in which he urged Congress to pass the amendment, thus reversing the position he took several years ago, when he considered this a question for each state to settle for itself. The women are elated and are hopeful that the amendment will also pass the Senate. A number of states are already in the woman suffrage column. New York being one of the most recent states to enfranchise the women. Just prior to the European war England did not take a very favorable attitude towards woman suffrage. The militant methods of the advocates of woman suffrage under the leadership of Mrs. Pankhurst seemed rather to hinder the cause than promote it. When the war broke out the suffragists agreed to refrain from militant methods at least for the duration of the war. It seems now as tho victory is in sight without resorting to violence.

Paralysis Germs Isolated.—"After a year of intensive application to research work three Philadelphia physicians have succeeded in finding and isolating the infantile paralysis germ." Several years ago the germ was isolated by a complicated method which was impracticable. The new process is comparatively simple and it is believed that it marks a big stride towards checking this plague.

Congress Investigating.—Since Congress has convened it has been prying into matters pertaining to the efficiency with which some public officials have been carrying out its instructions. Food Administrator Hoover was grilled by a committee. He was charged with exceeding his authority, but gave evidence that what he did was by the approval of the President. He claimed that if it were not for his action we would now be paying more than 25 cents a pound for sugar. Secretary of War Baker did not escape investigation. There seems to be quite a general sentiment thruout the country that he is not big enough for his job, or that possibly the job is too big for one man. At least he has not been giving satisfaction. Small arms, machine guns and other necessary munitions of war have not been supplied as rapidly and in as large quantities as the situation would demand. There is a bill before Congress which provides for a Commission to provide for the necessary munitions of war which would relieve the Secretary of War of that responsibility. Not infrequently the suggestion is made that President Wilson should have a coalition cabinet composed of men especially qualified for their work irrespective of their political affiliations. Ex-President Roosevelt has been suggested a number of times as the man for Secretary of War. However it is hardly probable that the President would appoint him if another man is to succeed the present incumbent.

The War.—The Austro-German offensive against Italy has been definitely checked along the Piave river. All the desperate and determined attempts to break thru the Italian lines collapsed. Operations on this front have been virtually suspended as the result of cold weather and heavy snows. Snow from three to five feet deep is lying on the lower slopes of the mountains and further up in the mountains, across which the Austrians must bring their supplies, there is much more snow. It is with difficulty that these lines of communication are kept open making an offensive against the Italians virtually impossible.

Germany has closed the Dutch and Swiss frontiers. This is indicative that Germany is moving large bodies of troops from one front to another. A German attack is anticipated on the Western front and the Allies have information that troops are being moved from the Italian and other fronts to France and Belgium. It is thought that Germany will soon make a great effort to break thru the Western front in order to get to Paris or Calais on the English Channel before the full weight of the United States is thrown into the conflict. Just where Germany will strike is the question that gives the Allies some concern. There are those who consider this as the final great and desperate attempt of Germany to win the war.

The submarines have been exacting a heavy toll in merchant vessels. Every week a dozen or more vessels over 1600 tons are sunk. This increase in losses is attributed to the fact that within the last few weeks more submarines have been engaged in their work of destruction.

The Guatemala Earthquake.—On Christmas night earthquake shocks were felt in Guatemala City which increased in severity until the city was greatly damaged. The first light shocks gave the residents warning and they hurried out of their homes into the open air which greatly reduced the number of deaths and injuries. The city has a population of about 100,000. As a result of previous earthquakes most of the buildings were built low which also reduced the loss of life. Deep fissures opened in the earth. The lighting system was put out of commission and wire and rail communications were interrupted. Every building in the city including the presidential palace, cathedrals, churches, hospitals and schools, was seriously damaged, most of the houses being rendered uninhabitable. The fact that a violent eruption of Vesuvius began at about the same time may indicate that there is some intimate connection between the Italian Volcano and the earthquake that shook Guatemala City. Relief from the United States was at once rushed to the sufferers. The Red Cross appropriated money for the purchase of relief supplies.

Billions for War.—The United States is spending money with a lavish hand since her entrance into the war. Last year Congress appropriated about ten billion dollars, most of which went for war purposes for the fiscal year ending June 30th next. It is now generally agreed that Congress will be asked to appropriate large sums to cover deficiencies. Estimates already submitted to Congress for the fiscal year beginning with July 1 next total over ten billion dollars. Because of new developments in the war this estimate for the next fiscal year has to be greatly increased, it is said. The United States enters the year 1918 with a national debt of $5,615,000,000, more than five times greater than when we entered the war nine months ago, but only one-third of the debt which promises to develop by the first of next year. The debt per capita is about $51, and the percentage of debt to estimated national wealth is two and one-half per cent.

Mexico.—Since the United States has entered the war it is said many persons of German birth have entered Mexico. The publication by the United States of official communications revealing the activity of Germany in an effort to have Mexico enter the war against the United States gives a clue as to the possible reason for this emigration of Germans. Recently anti-American demonstration led by Germans, many of them under Carranza military officers, and participated in by Mexicans, have been reported from a number of cities in northern Mexico. Practically all Americans in Durango have fled for safety across the border into the United States.

Villa and his bandit followers are again active. A number of raids by Mexican outlaw bands have been made into Texas. Some of these bands also fired across the river at American patrols. A number of small battles have been fought between American troops and these outlaws.

World's Crop Report for 1917.—"According to a report issued by the International Institute of Agriculture at Rome, the world's 1917 crop of wheat—not including that of the Central Powers—will be about 1,868,000,000 bushels, or about 14 per cent. below the average for the past five years. Corn is placed at 3,312,000,000 bushels, about 14 per cent. greater than the five year average. Rye, 147,000,000 bushels, barley, 587,000,000 bushels, and flaxseed, 38,000,000 bushels, are yields below the five year average, while oats, 2,682,000,000 bushels, rice, 70,000,000 bushels, potatoes, 719,000,000 bushels, sugar beets, 10,000,000 short tons and tobacco, 1,186,000,000 pounds, are above the five-year average."

Sent Picture by Wire.—On New Year a picture of President Wilson was sent over telegraph wires from Ogden, Utah, to New York City and return, a distance of 4,856 miles. Only thirty-seven minutes were consumed in the actual transmission of the picture code, and only two hours for all the work in connection with completing the picture. This feat was accomplished by the invention of a novel picture code system and receiving device for decoding.

INTERESTING FACTS AND NEWS ITEMS

It is reported that when the Turks withdrew from Jerusalem before the surrender of the city that they massacred thirty Jewish men and women. In their retreat thru Galilee they drove 12,000 Jewish survivors northward, where they are now in dire need.

On June 8, 1918, there is to be a total eclipse of the sun, so astronomers say.

Federal statistics show that the prices of hogs, cattle, sheep and chickens are over 62 per cent. higher than they were a year ago. The prices now charged are nearly double the average of the last seven years.

Secretary of the Treasury, McAdoo, places the cost to the United States of two years of war at $35,000,000,000.

The output of coal for 1917 was 50,000,000 tons greater than the previous year, but with this increase the supply is 50,000,000 tons short.

Recently secret service men raided a boarding house in New York and found an elaborate outfit for counterfeiting, including printing presses, plates, engravers' tools, a bundle of notes in French currency amounting to $125,000 and about $1,000,000 in counterfeit currency.

Not far from Lake Victoria Nyanza, Africa, there is to be found a large block of almost chemically pure sesquicarbonate of soda covering fifty square miles. This deposit is considered very valuable.

Government licenses are required by all bakeries using ten or more barrels of flour a month. A fine of $2,000 or two years imprisonment, or both, will be imposed if no license is obtained. This ruling includes restaurants, hotel and other public eating places, etc., which serve bread or other bakery products of their own making.

Since the United States has entered the war England has been spending $7,000,000 a day in this country.

It is estimated that it will take $1,500,000,000 to mentally and physically reconstruct the 3,000,000 ruined citizens in northern France. This amount will provide only the most meager of rough shelter, a limited amount of food and clothing and a few farming implements.

Last year 75,167,672 tons of iron ore were mined in the United States, an increase of more than 19,000,000 from the previous year.

Two wholesale grocery firms in New York city had their licenses revoked when it was discovered they were guilty of overcharging customers for sugar. They were compelled to refund to the customers the excess money they had charged.

Prohibition is proving a good thing in our national capital. During last November, the first month prohibition was in force, there were only 200 arrests for drukenness, and many of these arrests were made just as the drunks arrived from other towns. In November, 1916, 800 arrests were made for drunkenness. Former saloon keepers are admitting that prohibition is a good thing for the city.

The majority of the voters in Canada favored the conscription act authorizing the Government to draft men for military service. The province of Quebec did not favor the act.

To expedite the furnishing of war equipment to the American army 15 miles of factories for manufacturing war supplies are to be built in France, it is announced.

The voter of Australia defeated conscriptions, being opposed to the idea of having the government draft men for military service.

A report from London says, "The most important event in the economic war is the capture from the Germans of 257 secret recipes for German dyes which had been offered the government." The possession of these secret dye recipes it is said, will "shatter the German dye monopoly."

Uncle Sam's army pay roll for last December was approximately $78,580,800. This is at the rate of nearly $1,000,000,000 a year.

Subscriptions to Hungary's seventh war loan totaled about $6000,000,000, whereas the Government expected about $1,600,000,000.

Miscellaneous

A REAL STORY

Four years ago a New York mother, oppress by poverty, attempted to support herself and her baby son on what she could earn over a sewing machine. It was too hard. The baby and the mother were starving. So, with a pain in her heart any one can guess, the mother placed the child in a day nursery while she went out to work, and did not come back for him. As time passed the nursery thought the child had been abandoned, and about three months later the lovable little baby was adopted by a rich woman living on the upper West Side.

In the meantime circumstances became better for the mother. She was able to take care of her baby now. She returned to the day nursery. Her baby had been adopted out. She could not find him. As her words are quoted in the New York "American:"

"In the daytime I would sit in the shop at my sewing machine, crying, and the workers beside me thought me crazy. They didn't understand. When I went on the street I looked in baby carriages, peering everywhere for my boy."

She had left her son under an assumed name. Asking after a boy of this name, she learned who had adopted him, and instituted court proceedings to get him back. It was a hard case to settle. The boy, now five years old, had forgotten his real mother, and loved his foster mother very dearly. The court decided the boy himself should choose whether he would remain the foster-son of a rich woman or go back to his mother, still very poor

He choose his own mother, and with his fine clothes and expensive toys went to live with her on the lower East Side. He was happy, says "The American" of a later date. He preferred his poor home to the rich one he had left.

Not long. His mother was strange. He did not know his brothers. His life as a poor boy was hard. And he was only five. He cried to go back to the mother and the home he knew. The end of the story is told in the "Detroit Free Press:"

For days mother and brother tried to wean his thoughts and affections away from the home and foster-parents, but George only wept the more.

And so his mother has given him back again. "It was all a mistake to try to take him back," she says, grieving for the first error of four years ago when she gave up the struggle of trying to care for the infant. "George should go back to the people and the home he loves," she added. "I will never claim or disturb him any more. But it is hard, very hard, to really surrender him forever."—Sel.

DO YOU KNOW

That a guide post with arms pointing to four direction, two in opposite directions and the other two at right angles to these, can be so placed that if each one of the four arms bears the inscription "To Pekin, China," with an arrow or hand pointing outward from the post, each will be a true guide?

That there is a place where no wind ever blows except from the south?

That Manila is nearer to Seattle than to San Francisco, altho it is about 1,000 miles farther south than San Francisco, while Seattle is 700 miles due north of San Francisco?

That the shortest line on the earth's surface from Chicago to Pekin, China, passes thru the Arctic Ocean, and that all of Alaska lies south of this line.

In what direction noonday shadows fall in central Australia on Christmas day?

Why the map of Greenland looks larger than that of South America when drawn on Mercator's projection?

Why the sun shines into a north window in summer?

That a plumb-line extended thru the earth from any point in the upper Mississippi valley would not come out in China, nor within thousands of miles of it?

That the mouth of the Mississippi river is farther from the earth's center than the source of it is?

How to compute the distance to the horizon line?

Where any particular day, as January 1, 1917, begins, and how long it continues on the earth?

That a ship in going from San Francisco to Manila by the shortest route sails in a direction north of west for about one-third of the distance, altho at the end of the voyage it is about 1,600 miles farther south than at the starting point?

That a person in St. Louis pointing to Calcutta would point due north?—Sel.

"The Worker and His Work Series," text-books for the Correspondence Study courses of the Board of Sunday Schools of the Methodist Episcopal Church. While necessarily these books are strongly denominational, they are a very practical series for anyone who desires to give the matter of Sunday school organization a careful study. The titles are as follows: "The Superintendent and His Work," "The Elementary Worker and His Work," "The Junior Worker and His Work," "The Intermediate Worker and His Work," "The Senior Worker and His Work," "The Adult Worker and His Work" and "The Worker and His Bible." The eighth volume, "The Worker and His Church," is distinctly denominational and could not be mentioned in a list for general use. Each of these volumes contains a careful discussion of the problems of its particular department of the Sunday school and seeks to suggest solutions. The reader can, by **careful discrimination,** receive from them much practical help.

MIGNONETTE

She got on the cars at Evanston, carrying a great fragrant bunch of mignonette, and an immense palm-leaf fan. Kindliness and good nature beamed from every line of her shining black face; she sat down beside a tired-looking woman with a baby, and the woman jerked her skirts aside and frowned.

A preoccupied merchant in the seat back came out of a brown study, and sniffed the air thoughtfully; then he caught sight of the mignonette, and his face lighted. "Thought I wasn't mistaken," he said to the man at his side. "Ten years since I've noticed that smell before—I was sure it was mignonette; mother used to have it all along the walks at home."

The black woman turned, smiling. "Hab some, marster," she said. "Ah has plenty moah," and she reached back a generous bunch."

Presently a sick child in the front seat raised his head and said: "Do you smell mignonette, mother? It makes me think of grandmother's." She did not hear the words, but she caught the wistful glance, and in a moment she was waddling down the aisle. "Yo' all want some, Honey?" she asked, in a voice that was a caress, and the child smiled his pleasure, as his hand closed over the stems.

As she turned to go back, a girl bedecked in cheap jewelry and gaudy finery touched her arm. "Can't you spare me a little Auntie?" she asked. "I don't know when I've seen any"—she hesitated. "We used to have so much of it at home in the country."

"Sholy, Honey," she said, and her voice was as gentle as it had been to the boy. Then, as she divided what she had left, she added, "Yo' all bettah go back dar an holp tend ter it, Honey, fur mignonettes takes a heap ob seein' to."

The girl turned to the window quickly; she may have been realizing for the first time how far her feet had wandered trom the paths along which the mignonette grew.

As she sank heavily into her seat again, the baby reached forward chubby little hands, trying to get the flowers.

"Yo' is gwine ter git der last, Honey," she said, beaming, and she put the stems into the eager fingers.

And then as she settled back she added: "Ah feel like Ah done jine de Flower Mission, an' Ah wish dat Ah had brung mo' dem mignonettes, folksies so crazy 'bout dem." And from across the aisle I noticed that the face of the woman at her side had lost its frown, and that the silk skirt lay close against the faded blue calico unnoticed.—Selected.

"To harbor and nurture an unfounded prejudice against our neighbor is certain to prove prejudicial to the continued happiness both of ourselves and of the neighbor."

LEATHER FROM THE SEA TO SUPPLANT COWHIDES IN BOOTS AND SHOES

This is a new kind of shark story. Heretofore the tales heard of sharks have been confined mainly to harrowing reports of their vicious attacks on man. They are now to help cut down the cost of living, by supplying us with millions of feet of leather. So says a writer in Popular Science Monthly, who goes on to describe the preparation of shark leather for the market:

"First the salted skins are soaked in fresh water until the salt is removed. They are then stretched on frames and dried, after which the scales or spikes are carefully scraped off. Next the skins are softened in lukewarm water and worked over a beam. The hides are then ready for a three-day bath in another special solution. When that is finished they get another three-day bath in a solution of water and slaked lime. Now comes a short bath of water and hydrochloric acid. This is followed by bating the skins in a mill containing water, poultry dung and a chemical bating compound. Once more they get a lukewarm water-bath followed by another bath in a solution of hydrochloric acid and water. Next they are treated with a solution of salt and tanning material. Finally they receive a six hour bath of sumach and water. The next step is to color the skins, smear them with oil, dry them, damp them again, smooth them out well, polish and bleach them. After this they are rubbed well with albumen and water or skimmed milk, which makes them very supple. They are then glazed and grained."

Shark-leather may be used for practically everything now made of cattle leather, the hides having, however, one great advantage over cowhides in that the "splits" are amazingly strong. A split is simply a peeling of the hide—something like the veneer cut from a slab of wood.

An advantage possessed by the shark-hide is that, as contrasted with cowhides, its grain runs in such a way as to form what might be termed a web, which prevents the splits from cracking. A split of shark-hide may be creased, folded, flattened and pressed down, yet it will retain all the smoothness of the outer layer. As a result, shark-leather costs about fifty per cent. less per foot than cowleather—and $3 will buy a very substantial, if not fancy, pair of shark-leather shoes.—Sel.

THE GREEK CHURCH IN RUSSIA

The Greek Church of Russia is no more a servant under a political ruler or a political system. The revolution is making it possible for her to be a free church. As one writer says, "for the first time she has the opportunity to be **wholly** in the service of Christ." If this influential Church, in a country with a population of one hundred and sixty-three millions, would accept the New Testament in its simplicity as the foundation of its doctrines, what the moral and spiritual uplift to Russia would be—who can predict?

There are some doctrines of the Roman Church that the Greek Church do not accept. The supremacy of the Pope is strongly opposed; "they admit no place of purgatory, and consider the purging fire of the Roman Church as an impious fable." Their priests are permitted to marry, and the Greek Church does not lay claim to universality, nor does it call itself **the** Church.

In the year 868 the first Christian temple of this vast empire was erected at Kiev. The Metropolitans of the Russian Church were considered to derive their spiritual authority from the great See of Constantinople. But in 1582, one Job, who was then Metropolitan of Russia, was raised to the patriarchate by Jeremiah, Patriarch of Constantinople. But in 1700 there came another and powerful element into Church affairs. Under the ten patriarchs who succeeded Job, the bishops of Russia had amassed immense wealth, and the hierarchy had obtained a power which Peter the Great perceived that if he was to have absolute dominion, it would be necessary to curtail somewhat its sacredotal ambition and power. Accordingly, when the synod met at Moscow in order to elect a new patriarch, the assembly was electrified and the proceedings were suddenly interrupted by the appearance of the Czar, who declared himself to be the patriarch, abolishing that dignity and taking the title of Head of the Russian Church. Bishops and dignitaries were removable at the will of the Czar, who was politically and religiously the sole head of the Church.

It was because of the late Czar's powers as patriarch that made it possible for Rasputin to exercise the unholy influence he did in both Church and palace. Rasputin's machinations were his undoing, for which he forfeited his life, the Czar is a prisoner in Siberia, and the Church Council is now, it would appear, free to decide the future of the Greek Orthodox Church. Would that a Moses might be raised up to lead her sons and daughters into the spiritual life as it is in Christ Jesus.—Sel.

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I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.—Lincoln.

DID YOU KNOW

That the Italian front is longer than the French, British, and Belgian fronts combined?

That some of the Italian positions can only be reached in baskets slung from wires?

That Italian railway trains have been shelled by submarines?

That some of the most famous churches in Venice have been destroyed by Austrian airplanes, which have raised that city more than 100 times?

That in six days the Italians mobilized and equipped and transported to the front an army of 500,000 men?

That the French have built a 52-centimeter gun which fires a shell weighing one and one-half tons?

That the French have in commission 7,000 airplanes?

That tear-producing shells are more effective and more generally used than asphyxiating gas?

That in places the Austrian and Italian trenches are only six feet apart?

That on the western front men have been drowned in the mud?

That infantry charges are now led by officers in airplanes?

That the British have organized a salvage corps to save everything on the battle field; that even the rags are collected and sold?

That the traffic on the roads behind the British front is denser than the traffic on Fifth Avenue, and that it is controlled by traffic policemen?

That the French have organized a corps of scene painters to paint scenery to deceive the German airmen?

That in a heavy bombardment the springs of a field gun wear out in two days?

That soldiers whose faces have been blown away have been given new faces by American surgeons?

That an American woman is giving phonograph concerts in the Belgian first-line trenches?

That in one day the French fired $1,600,000 worth of shells at Arras; that in one week the Germans fired 240 train loads of shells at Verdun; that in one month the British fired 5,000,000 shells on the somme?—Book News.

The Missouri Highway Department suggests the use of dynamite to get rid of mud holes in roadways. Sometimes beneath these mud holes there is a pocket of clay which prevents the water from settling into the ground, and by the use of dynamite these pockets may be broken up.

"It is not possible to know how far the influence of any amiable, honest-hearted, duty-doing person flows out into the world."—Dickens.

ECHOES OF LIFE

(Continued from page 418)

the house have guests and are entertaining. Everybody seems to be at ease in manner and the scene is decidedly impressive in personal attitudes.

But next is a smaller room well lighted and beautiful tho. Here grandma is seated with baby on her lap and mother with the two larger children is near by evidently chatting. Papa seems to be a spectator. And it all is truly beautiful.

And so the scenes go on one after the other in a much faster succession than I am able to tell it all. But the beauty of it all is beyond comprehension from the little idea my pen is able to give you. But friend, you can witness the same and perhaps have already in some other town. If you haven't, it's worth your little effort to drink into your soul the loving comfort of a drawing room on a winter's eve as you witness the scene from without.

A blessing of winter—the evening around the hearthfire. And certainly not the least of the blessings, but rather the greatest. These evenings at home seem to be more conducive to character making in the young than probably any other moments in their life. And truly it seems that friend Winter had in view something of this when he shortened the days to give us longer evenings.

And now we are back home again to witness and be participants in another last scene—the scene around the hearthfire of the country home. To those who know, the evenings on the farm mean more to the folks usually than the evenings in town. And especially when snow-locked, for you can not help but imbibe Whittier's idea of the whole in his "Snowbound." How the whole family gathers around the hearthfire or kitchen table to read and talk and chat or the like. The homeliness of the scene adds to its beauty. And as I sit in company in the circle my thoughts wander off into the future, when sometime the scene will be a memory only. How I'll appreciate it all then! And that very thought helps me to appreciate it truly now.

Yes, friend, the blessings of a hearthfire circle on a winter's evening! Will you not enjoy and appreciate them more and whether you are in town or in the country make the greatest possible use of them for sometime they will be to you only a memory, and then truly those memories will be some of the most beautiful possessions of your life.

Manheim, Pa.

"Living by a part of God's words will not suffice. 'By every word that proceedeth out of the mouth of the Lord, doth man live.'"

The United States Supreme Court in a decision handed down on January 7 upheld the selective draft law as constitutional.

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Story of White Men and their Adventures

(Continued from page 441)

tious to acquire, and by his new custom that is not just like the old town custom. Often he is proud and overbearing, but often he is such a boy as I have tried to show you in Assam.

The palaver house in a Bulu town is a big house at the end of the street where the real men of the village sit and smoke and talk and eat. Guests are received there and all matters of general interest are discussed there."

Definitions

Fetish.—A fetish is some little object, it may be a nutshell, bones, teeth, or claws of leopards, little sticks, a shred of cloth, or anything almost, only so a witch doctor has blessed it and thus made it the home of some spirit. It is often worn around the neck.

God.—African boys and girls have been taught that the great Being who made the world cares not for it or them, but has given control of all things to the spirits which they believe are everywhere, all of them evil spirits who wish to hurt them. They do what they can by making offerings and wearing the fetish to keep off the bad spirits.—From "Africa for Juniors."

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CHRISTIAN MONITOR

MARCH, 1918

HIS GIFT AND MINE

"Over against the treasury
He sits who gave himself for me.
He sees the coppers that I give
Who gave his life that I might live.
He sees the silver I withhold
Who left for me his throne of gold,
Who found a manger for his bed,
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am debtor in his sight."

—Sel.

SELECT READING

ECHOES OF LIFE

MESSAGES

Clayton F. Yake

St. Valentine was certainly magnanimous when he thought it would be beautiful to send loving messages to his friends, and we in our magnanimity have established the custom in his honor of setting apart one day each year for the sole purpose of sending such messages. And it is surely a beautiful custom.

But we as a people have developed the customs of sending those messages of cheer and good-will thru all the holiday seasons of the year which is even far better. And there is no doubt about the gladness and happiness that is spread thru-out the country by them. If the message of itself does not bear any particular thought it does remind the receiver of the fact that someone has thought of him. And perhaps a moment of beautiful and refreshing recollections of that personality come to the receiver's mind that will brighten and cheer, or memories of past associations and incidents will all loom up and he will bask in the realms of memory a bit, which sometimes is a better place to live in than present actualities.

But usually the little message on the card has a loving, encouraging and cheerful thought and that adds to it all. Often times just such a message is inspiration enough to spur you on to all the objectionable tasks that lay before you that day with a smile and a grin; or you may be fired with a greater zeal and determination to work on and win.

And the beauty about these messages is the fact that the good they do does not naturally depend upon their size. Many times the smallest are the best. But they all do their bit, big or little, for they recall the sender and the message gives enthusiasm.

And there is no measuring how much good they do. They are those silent workers that help when the sender may be busy doing something else. And who can tell the value of the inspiration?

Then, again, the effort and cost of these is so little when you really come to think of it, compared with the good they truly do, that with all the messages that are sent we might easily send many more.

But our seasonal greetings are not the only messages. There are so many others that I hardly know whether I can do more than just touch upon them and the good they do.

There is the letter. Yes, there is no need saying that every last one of us loves to get a letter. We are all anxious about the postman, wondering whether he has a message for us. And when there is just a partial expectation of one you all know the disappointment that follows when he fails to bring it. Yes, the letter is a wonderful invention—and surely the author of it ought to rank among the greatest of the world's benefactors.

However we never stop to think of its value in the highest sense so to say. We just take it as one of those many things that just are, you know. But anyone that has at least received a few letters from a distant friend will testify to the joy they bring. Burdens become lighter; tasks become easier; gloomy prospects brighten and even we walk with just a quicker step than before. Yes, a letter can do wonders, I'm sure. Nothing adds so much to the day's joys probably than the receipt of an unconventional social letter from a friend.

But there are the many other kinds. The letter of congratulations does quite its bit in the affairs of folks, but I'm sure we could make more use of it than we do for we all seem to be just a bit "stingy" with our praise. Let's open up our hearts a bit more, friends!

But the letter of condolence—there is nothing it appears to me that can even take its place and withal that it is used, it is used far too little. You know personally spoken messages are alright, but they are ofttimes forgotten. But that letter of sympathy is read and reread, it is laid away and brought forth again and it becomes a treasured possession of the owner.

Then again it comes to the one in need of sympathy when he is not just thinking of getting any and that makes it all the more worth while. It serves its purpose far greater than the sender can ever imagine. In my short life experience I count those moments spent in writing such messages among the best moments of my life. And every one of them I value as a precious diamond just for the good it did me writing the messages, not for what the messages may have done for the receiver. Friend, may I ask you to make greater use of this form of message when needed for your sake and for the sake of others.

And then there is the missionary letter. Our workers in the home and foreign field, I'm sure would be often times just too glad to receive a message from any of us, but most of us do not send them. I am positive that such messages would be received with the greatest kind of joy, and the workers' burdens and difficulties would lighten. Their steps would be just a bit quicker, too, with the consciousness of the fact that some one at home has been thinking of them. Such messages may just require a set purpose on your part, some moments when you are not so busy and you can not measure the good they probably will do.

But there are those unexpected messages—the ones that come in the little yellow envelopes and little does the delivery boy know how the message he holds in his hand will affect the receiver. It may bring unbounded joy and it may bring dismal and heart-breaking sorrow. But whichever kind of message it is, it usually is unexpected, and the receiver hesitates a moment to open it—because it is unexpected. Those telegrams have brought to many a home exquisite joy and delight of a home coming father or other near kin, but just as often they have brought the sorrowful message of the death of some loved one by accident or otherwise. And so they are usually received with a kind of apprehension for there is no knowing what they may bring.

But that unexpected letter is not so dreaded, but rather usually is received with exquisite interest, curiosity and delight, and always brings joy, at least the kind I am going to tell you about, the kind I would like to have you write occasionally if not real often, and that is the letter to some one who you think would not expect a letter from you. The someone who thinks he is not in your class; the someone who feels slighted socially, the someone who appears to have but few friends; the someone from whom you would not think of getting an answer in return—that someone who you know does not receive very many letters.

Send that someone your letter and it will be the unexpected letter that will always bring joy and delight. It will never bring sorrow but pleasure; it will cause no dismay, but it will always bring quicker heart-beats, a warm enthusiasm and lighter steps.

Send that letter now ere you forget it.

Manheim, Pa.

Absence of occupation is not rest; a mind quite vacant is a mind distressed.—William Cowper.

He who has learned how to obey will know how to command.—Solon.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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"METLAKAHTLA"

At the time of this writing the papers are bringing news of the retirement from active service of William Duncan, the veteran Scotch missionary to the Metlakahtla Indians in British Columbia and Alaska. Mr. Duncan is now several years beyond fourscore. It was fifty-seven years ago that he began his work among these Indians—"notorious for their cruel, bloodthirsty savagery, given up as they were to dark superstition and atrocious habits of cannibalism, constantly waging merciless wars upon the neighboring tribes"—to quote from an authority.

The story of Mr. Duncan's successful missionary work among these people has often been told. I would merely add to what has been written some account of an all-too-brief visit to Metlakahtla two years ago, while with an excursion party for a vacation trip among some of the coast towns of Southeastern Alaska.

It was raining, a light, drizzling rain, when our boat pulled up at the wharf at Metlakahtla. Once off the boat the entire company of passengers seemed impelled first towards the church, which stood, conspicuously, with its two large towers, in a commanding situation. It is a modern, steam-heated building, large enough to seat the entire village of one thousand people.

On the way to the church a friend and I caught a glimpse of the missionary making his way along a walk hidden in shrubbery toward his office and residence near the community store. He seemed to show no signs of feebleness, but walked with rather a firm, brisk step, his eyes on the ground before him as if he were thinking hard over some problem.

"There goes Mr. Duncan, sure," said my friend, and I felt just as "sure" as he did —no one could mistake some other man for Mr. Duncan there on his own ground.

We found the church just as it is pictured—a large, plain building, seated with pews made by the Indians. The most conspicuous feature in the picture of the interior of this church is the scroll above the platform bearing the words, "The angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all people.....Thou shalt call his name JESUS, for he shall save his people from their sins." As I stood in that large church building that rather dark, rainy Alaska day, and thought back through the fifty-five years of William Duncan's service there to lift a tribe of cannibal Indians out of heathenism into the ways of our Christian civilization; and as I saw all about me the splendid results of that man's labors through all those years, and then turned to read over again the blessed words on the wall, I felt that the secret of his success was an open secret. He has gripped with his heart the heart of the angel's message: "Good tidings, which shall be to all people—Jesus, the **Savior,** is born!" As I looked at the words on the wall of that church I fastened my eyes for a moment or two on the word **"all,"** and I tried to make myself comprehend to some large degree what is held in that one little English word of three letters, there in its place in the angel's announcement. **"All** people," not **"some** people," not **"many** people," but **"all** people"—high and low; rich and poor; black and white; Indian cannibal of Alaska, and the world's imperial Gladstones; the hard-laboring fisher-folk of Labrador, and the captains of industry all over the world; all employers and all employed; the saints who have the open vision of the kingdom of God, and the great host of drowsy indifferents, unthrilled as yet by the voice of God speaking to them out of the heavens; all blind beggars by the world's waysides in all lands, and all who lift up their heads, unlike the blind beggars, and who say, "We are rich, and increased in goods, and have need of nothing," and who "know not that they are wretched, and miserable, and poor, and blind, and naked"—God wants them **all,** the world's Savior opens his arms to **all** of them; and some that we look upon as too mean, too near to the beast, too low down in the scale of human intelligence to be worth the effort to save them, go into the kingdom before some of us. William Duncan believes in God; he believes in Jesus, the world's Savior; he believes that the messages that reach sin through our Sacred Book are to be accepted more confidently than the messages in Emerson and Browning, inspiring as they may be; and he believes in mankind, the race, and the individuals comprising it, whoever, wherever, whatever they may be—he fastens his faith to the angel's message and he goes to the heart of that little but world-wide word **"all"** in the message; and it has held him to Alaska and to his Indians for fifty-seven years.

We went from the church to the gymnasium and social rooms. Mr. Duncan has used a variety of means that he may build up the whole man—the Indian's physical, social and intellectual nature, as well as his spiritual life.

After the "social building" we found our way to the large community store. As we were approaching it I saw the venerable missionary through his office window, seated at his desk; and I cut myself loose from the crowd of tourists, and made bold to go over and rap at his office door.

Have you ever seen a round-faced man with snow-white hair and a snow-white beard, and a face all a-shine with kindliness—the reflection of close dealings with the graces of the Spirit? That was the face that appeared before me at William Duncan's office door, and the next instant I was shaking hands with the old saint of whose work I had been reading for years. I gave him a message from a mutual friend in Seattle, and we talked a few moments of this friend and his work, and then we went over to the store where the other passengers were waiting to see the missionary. I asked him as we left the office if there was any literature concerning his work that I could buy, and told him of some things I had read.

"No," he replied, modestly, "we have no publication house of our own, and not everything that has been written about the Metlakahtla work is accurate."

I have before me as I write a pen-picture of Metlakahtla, written by another, that well describes the place in very few words: "More than one hundred good houses, with trim gardens, are to be seen. Some of the residences cost upward of $2,500. The church is by far the best one in Alaska, with a seating capacity for nearly a thousand people. It boasts a fine pipe organ, and its internal finish and furnishing would do credit to any community. It was built by the labor of these people, without the help of white men, except Mr. Duncan. This is true of all their improvements. The town has an excellent water system and many miles of good, broad sidewalks. There are two well-stocked stores, a large salmon cannery, a sawmill, blacksmith shop, etc."

In contrast, I have a description of a scene of cannibalism that Mr. Duncan

(Continued on page 454)

EDITORIALS

DELUSIONS:—One of the characteristics mentioned in the Bible that shall mark the present dispensation is that false teachers shall be prevalent. Man is so constituted that he will and must believe something. If he refuses to accept the truth he will accept that which is false. The unregenerate man refusing to accept the truth as it is found in Christ turns to fables and philosophies that are more pleasing to the carnal mind. Man does not like to acknowledge his sin and depravity and helplessness. For this reason we find such cults as Theosophy, Christian Science, New Thought and Spiritism on the increase. These make provision for the self-improvement of man apart from any Divine intervention. They teach that within man is some good which can be developed by himself so as to meet the commendation of a higher Being.

Of striking significance is the fact that many of these various cults are under the leadership of women, who are taking the place of leadership which Holy Writ forbade woman to occupy. They are the ones who are placing leaven of corruption in the meal, which will eventually leaven the whole lump.

In the fact that these delusions contain some germ of truth is to be found one reason for their rapid growth. Truth mixed with error is always far more subtile than a brazen falsehood. The failure of thousands of nominal Christians to know their Bible and to prayerfully study it furnishes fruitful soil for these cults to propagate their pernicious teachings.

Other heathen religions are gaining in influence in America. There are said to be close to one hundred Buddhist temples in America, most of which are on the Pacific coast. Mohammedan mosques are to be found thruout the United States and other Oriental religions are represented. Among some of the most ardent defenders of some of these heathen religions are Americans who have forsaken their faith to espouse these immoral heathen philosophies. These various religions and cults are not passive, but are giving time and means to propagate their faith.

A missionary to China writing on this point says:

"I sometimes think that, if the present dispensation continues for another generation, we may see, on the one hand, a great inflow of paganism, which in its essence is demon worship, in western nations; whilst, on the other hand, there is a wonderful work of grace in countries like China and others, which for so long have been without the Gospel. The manner in which various cults and superstitions now prevalent in China are increasingly beginning to manifest themselves in the home lands has a sinister significance to anyone acquainted with the details of paganism."

It is not strange that those who know the fruits of these heathen religions by vital contact with them look with alarm upon the introduction of these same philosophies into America when they see men and women of learning and influence espouse them. A study of conditions in the countries where these religions have held sway for centuries should be sufficient to convince any one that their fruits are undesirable. However when man deliberately and willfully shuts his eyes to the truth he opens his mind for the entrance of error and delusions, and he will, if he persists in his course, come to believe a lie.

These conditions present a challenge to the Church in America. While she is sending forth missionaries into the foreign field, she likewise needs to send forth workers in the homeland to help stem the tide of heathenism at home. The Church faces a mighty task in the homeland, one that will require all of her power and resources to accomplish. The need for evangelistic work is great. Where are the workers?

TWENTY MILLIONS FOR FOREIGN MISSIONS:—The contribution of America for foreign missions for 1917 was a little more than twenty million dollars. About the same amount was contributed the preceding year. This may seem like a large amount to some, but when it is compared with the amount of wealth held by Christians it becomes a comparatively insignificant sum. Another thought provoking fact is that while Canada increased her contribution by $100,000 over that of the previous year the United States decreased her gift by an equal amount. Our northern neighbor certainly has felt the effects of war more keenly than we have nevertheless her offering has been enlarged, while we, who enjoyed greater prosperity, have withheld more of our temporal blessings from the service of the Master. May we conclude, therefore, that adversity and times of stress are conducive to spirituality while material prosperity has the opposite effect? Such is the tendency in individuals and likewise is more or less true of nations. While it is true that the United States has contributed millions for humanitarian causes associated with the war, it is none the less true of Canada. Appeals for help are many and persistent. However there is no legitimate reason why the cause of foreign and home missions should suffer for lack of funds. The present world conditions are such that our contributions for the Lord's work should be greatly increased because of the fact that the Church alone has the Message the world needs to lead her out of a state of chaos and darkness into the true light. The year 1918 should record a great increase of contributions for the evangelization of the world.

CHRISTIAN LIFE

WHAT CAN YOUNG PEOPLE DO IN THE HOME CONGREGATION?

Allen H. Erb

The foundation of all Christian effort is the home Church. The home base determines the efficiency of the Church in the field. The missionary work of the apostle Paul was possible because of the faithful home Church at Antioch. At this home base he received his commission and he was supported by their prayers and sympathies. Paul and Barnabas were their representatives in the field. The work of Paul and Barnabas was not their own but the Church's of whom they were the representatives. The armies of the United States will do good work if well supported from the home base. Thus the work of the home Church is fundamental. It is the fountain head of aggressive work. Failure here means disaster.

The home Church is responsible for bringing its own children into the fold of Christ and surrounding them with an atmosphere of true Christianity, and for evangelizing the world first in its own vicinity and then in the uttermost parts of the earth. Now the question is what can young people do to help the Church to accomplish this.

The Church must have the young people or die. The time of one generation is some thirty years. Our missionaries, bishops, preachers, evangelists, Sunday school workers, church officers, janitors, etc., must be replaced every thirty years. Young people, if you do not take up this work it remains undone and the Church has passed away. If the Mennonite Church would have succeeded to hold her own young people she would number millions instead of thousands.

After the young people are saved for the Church the next question before us is, "What kind of Christians shall they be?" This is largely determined by the spiritual atmosphere of the congregation in which the young people are brought up. Occasionally men change their religious convictions in later years as in the case of Adoniram Judson, but this is the exception not the rule. If this be true the local church is moulding the Church at large. The home Church then is creating standards of right and wrong for the next generation.

While reaching our own people is important, reaching only our own is disastrous. When the Mennonite Church decided, because of persecution, to limit the teaching of her tenets to her own children she took a step disastrous to her own welfare. She has not overcome the effect of this decision to this day. The home Church is responsible for every man, woman and child in its immediate vicinity.

Meeting its obligations at home will prepare the Church to meet its last but not least important obligation of carrying the Gospel to the uttermost parts of the earth.

In relation to these tasks of the home church what can the young people do?

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls"—Heb. 13:17. Submission, what a simple but difficult duty to perform. Conversion is impossible without it; a Christian character is impossible without it; the work of the home Church can not be carried on without it. After authority submission is the first law of unity and efficiency in an organization. The home congregation is responsible for your conversion. Submit to the Word they teach. They are responsible for your character. Submit to the counsel and criticism they give. They are responsible for accomplishing the tasks assigned to them. They need workers. Submit when they call upon you to work. Sincere submission will solve most of the problems concerning the Church's obligation towards you.

"Not forsaking the assembling of ourselves together—but exhorting one another." Heb. 11:25. Empty benches kill a church, but especially is this true of benches which should be filled with young. The church worker who realizes the necessity of holding the next generation is certainly handicapped when he knows that those who should profit by the day's worship are at home in idleness or in the fields of pleasure and selfish indulgence. Attend every church service—preaching, Sunday school, Young People's Meeting, prayer meeting, mission study class, etc.

"Praying always with all prayer and supplication in the Spirit." Eph. 6:18. Prayer is the most universal form of service. This the weakest child can do. No matter what else you do you can not do it effectively without prayer and nothing you do will measure in importance with prayer. How an elderly bishop may be inspired by the prayers of a child!

"And searched the scriptures daily whether those things were so." Youth is the time to store up knowledge. This stored up knowledge will be a latent resource which the Church can use in your later years.

"Neglect not the gift that is in thee." Under the direction of the Holy Ghost develop the talents that God has given you. The Holy Spirit if yielded to will lead you into service, one duty well performed preparing you for the next. Such Holy Ghost trained young people are scarce. Will you be one of them?

These principles and others establish the duty of our young people in a general way toward the home Church. In particular the following definite opportunities may be improved by our young people at the present time.

Correctly interpret by consistent living in the army camps all the doctrines of the home Church. What a high standard of Christianity the world expects of those who are "too good to fight." You who are in camps are advertising the Church at home. The integrity of the Church depends on you.

Organize in the home Church mission study classes. While the Mission Board is suggesting the organization of such a course you are the one in co-operation with the ministry to organize this work. Get a few to help you and start this winter yet.

Take a real aggressive part in the Young People's Meeting. This is the one church service that is distinctively yours. The Church gives it to you. Use it. Be modest tho.

Take advantage of the unusual opportunities to acquire. We are not only responsible for what we know but for what we might know. Do not spend the long winter evenings in idleness or in purposeless employment; or the brisk winter mornings in lazy drowsiness. Avoid cheap reading. Use the newspapers and magazines moderately.

Visit the sick with songs, flowers and prayers. Think of that aged grandfather or grandmother whom you used to see in Church regularly. How you might gladden and cheer their hearts with such attentions.

Suggestions might be multiplied. But you may fill in the rest.

La Junta, Colo.

The paths of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace.—Sir Walter Scott.

Look not mournfully into the past, it comes not back again; wisely improve the present, it is time.—H. W. Longfellow.

THE RESURRECTION AND REDEMPTION

J. L. Stauffer

There is perhaps no theme that brings so much joy to the Christian and terror to the world as the truth of the resurrection of Christ.

The resurrection of Christ assures the believer of a redemption that is finished. It tells us that Christ is a triumphant Savior and that there is no power that can overcome Christ, then there is none that can overcome those who are numbered with His own.

On the other hand, the resurrection of Christ brings terror to the unsaved because it shows the defeat of their prince (Satan) and that there is nothing therefore to stop a triumphant, resurrected Savior from bringing every secret thing and evil work into judgment. Acts 17:30, 31; Rom. 2:16.

It would be interesting and profitable in this article to take up the fact of the resurrection and the resurrection as a subject of Old Testament prophecy, but for want of space we must confine ourselves to the relation of the Resurrection of Redemption.

1. The Resurrection is so vital to the Gospel of Redemption thru Christ that it is stated by the Apostle Paul to be one-half of the Gospel. I Cor. 15:4. If the death of Christ was essential to redemption, the resurrection was none the less, because we could have neither without the other.

2. All preaching, declares Paul, is vain if Christ did not rise from the dead. I Cor. 15:14. There could be no redemption (loosing away) for us from sin, if He arose not. Sad, however, to know that much modern preaching leaves out this vital truth, tho the Word assures us of His resurrection and shows us how vital it is.

3. Christian faith is also vain if Christ did not arise. We are trusting in one who is dead and that will profit us nothing. We are yet in our sins! There is no way to escape, none to deliver. I Cor. 15:17.

4. The resurrection of Christ should give more than merely a present hope of redemption. If it does not, we are of all men most miserable. The resurrection should give us who are living, not only present comfort, but the assurance of a redemption of the body in the future and a conforming of it like unto its Redeemer in immortality to share eternal being present with Him. I Cor. 15:19, 51; Phil. 3:21.

5. The resurrection of Christ, not only assures us of the translation of living believers, but as Christ was bodily resurrected from the grave, so also the dead bodies of loved ones who have fallen asleep in Christ shall likewise be redeemed from corruption and their return to dust. I Cor. 15:17, 18, 22.

6. Every person who professed to be redeemed and lives after the flesh in the pleasures thereof, thereby denies the resurrection of Jesus Christ before the world and shows the fallacy of his profession. I Cor. 15:31-34, especially verse 32. In other words, to restate the truth in another way, the soul who was dead in trespasses and sins and has confessed Jesus Christ (Rom. 10:9, 10) is now on resurrection ground thru Christ and cannot live as formerly because of his present position and the future glory, etc., that await him. May every reader of the Christian Monitor so live that no soul gains the idea that there is nothing of either good or evil beyond the grave, or no resurrection.

7. The resurrection is a truth that is to be believed tho we may not understand all about it. (I Cor. 15:35, 36).

Altoona, Pa.

OMITTING THE FOURTH STANZA

"Let us conclude our meeting by uniting in singing Hymn 102, omitting the fourth stanza," announced the presiding officer, with an effort not to appear hurried.

Number 102 was a favorite hymn, and the society sang heartily:

"Take my life and let it be,
Consecrated Lord to Thee.
Take my moments and my days,
Let them flow in ceaseless praise."

"Madam President," said a voice when the third verse had been sung, "I am opposed to omitting that fourth stanza."

People looked in amazement, for Miss Sparkman had never opposed anything in the society before. She was a wheel horse, and pulled hard and never balked. Now two spots of bright red burned in her cheeks, which were usually colorless.

Almost unconsciously the women opened the hymn books they had just closed, to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse, on which the eyes of every member of the society now rested.

"Take my silver and my gold,
Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza," said the little lady. "If it were just in our singing it wouldn't be so bad, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. The appeals from our mission fields are read and we listen to them and say placidly, "How interesting,' but we 'omit the fourth stanza.'"—Sel.

A man's nature runs either to herbs or weeds; therefore let him seasonably water the one and destroy the other.—Lord Bacon.

He that is giddy thinks that the world turns round.—Shakespeare.

"METLAKAHTLA"

(Continued from page 449)

witnessed when he first went among these Indians, that is too horrible to be reproduced here. Cutting out these details, here is the statement of fact in few words: "He found them drunken savages, and he made them civilized men and Christians."

Down on the wharf, a short time before the sailing of our boat, the missionary talked to a group of umbrella-protected excursionists gathered closely about him, who clung to him until the sailors came to haul in the gangplank, and they had to leave him or be left behind. A few moments later, as the steamer swung slowly from the wharf, some one began to sing "America," and the whole company of excursionists on the boat took it up.

Mr. Duncan turned to a number of Indian children and young people standing about on the wharf and spoke to them, and there were responsive smiles on their faces as they joined us in singing our national hymn. The old man stood there among his Indians, a smile on his face, keeping time gently with the palms of his hands.

There we were, going out into the great, wide world. He stood there and watched us as we went, the only white person left on the island.

"I wonder if he does not sometimes long to go," I said to myself, as I looked down from the deck into his kindly face. But I saw in it no indication of such longing, whatever may have been the pressure on his hidden life. And so we left the old man alone with the people to whose uplift he had devoted his life. I turned to see the tears streaming down the face of a dear old motherly woman standing on the deck beside me. The pathos of the picture had touched the springs of tenderness in her nature and she could not hide the emotion she was trying hard to control; and—"there were others."

In our party was a certain well-known writer of helpful books. As I was bidding him good-bye in Seattle, when our trip was over, he said to me: "We have had a delightful trip. And do you want to know what it is that stands out as the holiest, worthiest, most inspiring feature of the whole trip, to my mind? It is the unselfish, Christlike giving up of his life for others of that man, William Duncan, and the marvels he has accomplished in civilizing those brutish Indians, until now they make some of the rest of us ashamed of ourselves that we have not done better work with our own lives."—William Norris Burr in Our Young People.

Good nature will always supply the absence of beauty but beauty cannot supply the absence of good nature.—Joseph Addison.

MISSIONS

NOTES AND COMMENTS

A Missionary Peacemaker. This is the Rev. Harry R. Caldwell of Yenping, China, who is seeking to bring quiet into the brigand-harassed region in which he lives. He writes:

"Several months ago I conceived the idea of effecting an amicable adjustment of brigand affairs. I got in touch with certain of the chief brigands and found that they were only too anxious to lay down arms and return to citizenship. At the same time I interviewed the military authorities and learned that the government was anxious to arbitrate the matter. Months ago the brigand chiefs sent word that they would abide by any terms of settlement suggested by me, asking me to serve as middleman in the matter.

"When I visited Yuki City I was immediately besieged by representatives from every class, led by the commander of the northern troops, asking me to go out and adjust things. I wended my way through the mountains. When I reached a point where the mountain trail dropped down to the river's brink I was met by ten large boats loaded with soldiers. These boats had conveyed soldiers down the rapids in order to escort me the remaining ten miles over the mountain to the twenty-eighth township. The welcome was cordial. I passed by the long line of soldiers as they stood like statues at present arms. It was picturesque as the long file, part in front and part in the rear of me, wended its way across heavily wooded ravines and along slopes where scarcely a man could pass.

"I sent out runners to the three chiefs in the immediate vicinity. When we reached a point on a rugged mountain a few persons, dressed as peasants, came out with cymbals and horns and escorted us to a house. Here were fixed three chairs decorated with red, the center one having thrown over it a tiger skin robe. To this chair I was directed.

"Then we were ushered out to a most sumptuous feast of the very best the land could afford. In due time the brigands arrived, ten of them, and fine specimens of manhood they were. We talked far into the night. The interview was of a most satisfactory nature. As we discussed article after article of the terms of adjustment a light appeared on the mountainside far across the ravine and on the road I had traveled. Of course the eye of the brigand saw it first. Every man was up on his feet and excitement began to run high. Without rising I simply tapped my breast with the index finger of my right hand and said: 'Peace to you. If there is any trouble tonight I will be personally responsible.' Upon hearing these words every man returned and we proceeded with our deliberations. I knew now that I had the implicit confidence of these men and I assured them that their cause was safe in my hands.

"The next morning I met the brigands again for a final word; then started on my return trip. The ten men escorted me far down the bamboo-covered slope of the mountain, unarmed, as a mark of confidence. Upon reporting to the commander of the troops I was treated like a lord. With tears in his eyes he said to me: 'Mr. Caldwell, you are the people's idol. They have confidence in you.' For the present everyone is at peace on the Yuki field."—Record of Christian Work.

Buddhism in America.—We have often been warned that if American Christians do not Christianize the Orient, then the Orient will de-Christianize America. It is a contest to prove which is the vital and vitalizing religion. It is rather startling to learn that in Los Angeles 1,200 Japanese were recently converted to Buddhism. There are over 4,000 Japanese Buddhists in Seattle and they have contributed lavishly toward the building and support of a magnificent Buddhist temple. In all, there are seventy-four temples in the United States devoted to the worship of Buddha, most of these being on the Pacific Coast, from which the propaganda is being carried on among the white races. A California missionary describes in Men and Missions a Buddhist meeting, packed with an immense audience and lasting from 2:00 until 5:30 P. M.:

"First there was an ovation to Buddha, made by a priest; then a presentation made to an image of the God by two little Japanese girls. After that the meeting was turned over to the chairmanship of a Los Angeles citizen,—a former 'Christian.' The speakers were a city councilman; a citizen whose theme was that 'all great teachers like Buddha and Christ were climbing a mountain, each from a different side of the hill, all bound for the same top, and in his opinion what they should do was to quit quarreling and do more climbing.'

"Then there spoke a woman from India, a prophet from Persia, and the British consul. The last speaker was the Japanese consul who said that 'Christianity should make a better study of Buddhism before pronouncing it superstition, that it had the same love and compassion that Jesus taught.'

"Such speakers do not know Buddhism in its practical effects nor do they know Jesus Christ and His Gospel."—Missionary Review of World.

Five Good Principles.—A Japanese pastor founded and is carrying on a mission in the poorest part of Tokyo, Japan. His labors are very successful and are based on these five principles:

"1. Smiling principle: that is, be always cheerful. 2. Fire-generating principle: that is, to make fire by steadfast prayer. 3. Co-operating principle: that is, each must do his own part and there must not be any lazy member. 4. Faith principle: that is, we must do all by faith, putting God's Word into practice by the power of living faith; more doing than discussing. 5. Self-supporting principle: that is, all must do their best towards the self-supporting of the Church."

The faithful application of these principles by Christian workers are bound to bring some definite and permanent results. Cooperation in the spirit of brotherly love and faith in the Word will weld a body of believers together and make them an irresistible force in the work of evangelization. The application of these principles in every one of our home congregations would bring about startling results.

Mohammedan Literature.—Dr. Swemer says of Mohammedan literature: "I dare say that in all my reading of Arabic poetry, of Arabic newspapers, of Arabic books of theology, history and even stories I have never found a single book that was not vile and unfit for children to read. The 'Arabian Nights' must be expurgated before they can be given to our children; and the 'Arabian Nights' after they have been expurgated are as far as the East is from the West from the mediaeval literature of chivalry. In the latter you have honor and truth praised high; in the other every woman is dishonest and immoral, and truth is at a discount." He describes the task of the missionary to the Mohammedan as "getting the proudest man in the world to take the thing he hates from the hand of the man he despises." The Bible is however rapidly becoming the best selling book among the Mohammedans next to the Koran. By the distribution of the Bible among this people the Word will have its effect and pave the way for the missionary.

THE CITY BUM

A. H. Leaman

When I first came to Chicago some twenty years ago I became acquainted with the term "Bum," and I did not know what it meant, but as years rolled on and I came in touch with what I called the "down and outs" I learned that oftentimes underneath the ragged clothes was a warm heart seeking for good.

Let me tell you how some of the men came to the condition of a bum. Among this class you will find men who once lived in the country and enjoyed the fellowship of a Christian home. They came to a great city like this seeking wealth and ease and soon were disappointed. In my experience of working among this class I have met quite a number whose parents were Mennonites or Dunkards. Perhaps there is no parable in the Bible so clearly lived out in this 20th century as that of the Prodigal son in the 15th chapter of Luke. The sin of dissipation is clearly defined. The younger son was a hale, jolly good fellow, while the elder brother was mean, sulky, jealous, uncharitable and unkind. In the city bum you will find quite often the characteristics of the younger son. I remember one time while a street meeting on the corner of State and Peck streets was being held a well dressed fellow tried to interfere with our meeting. Around us were more than fifty bums who helped us quiet the mob. And at another time when the policemen interfered these bums were on the job to fight for us at any cost. Many of these men have great respect for religious teaching.

There are various classes of these men. First is the educated class who have fallen thru drink. Among this class you will find ministers, doctors, business men, college men, and almost every professional life represented.

It is surprising to find the ability among these men. While a few men are picked up from the depths thru our City Missions, such as Billy Sunday, Harry Monroe, Mel Trotter, etc., there were thousands rescued from the low life, and today are splendid citizens of the United States. Thousands of these men begin life over again restored to their families and restored to health. Praise God for the City Mission.

Then again, there is the laboring man that sometimes becomes a city bum thru ill-mated marriage, low wages, large families, and poor surroundings. He is what we call the "drifting bum." He leaves his family and seeks idleness and bye and bye becomes a professional beggar. This class represents the largest attendance at our City Missions. It is the problem of this man's life that makes it hard for the missionary. To get him converted you must go back thru his family history. Sometimes his children are scattered to the four winds of the earth in various orphanages and asylums. His wife is often discouraged and disheartened anl seeks an easy life and drifts with the tide. It is the duty of the missionary to reunite this broken family and establish the family altar and church relationship. I am glad for the power of the Gospel to lift these men to a place among men in Christian fellowship. This class needs our sympathy more than any others.

Then again, there is what we call the "shiftless bum." Today you will find him in Chicago, two days later you will find him in New York. A week later he will be in San Francisco and at the end of the month he will be back again in Chicago. Many of these men claim to be a member of the "down and out club," and also "I won't work club." They ride on freight trains from city to city and beg for a living. They will steal wherever opportunity affords. We know of one man who came into the Clark Street Mission and made a wonderful confession. Among the many things confessed he was guilty of robbing the graveyard of its dead in order to get jewelry from the body. When winter sets in and they have no place to go they will break the law sufficient to get ninety days in jail. But these men need the Gospel and it is to these men that the Gospel is preached on Sunday morning in the various jails and houses of correction. Many blessed results follow from this line of Gospel work. City Mission work is oftentimes criticised because many of these men do not remain faithful, but praise the Lord for many who are saved for time and eternity. In order to reach these men it takes the life blood of a man.

During the illness of Harry Monroe I was asked to go and visit him and as we sat together alone in his home at Morgan Park, he gave me in part the secret of his work. He said, "As I sit here in my sick room I am made to realize more and more what Jesus said to the disciples when the woman touched the hem of His garment, 'I perceive virtue has gone out of me.' My life has been continually drained by the men with whom I have labored. The sympathy, the help, the solving of their problems, has taken my life. You will find it also as you go on in your work for the Master." Shortly after this a neighboring pastor came in and conversed a little while with him. Mr. Monroe drew him down to his bedside and greeted him with a kiss and said, "This is an expression of my life to the whole world," and soon fell asleep in Jesus. At the funeral hundreds of men who were saved thru his work wept as a child would weep when father is taken away.

It was my privilege to conduct a service one night a week at the Pacific Garden Mission for more than a year. This has led me to believe in the work of rescuing the city bum for Christ. I rejoice in the time not far distant when all our saloons shall be closed and houses of vice shall disappear. I have every reason to believe that mission work will be made much easier thru this great reform. May God hasten the day when the kingdoms of this world will become the kingdoms of our Lord and of his Christ.

TESTIMONIES FROM THOSE WHO WERE DOWN AND OUT

Editor's Note.—The following are the personal testimonies of a few of the "down and out" class who have been saved at a few of our Missions. Others might be added to this number, but these should be sufficient to encourage us and strengthen our faith in the work being done by our city missionaries. The power of God is able to deliver completely from the power of any evil habit, even the tobacco habit. The universal testimony of this class of men who have been saved is that to use tobacco in any form is an evil habit, and unless they are delivered from it they will sooner or later again fall into other evil ways. What is the example of those in the rural districts who never were classed among the "down and outs" but who use it? If the power of God is able to deliver the "city bum" can it not do equally as much for them? How about the one who raises the weed which is causing so much sin and wickedness?

Mennonite Gospel Mission
Toronto, Ont.

February 20, 1911, found me crushed, both in body and soul, nearer eternity perhaps than I really thought. Bro. J. I. Byler had been to see me. I felt it cowardly to ask pardon of God on such an occasion when in my health and strength I had rejected Him. My dear wife had left a Bible near my bed and I plead with God for proof if in His mercy He would spare my life I could be used of Him. Then like a flash Psa. 42:5, 11 came to me and I took Him at His word. I would hope in God for I shall yet praise Him. By evening of the same day I was shouting glory in the old Mission.

I served Him faithfully for about two years. But in an evil moment I fell, trying again to fill myself with the husks, but once having been at the Master's table I longed for that peace, sweet peace. which He alone can give. I tried to forget and at the same time live a moral life, but failed each time, going farther away. When the war broke out I immediately eulisted. I went as far as England, but God said, "Far enough," and I came home. I might say that the Spirit of God had never left me, I could not hide from Him.

January 5, 1916, I was taken very sick and my life was despaired of. And as I was placed on the operating table I asked God that if it was His will to spare me I would give up all for Him. Like Peter on

the water, I saw Jesus and the last of my thoughts were, "Lord, save me." Immediately all was well. Christ stretched out His loving arms and I was more than willing to come back, not only to Christ but to the Mennonite Church where I had spent so many happy hours. I have not only to thank God, but also my wife, Bro. Kanagy and the Mission workers for their never ceasing prayers in my behalf. Pray for us here.

Yours in Christ,
W. J. Perry,
Mennonite Gospel Mission,
Toronto, Ont.

Mennonite Gospel Mission

Fort Wayne, Ind.

On Thursday evening, December 23, 1909, in company with a friend of mine, we went and tried to get some money with which to buy some whiskey. But as we could not get any we concluded to attend the revival meetings at the Mennonite Mission, conducted by B. B. Stoltzfus. On this evening the services ended with an after meeting and every unsaved soul in the meeting was down on his knees praying for mercy, even my friend who was by my side. Then it seemed God opened the way and I said to myself, "If they ask me another time I am going to make a start." No sooner had I come to this point until Bro. King came back to where I was to speak to me again, and God gave me grace to respond to my conviction. I found out after that night that there were some evil habits which I had to give up, such as tobacco, strong drink, swearing, evil associations, theatres, evil purposes and thoughts that go with one's sinful life. To do this I found that I needed God's grace continually as the power of habits, evil associations and the devil's power are more than one is able to overcome in his own strength. But God gave me the victory and now my evil habits are all gone and I am enjoying my Christian life.

Ed. Green.

Mennonite Gospel Mission

Kansas City, Kans.

I will upon request try to give my testimony as to what the Lord has done for me. I was led to the light of His Word by the kind brethren of the Mission. My parents were separated, I guess, before I was born. My mother told me that my father held me in his arms only once in my life. I have missed the care of a father. My grandparents took care of me until I was about twelve years old. My mother married again, and I went to live with them. I soon had two step-fathers. Both drank and played gambling games which I also soon learned to like. I also used tobacco in any form I could get it. I had received very little, if any, Christian training. I was taught not to lie, and if I stole I would be put to jail if they caught me.

This kind of a life I lived until I was twenty-two years of age. During this time I attended the Mission almost regularly for three years. I had heard them tell of the love of Jesus and many other good things. I got to reading the New Testament myself. As I read the four Gospels I was wonderfully touched with Jesus' love and the miracles which He did.

Later I again went back to the Mission. Bro. C. Z. Yoder was holding meetings. When the first invitation was given I was the first one to stand, and I determined by God's grace and strength to serve Him. I have enjoyed these years of blessed service. I find more pleasure in His service than ever before. It is growing "dearer each step of the way." I find much enjoyment in the reading of His Word and prayer, and I am growing in this practice. I have not yet been called into military service, altho I am in the draft age. By God's grace I will be true to Him whatever comes. The Lord has saved me **from** these bad habits, and not **in** them, praise His name. "The Lord has done great things for (me) whereof (I) am glad." "I have rejoiced in the way of Thy testimonies as much as in all riches. I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes: I will not forget Thy word." Your bro. in Christ,

Otho Downs.

Lima Mennonite Mission

Lima, O.

I am here giving my testimony of the saving power of our Lord Jesus Christ. I was not a city bum, but I was a traveling bum, an adulterer, a tobacco fiend, a periodical drinker, a deserter from the United States navy, a thief, served time in both civil and military prisons. Yet all of these sins, and others which are unfit to mention, Jesus Christ our blessed Savior forgave them all. He took all the desire for these evil things out of me and made a new man out of me. Delivered me from all these and made me free. Praise His name.

L. W. Bingham.

Mennonite Home Mission

Chicago, Ill.

"It was ten years ago when I first became acquainted with Jesus. I was a wanderer on the face of the earth. I traveled in almost every country in the world, but could find no enjoyment until I gave my heart to Jesus. I had a good father and mother but left home when I was a boy. I finally landed in Chicago and was going down the road to hell when thru the influence of the Home Mission I was brought face to face with my sin. I gave my heart to God and ever since then I have been happy. I have been a member of the Church for ten years and they are the best years I ever had. Praise the Lord for salvation, for saving an old bum like me." Signed, H. Dahlgren.

"I am glad I can testify for Jesus. I was reared in a Methodist home in the east. I came to Chicago like many other young men looking for a position. Things went along well for a while but soon I joined the down and out club. I became bartender in a saloon and there I spent many years. I was called "Old Bum." I did not know what it was to have a good suit of clothes or a decent pair of shoes. I neglected my family until they were left at the mercy of the Mission workers. One evening I walked with my little girl to the Mission and she wanted me to go in and hear the nice singing. I stopped in front of a saloon but finally went in to the Mission instead of the saloon. It was there I gave my heart to God and now I am saved and rejoiceing in His love. I have been a member of the Church for about ten years and I can never praise God enough for what He has done for me. Praise His holy name.

Signed, D. A. Stork.

"Well, I want to say I am happy, too. I love to tell what Jesus has done for me. I came to this city about twenty years ago and learned the Iron Workers trade. I drew about $5.00 a day steady but when Saturday night came I had it all spent. I went from bad to worse. I lost my position on account of drink. I went to the saloon keepers where I spent my money and asked them to help me but they refused. I drank so heavy until I had delirium tremens and had to be taken away and strapped down on a bed for 36 hours. It seemed as tho I was in hell. When I got out I went back again to drinking and fell into the Mission, partly under the influence of drink. I expressed a desire to lead a better life. One of the Mission workers went with me to the saloon and took me to his home and gave me the best room in his house. The next morning I was sick but he nursed me back to life. For about nine years now I have been serving the Lord and God has been blessing my soul. My wife and I live happy together and we praise the Lord for His wonderful saving power. It is nothing but the blood of Jesus that saves and keeps men for God. Signed,

Ole Martinson.

A CHINESE FINDS PAGANS IN AMERICA

A letter written to a friend in China by a Chinese Christian who has come to the United States to study, is suggestive of some of the things that need remedying in America. This Chinese says:

"What a nation is America! Full of good and full of vices. What a tempting place for the young men of China who come to study! It is my sincere hope that they will get the best out of America and put themselves in the way of Christian influence. Before I came to America, I thought the church members knew more about Christianity than the Chinese. Now I know that most of them do not know what Christianity is. A Christian nation, yet full of pagans! You may think that I make too bold a statement, yet the fact is there."—The Living Church.

BOOK REVIEW

"Livingstone the Pathfinder" II

Mrs. A. E. Kreider

(Chapters 6-9)

Livingstone's journey back to Kuruman was a long and lonely one. There, to his disappointment, he learned from Mr. Moffat of the terrible work of the Boers. Many of Sechele's people had been killed, the chief had been driven away and Livingstone's house, furniture and medicines were completely destroyed. Sechele's wife, with her little babe, had hid in a corner under a huge rock. The Boers came closer and closer until she could hear shooting above her head and could see the muzzles of the guns above the cleft. The babe, in its fright, screamed and she was certain that they would be captured. She removed her armlets and with them quieted the babe. The Boers passed on and Sechele's wife escaped to tell Mrs. Moffat of her experience.

Altho Mr. Livingstone was disappointed yet he tried to be cheerful. He then determined to open the country which the Boers attempted to close.

Soon he set out across the Kalahari desert, again meeting with many adventures along the way. He saw large ostriches; he killed a python twice as long as a man. Lions neared his campfire each night.

Upon reaching a river they were unable to take their wagons across. They set out in their small canoes to make investigations and found that a Makololo village was on the north bank. The people welcomed Livingstone whom they had known before and with him paddled back across the Chobe to get his wagons.

Soon Livingstone, accompanied by Sekeletu and a number of men, set out—traveling until they came to the broad Zambezi river. He met with some Arab slave traders, men who took a whole village, cruelly driving men, women and children to large plantations and there placing them under the lash of an overseer. He made it a great aim of his life to destroy all slave trading. To end the horrible evil he determined to open a path from central Africa to the coast so that commerce would displace slave trade.

Leaving his wagon in charge of the Makololo people at Linyanti, Livingstone, with twenty-seven men to carry his luggage, started on their pathfinding tour. He carried little besides a case of medicines, a few books, his magic lantern, a gypsy tent, a mantle and rug.

Chief Sekeletu took them as far as the Chobe river. He then turned back and Livingstone, with his men, glided swiftly down the river and worked their way westward on the Zambezi. Livingstone's eyes were open to the innumerable interests of river and forest. He heard the song, shriek and chatter of the birds and the splash of the crocodile. He noticed the many and various trees and the color of the smallest creeper or flower. He watched the flow of the river and examined the soil it drained. He studied the habits of many creatures from the huge hippopotamus to the smallest insect.

His evenings around the campfire were spent in cheering his men, relating experiences or telling them of the kind Father's love and care.

Each day his courage and inventive resources were tested. When traveling up the Kassai river they repeatedly found difficulty with people and passing over their territory. Each chief demanded a man, ox, gun or tusk as a gift. He needed his gun and oxen. He would not part with his men and the tusks he needed to open trade between his people at Linyanti and the Portuguese at Loanda.

At one village Livingstone was surrounded by the chief, Njambi, and his men armed with javelins. His life was in danger of being taken at any moment until Njambi saw that if his own men fired upon Livingstone, he himself would be killed by the Makololo people. Presents were exchanged and Livingstone passed on.

To another tribe Livingstone offered an ox as payment. But seeing that the tuft of the ox's tail had been cut, they refused to accept it thinking that witchcraft medicine had been put upon it. Immediately Livingstone cut the tuft off of the tail of each ox and there never was any other request for an ox.

At times his men grew discouraged, having been told that Livingstone was planning to sell them as slaves. Some wished to turn back. He himself took fever but again he gained the support of his men.

When Livingstone reached Loanda, a Portuguese city on the western coast of Africa, he was greatly in need of rest and medicine. To his men the seaport town was wonderful.

The houses were not huts but were "mountains with caves in them." The British cruiser was not a canoe but a town into which it was necessary to "climb with a rope."

The Africans secured employment in unloading a coal boat which held so much that they worked "from rising to setting of sun for a moon and a half (six weeks) taking out stones that burn."

The captain, knowing Livingstone's ill-health and need of rest, tried to persuade him to return to England but altho the invitation tempted him yet he would be true to the African people and take the boys back to their home at Linyanti, fifteen hundred miles distant.

He sent his journal home by ship and started back with many gifts given by the Loanda people. His men were very proud of their new costumes of striped cloth and red caps. Orders were sent along the route by a Portuguese commandant that men must help and not hinder the travelers.

When they reached Pungo Andongo, Livingstone received the news that the ship, upon which his journals were sent, was wrecked and destroyed. Altho he was eager to go on, yet he stayed here from October till Christmas, rewrote his descriptive papers and sent them on to England.

In the valley of the Cassange, he found that many people were killed each year by witch doctors who gave poison to the supposed witch in order to prove her innocence. If she died then the people were sure that she was a witch. Such cruel acts were done simply because the people believed in witches and demons instead of God.

When they reached the Kassai river a chief refused to let them pass unless a gift was given. Livingstone refused and went on. The chief ordered the ferry canoe to be taken away so that they could not cross the river. Livingstone waited until nightfall; then one of his men discovered the hidden canoe, ferried all the men across, returned the canoe and swam across the hundred yard stream to join his comrades.

They safely reached Linyanti and were joyously welcomed by the villagers. They had discovered a way from central Africa to the Atlantic but it was a difficult path. He hoped to find a better way down the Zambezi to the east coast. Chief Sekeletu was glad to help the brave Livingstone and he now gave him a hundred twenty men and thirteen men for his next journey.

Soon after setting out they came to the forest, the home of the dreaded tsetse fly (whose bite kills horses and oxen). Some men went ahead to prepare camp; others remained with Livingstone and traveled thru the forest by night. Unfortunately they were overtaken by a terrible storm. Torrents of rain fell upon them and the men were drenched. The chief gave Livingstone his own blanket to keep him warm.

When going down the Zambezi, in November 1855, five columns of vapor rising were seen miles ahead and the sound of roaring was plainly heard. The Makololo called it sounding smoke. Finally they reached the mighty precipice, much larger than the Niagara Falls of America. To it Livingstone gave the name Victoria Falls.

He, with his Africans, left the Zambezi and traveled north among a people of lighter color who rebeled against Sekeletu's rule. Their lives were greatly endangered but his rare tact gained the friendship of the Batlea people.

Later they met an African tribe who had known and hated the Portuguese. By showing his chest, Livingstone was able to convince them that he belonged to a different race; yet the people were suspicious. Their confidence was won, however, when he showed them his magnifying lens and his watch.

On March 2, 1856, worn and weary from travel and lack of food, Livingstone was unable to go any farther. He sent a message to a Portuguese commandant eight miles distant, and soon a company of soldiers appeared bringing a most delightful breakfast.

Then walking to Tette, he made arrangements to go to Quilimane, the port from which he would sail for Britain. He was eager to return, having been gone for sixteen years. Most of his men remained at Tette on plantations. A few accompanied him to Quilimane, insisting that he take them along to Britain. This he had to refuse them and left promising that nothing but death would prevent his return to Africa.

THE AFRICAN DRUM

"Drum, drum, drum." No person was in the dining-room. All the members of the family were in the parlor, yet from the dining-room unmistakably came the words, clear and strong, "Drum, drum, drum." It was suggested with a merry laugh that it was Hooker who was saying "Drum, drum, drum." Now, Hooker was a poll parrot, a beautiful bird, with a lovely gray coat, sprinkled with scarlet. When very young, he had been brought from Africa by a missionary. I do not wonder that Hooker said "Drum, drum, drum," for he came from the land of drums.

Every town and every village in West Africa that we visited had a drum. Each headman or chief has his drum or drums. As the steamer which bore us from England approached the shores of West Africa, numerous canoes, manned by Africans, came out to meet us. Each canoe had a drum. One of the prominent objects in African towns is a palaver or talk house, where the people meet to talk over their affairs. In every palaver house there is a drum. The drum is most useful. It calls people to church, children to school, soldiers to war, and wise men to counsel.

We saw three kinds of drums in Africa. The first was made of two horn-shaped metal cylinders, fastened together by a cross-piece at the top, to which was joined a handle, the whole looking not unlike a horseshoe. This is called the Carrier's Drum.

In Africa everything is carried on the backs of men, women or children. These carriers travel for comfort as well as safety in large groups. One such group is called a caravan, and this caravan has a headman or chief. The headman of the caravan carries this drum, hence its name. The Carrier's drum is small, is light, has a clear sound when properly struck, and the sound can be heard a distance of one or two miles. The headman of the caravan is frequently far in advance of the last carrier. By beating a certain number of times on his drum, he can summon his most distant carrier to his side. The drum is usually carried by a cord fastened around the neck or body.

The second drum is known as the Dance drum. It is about three feet high and is made from a section of the trunk of a tree, hollowed out, and one or both ends covered with the skin of an antelope or lizard or sheep or some other animal. In some cannibal towns the skin of a great serpent is used or the skin of a man, a slave captured from another tribe. The skin is tightly drawn over the top, fastened by strong cords tied about the drum and made taut by driving pieces of wood between the cord and the wood of the drum. The drum is sometimes beautifully carved. In some cases, figures are painted on the drum. In certain tribes the skin is painted red, to represent blood, and the drum contains bones, toes and fingers, taken from living children, sons and daughters of leading people. These bones are used as charms or amulets or fetishes. When the drum is beaten, the bones rattle, and this is supposed to preserve the town from fire and sword, or to bring to the owner good luck and blessings of various kinds. The drum is beaten with the hand, a sort of "thump, thump, thump."

We saw an old man beating one of these drums very early one morning, while men and women danced, keeping time with the drum. Some learned people think that the first music in the world was simply noise reduced to time. Certain it is that these African drummers, with their rude instruments, keep most perfect time. Often the Dance drum is heard all through the night, and the dancers keep step to the music of the drum hour after hour.

The king of Ankole. in Central Africa, has three drums considered to be very old. He worships them. He believes they have power to bring good or evil. The largest drum he calls the King, the next is styled the King's Wife, and the small one the Prime Minister. They are made of white wood, hollowed out and beautifully ornamented with figures of animals and birds. In certain parts of the world, as in New Zealand, drums made of trunks of trees and hollowed out are worshipped as idols. They furnish the music at heathen dances. Men and women, painted and decked in bright colored calicoes, feathered plumes and variegated leaves, sing and dance round and round, keeping time to the beating of the drum, which can be heard miles away.

The third drum we saw, and the most important, is called the War drum or the Call drum. This drum is made of a block of wood, hollowed out, and two short slits cut in the top. It varies in length from one to three feet or more. The wood is often red and has a clear sound when struck by the two wooden stcks. This is a wonderful drum. Only a log of wood, hollowed inside, with two openings at the top, and closed at the ends, yet with it the African can talk to his friends many miles away as easily as we send news by the telegraph. The telegraph operator clicks a key and a man miles away at the other end from the click understands what the first man wishes to communicate. The African can do something like this with his drum. He strikes the drum with his sticks, and a man one, two, ten or even twenty miles away can understand him.

When Mr. Henry M. Stanley was on the Congo, he learned that the people on the island in the Congo that he visited had told the people on all the other islands of his coming, and how many were in his caravan. All they did was to strike the drum a certain number of times in a certain way, and the people knew at once that a great, strange, white man, with a large company, had come from a far country.

One day one of the missionaries of the Presbyterian Board stopped in the palaver house at Efulen. He was some distance from home. It was raining. He had no umbrella. The man in the palaver house struck the drum with the wooden sticks only a few times, and then presently a boy came running with an umbrella. The sticks had said, "Missionary in palaver house, caught in rain, wants an umbrella."

On Sunday, January 15, 1905, we were at Elat, the most interior of the mission stations of the West African Mission. Early in the morning, a man began to beat the drum with sticks. In a little while people came from miles and miles around to attend church. The man had said with his sticks, "Everybody come church," and sixteen hundred people came.

We do not understand how the African can do so much with his drum. We do know that each man has a drum name, that is, a name by which he is called on the drum. One of the missionaries shot two elephants. This was considered a great feat. The Africans gave him the drum name of "The Elephant Killer." Another missionary was a great walker. His drum name was "Walk, walk, always walking, where are you walking there?" Every chief can call his man on the drum by sounding the drum name, and in some strange way the strokes on the drum convey many other items of news.

During the Bulu war in Kamerun, West Africa, a few years ago, the German Government ordered that no drum should be beaten. The reason was that every movement of troops made by the Government was drummed at once to the most distant town. If a body of troops left one town, it would be known in a few moments in the next town through the means of the drum. Is it not wonderful that with a hollow piece of wood and two sticks the ignorant African can do so much? Do you not think that if he had schools and books and teachers he could learn as easily as we learn in this land of America, where every one can go to school and nearly every one can read? The missionary goes to Africa to teach the ignorant people there the best of all books—the Bible. Will you not help him?—Sel.

NOTES

A Community of Former Thieves

A criminal tribe of Hindus, whose existence was largely one continual round of thieving, getting caught and imprisonment, seemed almost hopeless material to the first mission workers who went among them; and even when a few did come to the point of desiring baptism, it was found that their motive in it all was that the Mission might be able to secure them immunity from punishment for their crimes. Still, the work went on and gradually the truth of the Gospel began to sink down into their hearts. Some began to give up stealing and went to farming, but the police refused to believe in their good intentions and many were the merciless persecutions that occurred. But finally the District Superintendent of Police proposed that a suitable village where there was arable land be made available for settlers, and that all of this criminal tribe, who desired to live a new life of honesty, be invited to come and settle in this village under the special care and oversight of a Christian pastor and teacher. Gradually the news of this admirable arrangement spread and whole families soon began to move to the village and take up land. A house for the pastor was erected and he began the work of instruction and spiritual leadership. The result has been almost phenomenal. Evening prayers have for a long time now been the daily feature of this unique Christian community. The Hindu and Mohammedan police officers recognize the change in the lives of these people, and ask the missionaries, "How did you do it?"—Sel.

Factory Slavery in Japan

Galen Fisher, in "The Christian Movement in Japan," draws a terrible picture of the exploitation of girls in Japanese factories. There are 471,877 women and girls employed, which is 56 per cent. of the personnel of these establishments. Sixty-four per cent. are under twenty years of age, and of these, twenty-three per cent are under fourteen years. Hours range from twelve to sixteen in silk and weaving factories, and night work is common. Not infrequently the girls eat their rice while tending their machines, for to take the allotted time would incur the ill-will of the foreman. The weighing of 1,350 girls after a night shift showed an average loss of weight of one and a half pounds, and in the succeeding day shifts this weight is not recovered. Wages run from 26 to 31 yen a day (say 14 cents), which is a little more than one-half what is paid to male factory workers.

Such conditions result from the fact that Japan is developing rapidly in all the superficial elements of civilization, but without the corrective influence of Christian principles. It is for the churches of Christendom to say whether this condition shall persist, leaving Japan to develop a pagan civilization that will shame and threaten the world.—Sel.

Medical Problems in Tibet

In Tibet, that country of the wild frontier, where the one who is strongest prevails, and where crime is punished with a ruthlessness parallel with savagery, the suffering endured by many of the patients who come to the medical missionary is beyond description. One man, for example, had his right hand and his left foot cut off because he was caught stealing. The raw stumps of these wounded members were plunged in boiling butter in order to stop the bleeding. After many weeks of intense suffering, this man was brought to Dr. Shelton, of the Christian Mission for medical attention.

Many people, because of the cold of the mountains and insufficient protection, have their feet or hands frozen off. They come to Dr. Shelton after they have suffered for several months and ask for medical help. Of course, in cases like these, he can only give them temporary relief and show them the kindly spirit of Christianity in their great suffering.

The custom of crucifixion is still in vogue for grosser crimes, and beheading is a very common practice. In spite of the ruthlessness of the authorities, the Tibetans are kindly disposed and respond very quickly to the tenderness and unselfish service of the Christian missionary.—Sel.

Had Never Heard of Christ

Mrs. Langdon, of Baltimore, speaking at a meeting of the Presbyterian Board of Home Missions, described a trip which she had taken over the Great Pine Mountain, Kentucky.

She told of visiting one family, where, on the first night, she had great difficulty in getting near the children. They scampered off to bed because they regarded her merely as a "fotched on" woman from the outside world and had no interest in her. The next evening at twilight the boys, tired of corn pullin,' bean shuckin,' sorghum and apple butter making, gathered eagerly around the fire. Mrs. Langdon started to tell them the story of Christ and Christmas. "What does Christmas mean to you?" she asked. "Oh! it's an awful time. Men drink and the women don't dare stir out of the house." They had never heard of Christ, but they had heard of George Washington and that he didn't tell a lie. But one little lad volunteered the information that he had heard of Christ; that his mother's name was Mary and that his father's name was John. It was a wonderful experience, Mrs. Langdon said, to find that she was telling the old, old story for the first time. When she started to leave the children exclaimed: "Oh! don't go back. We need you to stay here, because you know things we don't know."—Sel.

Privations in War Time

War times in Africa and the world have prevented the Presbyterian West Africa Mission from getting supplies of books, slates and pencils for the pupils of the schools at Metet and Yebekole. The missionary wondered one day why the children were taking such an early recess but found the entire school in the street taking their writing lesson in the sand, tracing the characters with a stick. It is the same at other stations and the missionaries are at their wits' end to know how to supply the demand.

"These days," writes another missionary, "are beginning to remind us of the days of a decade ago. Three years ago one would not see 'grass as a dress' on one woman in a thousand as they came to church. Now rags and especially grass and raffia are the conspicuous thing. The people are too poor to afford clothing to cover their nakedness, but not too destitute to give to their Lord's cause. It certainly is great to have a little part in our Lord's wonderful harvest."—Sel.

A Hand-Written Bible

How much do you value your Bible? Rev. F. S. Onderdonk reports the story of the conversion of one of his Mexican friends. One Sunday morning this Mexican had gone to town for the express purpose of getting drunk. (It is the custom of Mexicans to get drunk on Sunday. On that account you can scarcely get any work done on Monday.) While walking down the street he saw a little girl hide something under her mantle. It was a copy of the New Testament and Psalms. My friend asked to be allowed to see it. He took the book and for two hours stood there reading as if glued to the spot. At the end of two hours he said to the little girl: "Run and tell your mother that I must have this book for two weeks." Next day he bought a pile of paper, a number of candles, pens and ink, and for two weeks, although he had to work hard during the day, he sat up until one and two o'clock every night transcribing the New Testament and Psalms. At the end of two weeks the work was finished. For many years that was the only Bible he had. Finally he heard that twelve miles over the mountains a colporteur was selling Bibles, so he went and bought some.—Sel.

African Christians at Work

A Presbyterian missionary in West Africa writes: "The rather new departure at Efulen of the people going out without pay and gathering in the harvest of souls, which is so ripe, is yielding a splendid fruitage. At Efulen alone there have been 229 converts in six weeks.....There is a spirit of work and zeal that has never been there before except in the early days when the Christians were doing the work themselves and not paying evangelists. On a recent Sunday the Alum congregation pledged 3,465 days of work for the Lord. Efulen's pledge is 5,995 days. That means souls."—Sel.

If you know how to spend less than you get you have the philosopher's stone.—Franklin.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

II

The introduction to the second epistle to the Corinthians is much the same as that of the other epistles:—stating his name and that of his companion and addressing himself to the Church or district concerned in his message. On this occasion Timothy was his companion and helper. The whole history of Achaia was included in the message, for it is undoubtedly true that the conditions of the Church at Corinth had affected all of the churches and all of the believers who came in touch with conditions in the metropolis. The same is true today. A strong congregation which errs in truth or practice spreads its influence over larger areas and more effectively than does a small congregation or an isolated district, and any effort to correct an existing evil influence in one center would need to be applied to the entire district affected.

Whatever may have been the condition of the Church, however much the apostle could find at fault among them, he recognized that spiritual condition, the faith in Christ which they confessed, which entitled them to be addressed as the "Church of God." He included them among those whom he had a right to address as the apostle of Christ and instruct in the Gospel of Christ. He does not withhold from them the title of saints, although the conduct of some among them was far from saintly, but he makes use of the occasion to express to them the things which become the saints of God, upholding the standard of the Gospel and applying them to the lives of those who believe in Christ so that they may attain unto the things which are becoming to the Church of God and saints.

It may seem at times as though the apostle made use of flattery by addressing churches which were out of Christian order in such a Christian manner. But this is inconsistent with his declaration that he at no time used flattering words for any such selfish ends. It is evident then, that his address was purely the recognition of the faith of the believers, when he judged by their acceptance of Christ and not by the standard of their experiences and life. He established the churches on Christ as a Savior and reconcilor to God and endeavored to raise the standards of their lives up to the degree consistent with the holiness of their lives.

The salutation which Paul addressed to the Corinthians was also his usual salutation of "grace be to you and peace from God our Father, and from the Lord Jesus Christ." He thus addresses himself to the churches in all the churches. It is in harmony with the great doctrine of salvation by grace—Eph. 2:8-10. In this manner of address to all believers he emphasizes the fact that those who are saved by grace through faith, are kept and preserved unto their final glory by the same marvelous attitude of God toward those who have accepted salvation in Christ. The believer comes into fellowship and peace with God through grace and is sustained in that relationship alone through grace.

The thought of God's grace toward believers is the occasion of Paul's exultation of God's mercy and his praise of God. His grace is extended to believers in other ways than the forgiveness of sin. His grace also gives comfort and power; comfort to endure suffering; power to bless others. The same grace which thru Jesus Christ has reconciled the sinner to God, and thus made peace, will also enable the believer to endure the oppositions of sin and conditions of sin, thus giving comfort, and will bless with a new power of life to accomplish purposes beyond the nature and power of flesh. The Father of the Lord Jesus Christ is truly the Father of mercies. He is all that is represented in Christ—grace, mercy and comfort. For this we bless God.

God's grace and mercy and comfort gives the apostle his introduction to his subject upon which he addresses himself to the Church. He desires to show them that his love toward them was true. His own soul was filled with grace and mercy and comfort. He was a partaker of the blessings of God and was filled with a desire to share the same with others, and his relations to the brethren at Corinth were such that he could and did share it with them. In so doing he had and would continue to reveal the spirit of Jesus Christ.

Under the distressing conditions of the doubt of the Corinthian Church concerning his loyalty toward them, the apostle recalls to them his own great suffering for their sakes and their interest in him and his welfare,—Chapter 1:4-11. How was it possible for the apostle to endure all the tribulations which befell him in bringing the Gospel to Corinth? The comfort of God enabled him and thus was he able to comfort the Corinthians who also suffered tribulations. He and they had comforted each other by the grace that God had granted them. His sufferings had been for their sakes; his affection for their consolation and salvation; and could thus be done without any compensation. The apostle proclaims his faith in their loyalty to him, thus, "Our hope of you is steadfast, knowing, that as ye are partakers of the suffering so shall ye be also of the consolation"—1:4-7. The apostle also appeals to the Christian sympathy which the spirit of Christ imparts to the believers. While the Corinthians had been comforted by the apostle, they had received the power of consolation—(v. 7) by which they would give comfort to others. With this thought in mind Paul recounted his recent experiences in Asia, suffering even nigh unto death. Their prayers joined with the gifts of many others might bring about such a deliverance that would enable many to give thanks to God.

Paul also reminds the Church at Corinth that his experiences in Asia were the result of sincere efforts on his part to live out the will and declare the grace of God, and that the interests of the Church at Corinth were as dear to him as any other, and that all that he had written to them they should acknowledge as true—vv. 12-14. With a peculiar reference to the interest which they had in him he refers to an admission on their part that they were thankful for and rejoiced in Paul for the hope which had been given to them and would be realized at the coming of Christ, while pointing out to them also that at that time he would also rejoice before the Lord that he had been instrumental in their salvation.

In this introduction of Paul's letter he refers to three things which appeal to people's loyalty in love, and which would appeal to loyalty even without the grace of God. But when the grace of God is added to these conditions there should be no reasonable or Christians grounds for disloyalty. The first appeal was that of ministering comfort in times of distress or trouble. Paul had comforted them when they suffered. The second appeal was that of relieving suffering. He had suffered much in Asia and had appealed to them for help. They might be instrumental in saving his life—even if only by praying for them. The third reason for their affection for him was called forth by the fact that he suffered on account of his effort to be of some assistance to or a means of salvation to them.

While there had been some reports that the Corinthian brethren had turned away from Paul, his own soul was filled with joy in that his conscience was clear before God, that his purposes were right, and his intentions were good toward the Church there. It, no doubt, grieved him much to think that some doubted his sincerity, but he rejoiced before God for a heart that had no sense of offence in it.

THE BIBLE AND MISSIONS

J. D. Mininger

For the sake of convenience let us consider this subject under the following subheads:

I. The "Why" of Missions.
II. "From Satan unto God" or the Missionary's Task Defined.
III. The Missionary's Equipment.
IV. The Missionary's Message, or The Preaching that I bid thee.
V. Mission and Bible Study.

I. THE "WHY" OF MISSIONS

Ever since the birth of the Christian Church on Pentecost consistent and intelligent Christians have been untiringly interested and engaged in the spread of the Gospel. Briefly may we consider a few reasons why the Christian of today should regard "Knowing Christ and Making Him Known" as the foremost purpose of his life.

1. **Because of the world's need.** From one-half to two-thirds of the people in the world today are said to know nothing of our Christ. If they die thus who is to blame? Surely not God. Unless they are "born again" they can neither "see" nor "enter" the kingdom of God. **Can we be deaf to this call and say we are "pure from the blood of all men."** With us having the knowledge of Christ as the only and all-sufficient Savior we are debtors to a lost world. "Whoso hath—and seeth his brother have need, **how dwelleth the love of God in him?"**

"I am depending on you for this production, so do not fail me," said the editor in calling for this article. Christ is depending on us to share the blessings of the Gospel with others. **LET US NOT FAIL HIM.**

2. **Because of the Example and Teaching of the Apostolic Church.** The apostles were "ensamples" to the flock. (Phil. 3:17). Sample Christians. In the short period of thirty or thirty-three years the Gospel was carried by them to Europe, Asia and Africa. They "were all scattered abroad, preaching the Word." (Acts 8:1-4). The churches to whom the New Testament epistles are addressed, are the product or outgrowth of the apostolic missionary labors. To be in apostolic order, then, we must be engaged in giving the gospel to the lost.

3. **Because of the direct and repeated commands of the Lord Jesus.** Jesus, the world's greatest Missionary, "came to seek and to save that which was lost. **"No other missionary ever left such glorious surroundings or made such sacrifice as He. What if He had been unwilling to come?** His will, relative to the Gospel being brought to the lost, is made clear in His "post-resurrection" commands as follows:

"All power is given unto me, in heaven and on earth, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

"Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned."—Mark 16:15-16.

"And that repentance and remission of sins should be preached among all nations, beginning at Jerusalem."—Luke 24:47.

"As my Father hath sent me, even so send I you."—Jno. 20:21.

"Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Clearly, then, the world's need, the example and teaching of the Apostolic Church, and the plain and repeated commands of the Lord, furnish us with the "Why" of Missions.

II. "FROM SATAN UNTO GOD," or THE MISSIONARY'S TASK DEFINED

"Open the eyes of the Gentiles, turn them from darkness to light and from the Power of Satan unto God that they may receive forgiveness and inheritance among them which are sanctified by faith which is in Me." Acts 26:15-18.

In the above terms we have the task of the missionary defined by the Lord Jesus Himself.

Many a business man has failed because he undertook too large a venture for the amount of capital he had. Many an army has been defeated because of being ignorant of the devices and resources of the enemy. Many of us as Christians, at some time or other, have been overcome in our personal lives for similar reasons.

1. **From Satan.** To get a proper conception of the task of the missionary it is necessary to have a true estimate of the resources of that arch-enemy, Satan. Certain defeat and loss, sooner or later awaits him who is not awake to this fact.

It was a pathetic scene, when at the First General Mennonite Missionary Conference, recently, Bro. M. C. Lapp of India, prayed for and with one of the recruits for India that he might be "more than conqueror" over all the satanic weapons that are sure to be arrayed against the new missionary in that dark land. Brother Lapp's prayer was "forged on the anvil of experience" and was not based on theory or sentiment.

From the view-point of God and His Book, let us take a glance at this enemy of "the Bible and missions."

In the first place, let us notice that he is by no means an "apprentice" or a "novice" at his job. Nearly sixty centuries of experience has he. One needs to be wide awake to successfully cope with such a "specialist."

The qualifications of a successful trapper have been said to be: 1. Knowledge of bait that appeals; 2. Tact in concealing the trap; 3. persistence. Does not Satan bear these three marks? **THINK.**

This "liar" has "taken captive at his will," deluded, and deceived vast multitudes, so that "hell hath enlarged herself."

Man, apart from the grace of God, is no "match" for him.

Neither Solomon, with all his wisdom; Samson, with all his strength, nor Dives with all his wealth were proof against his wiles. How vain then to lean on any attainments of man when undertaking work for God. "Thus saith the Lord, let not the wise man glory in his wisdom, let not the mighty man glory in his might, let not the rich man glory in his riches."—Jer. 9:23.

The condition of heart of the unregenerate man, is the result of Satan's work. Let us look at the X-ray picture of it as portrayed in the "mirror" of God's Word.

"God saw that every imagination of the thoughts of the heart was only evil continually." Gen. 6:5.

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

"From the soles of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores." Isa. 1:6.

"Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21-22.

"There is none righteous, no not one." Rom. 3:10.

Let us remember that this is the kind of material the missionary has to work on; to do as James says, "To take out of them (the Gentiles) a people for His Name." (Acts 15:14). Do we say disheartening truths, these? But kindly remember, we have looked only on the one side of our text above. Let us look now at the other and brighter side.

2. **"Unto God."** What a relief to turn from the thought of such a loathsome being and from the thought of such a helpless condition **UNTO GOD!** It has been said that "Satan is potent, man is impotent, but (blessed be God) God is Omni-potent." "Where sin abounded grace did much more abound."

L. S. Chafer has beautifully said: "When a little babe is expected in a home, the

mother devotes herself with tireless energy to providing every garment that love can imagine the child may need. It is a wonderful thing to have some one love us and prepare for us even before we are born. So God has anticipated the helplessness of our lost estate, long before we entered this world, and has provided a robe of His Own spotless Righteousness thru the death of His Son." Blessed be God. See Eph. 1:4.

O the result of turning **unto God!** "Old things passed away." "All things new." New creatures, new life, eternal life. New freedom, new peace, new rest, pardon, new power, purity, new hope.

New love for the Word, new relationship for now is adopted into God's family a son—an heir and joint heir with Jesus Christ. The body in which sin "reigned" once, is now the "temple of the Holy Ghost." The task of the missionary is to liberate souls from the power of Satan, that they may receive forgiveness of sins and receive an inheritance and be safely anchored in God. Acts 26:15-18. Having seen the task of the worker, let us now see

III. THE MISSIONARY'S EQUIPMENT

1. **Personal Victory the first Need.** Among the first incidents in our Savior's public life was a forty days combat with Satan. Being properly armed, He defeated him. As Christ overcame, so the Christian worker needs to "walk in the Spirit lest he fulfils the lusts of the flesh."

The person who lives a double or defeated life on the mission field, needs to learn from the example of Jesus how to detect and overcome temptation.

Kindly notice five things connected with our Lord as the Victor o'er temptation. First, He was endued with the Holy Ghost, Mark 1:10; second, He fasted forty days and nights; third, He prayed; fourth, He used the Spirit's Sword, "It is written," and fifth, He did not compromise with the tempter.

Having entered into the victorious life in Christ Jesus, the worker will now have

2. **A Burning—A Constraining and Consuming Love** to the Lord Jesus and for the lost for whom He died. ("He that loveth not knoweth not God.") One of the secrets of the great missionary activity of the Moravian Church, is said to be—personal, individual love to the Lord Jesus. Is not this the deepest need of the professed Church today? Because "iniquity abounds" the "love of many has waxed cold."

Whatever the qualifications or equipments a worker may have, if his heart is not a channel thru which the love of God can flow to the lost, he had better get right with God or quit the field. Without love "I am nothing." A consuming love has been the outstanding characteristic of the choicest of God's servants. See it in action in

Moses, "And if not, blot me, I pray Thee, out of Thy Book which Thou hast written. Ex. 32:22.

Mary, bathing the Savior's feet with her tears.

The apostles "Cannot but speak the things which they have seen and heard.

Paul for three years ceased not to warn every one night and day with tears.

With a sad countenance, one who has been a member, said to the writer, "I do not feel that warmth of love in my heart like I once did." Might it be that, that honest confession portrays the condition of heart of the reader? Tenderly something must have eclipsed your vision of Him Whose hands and feet and side were pierced for you and me. Have that removed at any cost and His love will flow freely. Just a few helps in thawing open chilled and darkened hearts:

First, "We love Him, because He first loved us."

Second, "Ye shall abide in My love, if ye keep My commandments." Jno. 15:10.

Third, "The love of God is shed abroad in our hearts by the Holy Ghost."

Fourth, "Sitting down they watched Him there." Linger longer at Calvary.

3. **A Working Knowledge of the Bible.** There are those who can speak convincingly and intelligently of the advantages of such inventions as a tractor or automobile for instance, who would however be unable to run one themselves. It is possible to know much about the Bible and yet not have knowledge of how to lead a soul to Christ; not have a working knowledge.

One of the best helps towards acquiring such a knowledge is Torrey's book entitled, "How to Work for Christ." In it he says: "A practical knowledge of the Bible involves four things:

1. A knowledge of how to so use the Bible as to show men, and make men realize their need of a Savior.
2. A knowledge of how to use the Bible so as to show men Jesus as just the Savior who meets their need.
3. A knowledge of how to use the Bible so as to show men how to make Jesus their own Savior.
4. A knowledge of how to use the Bible so as to meet the difficulties that stand in the way of their accepting Christ."

4. **The Whole Armor of God** (Eph. 6:14-18) **must be worn.** It is sevenfold:

1. Girdle of Truth.
2. Breastplate of Righteousness.
3. Sandals of alacrity.
4. Shield of faith.
5. Helmet of salvation.
6. Sword of Spirit.
7. Prayer and watchfulness.

The Christian worker thus equipped with individual victory thru Christ, with a love that burns for the Lord and the lost, with a working knowledge of the Bible and finally with the "whole armor of God," a child of God thus equipped will surely be used of Him, to turn souls from Satan unto God, for "the eyes of the Lord run to and fro thruout the whole earth to show Himself strong in behalf of him whose heart is perfect toward Him."

IV. THE MISSIONARY'S MESSAGE, OR "THE PREACHING THAT I BID THEE"

When the Lord commissioned Jonah to preach to Nineveh he said, "Preach unto it the preaching that I bid thee." Jonah 3:2. What is the message the Lord wants us to carry for Him today? Let us see. Here is a poor lost sinner, as M. S. Steiner once said, "not born but cursed into the world." His parents we'll imagine were separated before he was born. Today he is reaping the frightful harvest of sin sown by himself and his ancestors. His past is as black as hell itself, his present is defeat personified, his future is the dread of "the eternal burnings." Now what is "the preaching that I bid thee" to this soul? Listen and we hear the Savior say: "Look unto Me and be ye saved all ye ends of the earth for I am God and there is none else."

1. Look unto me on the cross for deliverance from the guilt of sin.

On the cross. Here is where I died for you. Here is where I bore your sins in my own body on the tree; here is where the Father laid on me the iniquity of the whole world. Here is where thru five bleeding wounds, my blood was shed of which the Father says, "When I see the blood I will pass over you."

"See from His head, His hands, His feet,
Sorrow and love flow mingled down
Did e'er such love and sorrow meet
Or thorns compose so rich a crown?"

Look unto Me says Jesus on the cross and sing,

"Jesus paid it all,
All to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."

This is God's unspeakable provision for the sinner's past. Jesus does not only save from the guilt of sin, so we hear Him say

2. Look unto Me on the throne for deliverance from the power of sin. A Kansas City Mission convert was found one noon-day eating dinner by himself at his place of work. Said he, "In the room where the others eat there is so much smell of tobacco, I do not like to be in there." Before his conversion, this man had been an inveterate user of tobacco from childhood. Jesus saves from sin's power. Ah there is none of us but what needs to daily lay hold of that power of which Paul speaking says, "The exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Ah! there in that power is hope for the victim of sin, that's the core of the gospel message, "the power

of God unto salvation."

Christ on the throne is God's gospel provision whereby he saves the soul that turns to Him. Again we hear the Savior say:

3. Look unto Me coming again for deliverance from the presence of sin. It is not a small job to keep things clean around a place like this. So much smoke and filth. That is a small matter however.

The living, lively, steadfast, joyful and glorious hope of the gospel is that as Enoch was taken away from the presence of sin, so the redeemed child of God will "be caught up to meet the Lord in the air." And so shall we ever be with the Lord." Deliverance from the presence of sin. This then is the gospel message we are to carry. Pardon for the past; grace for the present and hope for the future. A three-fold deliverance, past, present and future. See II Cor. 1:10. "Who delivered us, and doth deliver, He will yet deliver us."

Doctrines requiring special present day emphasis are: 1. Hopeless Depravity; 2. New Birth; 3. The Blood of Christ; 4. Repentance; 5. Intercessory Prayer; 6. Spirit-filled or Overcoming Life; 7. Bible Separation; 8. Christian Stewardship; 9. Peculiar Doctrines of Bible; 10. Missions; 11. Bible Study; 12. Sacredness of Marriage-relationship; 13. The Return of the Lord Jesus.

V. MISSION and BIBLE STUDY

1. **Mission study.** It has been truthfully said that **knowledge precedes interest.** That our church leaders are recognizing this truth is attested by the increased interest in the work of spreading missionary information.

By the Educational Board thru its schools, the Publication Board thru its periodicals and by the General Mission Board thru mission study classes and other agencies disseminating missionary information we hope for continued and increased interest in the cause of "the Bible and Missions."

With the work of the above Boards supplemented and re-enforced by the individual minister in his congregation and by the individual parent in the home, we may rightly expect good results.

2. **Bible study.** A brother on his deathbed expressed the regret to the writer that his usefulness in life was dwarfed because of his ignorance of the Bible.

Human words are too weak things to impress the importance of it. Just as the mariner needs the compass in mid-ocean, so the Christian needs the Bible only much more. Says Torrey: "Nothing is more important for our own mental, moral and spiritual development, or for our increase in usefulness, than Bible study. The Word of God is the only instrument that God has appointed for the salvation of souls and the only instrument He honors is the Word. It is the Word that produces conviction. It is the Word that regenerates, it is the Word that produces faith."

It is the Word that brings assurance, peace and joy. It is the Word that is quick (life-giving) that makes wise, that keeps from sin, that gives power in prayer and that reveals Jesus. It is the Word that is the "store-house of God's promises" and that furnishes complete unto every good work.

Kansas City, Kans.

GENERAL ITEMS

The Bible.—John 6:63.

"In the Bible there is more that finds me than I have experienced in all books put together, and the words of the Bible find me at greater depth of my being."—Coleridge.

Trust in the Lord.—Psa. 37:4.

"The literal significance of the word 'trust' is—'seek for delicacies' in the Lord. 'Trust!' elsewhere in the Old Testament is translated 'careless!'—'Be careless in the Lord!' Instead of carrying a load, let care be absent."—Notes.

In Jesus' Name.—Job 33:26.

"Jesus Christ is God to whom we draw near without pride and before whom we abase ourselves without despair."

Believing in Jesus.—John 17:20.

"The object of faith is not a disembodied fact, but a Person, even Jesus Christ; and not a part of Jesus Christ or His work, but of Jesus Christ as a whole."—H. T. Miller.

The Eternal Life.—John 17:3.

"Jesus points us to the infinite resources He has opened for us in God, reminding us that we have access to more than we want in order that we may go and minister to the wants of others."—Bible Notes.

The Unfinished Gospel.—Mark 16:19, 20.

The Gospel of Jesus Christ is recorded in the record of Mark tracing the record of Christ's ministry from its beginning to the time of the great Commission and His ascension; and follows with the going forth of the apostles unto every place to preach the Gospel,—the Lord working with them, which record is not yet complete. We have a place in the Gospel Story and our part of it should harmonize with the beginning of it.

A Great Work to Do.—Mark 3:14, 15.

"A great time demands great hearts."

Need of Prayer.—Mark 1:35.

"The long history of an achievement teaches this, that power with man results only from power with God. They who stir the world for righteousness are such as know by experience the quiet of the inner chamber."

The Reality of the Eternal.—II Cor. 5:1.

"We know. It is not a surmise, an hypothesis, a great perhaps, a mere possibility." As we know and feel the pain, and utter the groan of the present suffering, we are spiritually conscious of the condition and reality of the perfected heavenly being.

The Order of Being.—I Thes. 5:23.

Never change the order, Do not talk about body, soul and spirit. It is spirit, soul and body. The Spirit is the highest, most capable of communion with God. The soul is the realm of thought, desire and feeling, the spiritual man. Below that is the body with its organs, faculties, lusts and appetites, subject wholly to earthly environment and sensation.

Spirit controls the soul, soul controls the body, God controls and uses all thru the spirit.

The Workers' Column

Y. P. B. M. TOPICS

PREPARING FOR SERVICE.—II Tim.

March 10

I. Learn the Scriptures in childhood.—II Tim. 3:15.
II. Follow the faith of godly ancestors.—II Tim. 1:5.
III. Study the Word of God.—II Tim. 2:15.
1. To understand it.
2. To make the proper use of it.
3. To honor God with it.

IV. Live a pure life.—II Tim. 2:22.
1. Depart from all sin.—vv. 20, 21.
2. Put away youthful lusts.—v. 22.

V. Be an example of the believers in all things.—I Tim. 4:12-16.
1. In Christian character and conduct.—v. 12.
2. In mental and spiritual improvement.—vv. 13-15.
3. In efforts to save other souls.—v. 16.

VI. Learn to endure hardships and persecutions.—II Tim. 2:3, 4.
VII. Accept the honor of a separation unto the service of Christ.—II Tim. 1:6.
1. It is a blessing of the power of God.—v. 7.
2. None need to be ashamed of it.—v. 8.

VIII. Faithfulness in Christ's service shall receive honor at His appearing.—I Tim. 6:13-16.

THE PARENTAL SCHOOL.—Eph. 6:1-4

March 17

I. A proper source of instruction.
1. It is right.
2. A source of religious influence.

II. The natural instructors.—Father and Mother.
1. Conditions of authority and respect are natural.
2. The conditions and results are under divine sanction and control.
3. The benefits of such conditions are
   a. Spiritual—"well with thee."
   b. Physical—Long life on the earth.

III. Instructors require wisdom.—4.
1. Should not provoke children to wrath.
2. Avoid any influence that tends to cause them to lose interest in spiritual things.

IV. The purpose of home influence and instruction.—v. 4.
1. To bring them to God to be nurtured of Him.
2. To give to them the admonitions of the Lord.

V. Instruction a personal obligation of the parent and the child.
1. "Children, obey." "Ye Fathers."..

(Continued on page 479)

EDUCATIONAL

ELIZABETH BARRETT BROWNING

Elsie Byler Burkhard

The story of the meeting of Elizabeth Barrett and Robert Browning with its resulting friendship is one of the most beautiful stories of love and devotion that the world has ever known. There have been many instances of the large devotion of one nature to another. We need not turn back into the past very far to find them. History and literature both furnish examples of such as these. But it is seldom we find two lives so exquisitely completing each other as do those of the Brownings. The large success in authorship that came to both in later life we must rightly attribute, as the poets themselves did, to the influences of their lives—the one upon the other.

The details of the first meeting between the poets and its outcome seem almost more like one of the old romances of bygone days than real life. There was here as is usually found in those tales, a young lady of rare intellectual attainments and great charm of personality. She was living in comparative seclusion. There was also a young hero who wooed, won, and bore her away secretly against the wishes of her father. There was a secret marriage. And they lived happily ever afterward. In one very important thing, however, does this real romance differ from the old tales. It was not followed by the usual later forgiveness and blessing by the father of the young woman. Edward Barrett had never consented to his daughter's marriage; consequently he never forgave her for this act against his authority. Letters sent to him by her in later years were returned unopened. She never saw him again.

Immediately after their marriage, Robert Browning took his bride to Italy which was to be their future home. It seems almost impossible for one who has been living in seclusion so long in one country to change to another whose language and customs are entirely different. But this is practically what Mrs. Browning did. While living in England she had read chiefly of the ancient classics. She had written of things of immediate interest to herself, and of themes from the classics much in the manner of the classics. Public life in England, current events never deeply disturbed the peaceful life she lived in her father's house. Even the people with whom she associated were for the most part creations of her own mind. She herself says:

"I lived with visions for my company
Instead of men and women, years ago,
And found them gentle mates, nor thought to know
A sweeter music than they played to me."

Added proof of her almost complete seclusion from the world of men and women may be found in the fact that they were only few, a limited circle indeed, who had access to her room. Most of those who read her poems that occasionally found their way into the magazines had never seen the poetess. And among these was Robert Browning. When her first volume of poems was printed, he purchased a copy. After reading it, he immediately dispatched a note to its author thanking her for the pleasure her poems had given him. "I love your verse," he wrote, and also, "Do you know, I once came very near seeing, really seeing you." A mutual friend had promised to introduce him to the poetess, but some slight circumstance intervening, the meeting was postponed. It was not until some three months after this first note that the two finally met!

Once in Italy, however, all this was changed. Mrs. Browning's horizon began to expand and she emerged from her limited sphere into a world of broad human interests. Italy at that time was struggling toward national unity. Mrs. Browning at once warmly embraced the ideal toward which her adopted land was struggling. She expressed her sympathy in a number of poems of which "Casa Guidi Windows" is regarded as the best. It alone won a host of friends to the cause in Italy.

The longest poem Mrs. Browning has written and the one on which most of her past fame has rested is "Aurora Leigh." This poem could well be called a novel in verse. It contains some twelve thousand lines of blank verse. The best thing in "Aurora Leigh" is not the slight thread of story running thru it, but the author's occasional flashes of inspiration couched in highly poetic language. As a story with a definite problem and a solution, it is usually regarded as a failure. In respect to these occasional bits of real inspiration, it is worth a reader's while for these alone.

Mrs. Browning's fame in the future will probably rest on a number of shorter poems, known as Sonnets from the Portuguese, which are "not from the Portuguese at all." As stated above, the change in Mrs. Browning from what she was in England to what she was in Italy was very great. It was so great that both she herself and her friends regarded it as a miracle. And no one was more conscious of this change than the poetess herself. She never forgets it. In these Portuguese Sonnets she tells over and over again the great joy that has come into her life, making it new and full of meaning. Looking backward over those earlier years she says:

"I saw thru my tears, the melancholy years,
Who had flung a shadow across me."

And after life had become full and purposive to her she says:

"I stand transfigured, glorified aright."

In another poem she says:

"I who thought to sink was taught the whole of life in a new rythm."

In these and others, again and again, thru the forty-four sonnets she restates the fact that once life was dreary and devoid of high purpose; now it is rich and full of meaning. Always is there a deep and abiding sense of gratitude to her "Most gracious singer of high poems" thru whose influence this change has come to be in her life.

Fifteen years after Robert Browning had brought her to Italy, Elizabeth Barrett Browning was laid to rest in Florence—the city of flowers. Visitors to that city will easily recognize her tomb. It is marked by a sarcophagus of pure white marble, without any inscription except her initials. "Here during the spring and summer months lillies lift their snowy heads above her silent heart."

Newton, Kans.

PLAY

Elsie Skusa

Before the school age has been reached the child has learned chiefly by playing. In play the child gets his first experience in those activities which are later to make possible a happy, useful life in the community. The number of possible reactions possessed by the child of six is largely determined by the opportunity the child has had to play. This is why we value so much a life free from restraint and in contact with nature for little children.

A study of the plays of children shows their great resemblance to the more

serious occupations of their elders. Children plan and execute with an interest and an energy that lag only when the weary little body demands rest and sleep. They strive to imitate almost every conceivable thing that their elders do. They build houses, plant corn, go to town, teach school, give parties, give circus performances, play soldier, in fact, they do everything they see. The earnestness with which they do all this shows its intense reality to them, and shows further that the instincts of childhood do not differ greatly from the instincts of manhood. Play foreshadows the occupations soon to follow. In it the imitative, the inventive, the expressive, the social instincts of the child find their normal satisfaction. Play thus becomes the first great period of apprenticeship in the life of the child. In it that physical and intellectual control is attained which assures easy transition to skill in doing work. Play as well as other activities reacts upon the child and helps to make him what he is.

How, then, can any one overlook the importance of the child's plays? How can any parent or teacher fail to take an abiding interest in everything that the child attempts to do? The character of his play needs the same attention as that given to the character of his food. Some plays call the imitative activities into exercise more prominently than others, some the inventive, some the apperceptive. Some plays quicken the judgment, others the memory; some call out the reasoning powers, others the imaginative; some develop muscular strength, others skill. Some children engage in the same play all day long, others require frequent change; some prefer quiet plays, others the noisy and boisterous; some insist on playing indoors, others seek the free open air; some incline to plays that symbolize industrial occupations, others to those that symbolize nature or adventure; some choose games or plays in which there is a contest of mind, others those in which the contest is one of physical strength or skill.

The range of a child's plays should be so wide and so carefully selected as to be developing every side of his nature. The kindergarten is most happily organized for this purpose; a study of its principles and methods will throw much light upon the problem.

Children should be taught how to play with the same care that they are taught later in life how to work. If properly led and instructed, they learn a thousand things in their plays that become a valuable and a permanent part of their mental and physical being. Hence the teacher should watch over and direct the games of the play-ground, as truly as the lessons of the school-room, as an important educational means. Far more attention should be paid to this feature of education than is usual. Such games should be encouraged as will develop all the powers, that is, strength, agility, alertness, judgment, decision, accuracy, generosity, unselfishness and the spirit of fairness.

One aim of the school is to direct the force that makes children run, jump, tumble, seize and throw, and other actions into play and work that shall be healthy for mind and body and to direct the force that makes children play with utensils, toys and the like toward the arts and industries that have most educative value.

Even where the action and mancipations are of no value in themselves they may be desirable as means to intellectual and moral ends. We work against nature when we try to keep young children still. To learn by doing something is to learn with the full help of instinct.

Until recently the schools left to home and industrial life the development of the instinct of physical activity and sought to repress it in favor of purely mental activity; but with the broadening of the scope of the schools the direction of motor as well as mental habits has been accepted as an aim of systematic education and with our present insight into the strength of the active tendencies in young children every wise teacher will adopt such methods as to make them allies rather than opponents. It is necessary to determine clearly the difference between work and play in order to discover the educational value of play. Play is activity or effort that finds its end within itself, while work finds its end outside of itself.

Play strengthens all the powers of body and soul. Play teaches the child to be self-reliant, and that characteristic will best be brought out when the child has companions of about his own age in the home and in the school. Thru play he learns to measure his strength and skill with the strength and skill of others; he increases his powers, thereby acquiring greater agility and strength.

Without the advantage of play with other children the child is likely to grow up, selfish in spirit, exacting, overbearing, and self-opinionated. Nothing teaches the child so quickly and thoroly the place he is capable of holding among his playmates as contact and association with other children in healthful, earnest, hearty and suitable play.

Thru play the child strengthens his muscles, acquires knowledge of distance, trains the judgment, learns much concerning nature's laws, and becomes acquainted with the moral principle embodied in the Golden Rule.

Play and playthings therefore are the most important educational agencies which should be employed for the physical, intellectual and moral training of the child.

Nor should this period of play end when the child enters school. The skillful teacher makes a game of many of the exercises of the school, which might be otherwise drudgery. The desire to win is common to children six years of age, and many a hard task will become play, if the element of competition is introduced and sufficient variety in procedure is provided for. By playing children learn to work. To achieve the ends desired in a game may involve the overcoming of difficulties, which require the most earnest effort.

If the child is to receive more or less systematic training what should it be? It has already been observed that during this stage the child's keen sensory side catches up every suggestion so that this is the stage of suggestion and imitation. Here is one of the keys to the solution of the problem. Another key is to be found in the fact that this is preeminently the play stage. We have here a limit to both matter and method. First, the greater part of the child's activity, and indeed all of it at the beginning of this stage, should be play and not work. In the second place, work should be only introduced gradually in proportion as the child develops in mental and physical control. And last of all, the child should not be required to perform a perfect piece of objective work.

In regard to method two things can be said with any degree of definiteness, first, suggestion should play an important role, and the spontaneity of the child should have full freelom.

This gives us a basis for the discussion of these two practical questions: (a) What things may be taught the child at this time? (b) How should they be taught?

Play may be used in the teaching of all the subjects in the Primary Grades. Let us first see how play is made use of in Arithmetic. Every teacher who would make the Arithmetic hours of the first two years nothing but childish games would have very poor results, and one who would never make use of number games, but would merely drill day after day on the abstract facts of Arithmetic would have a very dull class to pass to the third grade.

Games are very useful in teaching combinations. One game used to teach combinations is the game called "Bird Catcher." The children are arranged in a circle and a number assigned to each child. One child sits or stands in the center and asks for results within the numbers assigned. For example, "How many are three apples and six apples?" The child having the number nine holds up his hand and announces the number. He has caught the bird.

Another game that is useful is the game called "Sum Guessing." One of the pupils says, "I am thinking of two numbers. Their sum is nine. What are they?" The class guesses until the right numbers are given, after which the one who guessed correctly acts as leader.

Perhaps no one remembers his own peculiar psychology when he learned to read his mother tongue, but most will remember their experience in learning a foreign language. Students of the French and the German languages find at first that if they are very careful about pronunciation, they are apt to go over a page without extracting the thought; on the other hand, they find that if they are anxious about the thought, their pronunciation is bad. We find it very difficult to get both faultless form and meaning

until we have spent many years upon the language. And yet we require the child, with his simple, undeveloped, uncoordinated physical and mental life, to perform an even more difficult task. He must hold his book up, hold it open, keep the place, and by close attention and delicate adjustment of the eyes, he must decipher the characters in themselves and keep them related to each other, and then we expect him to keep the meaning and read "with spirit and understanding."

We can, however, make reading much easier for the child if we introduce play. The reading lesson can be dramatized, which is a great pleasure to children. Words and sentences can be taught by moving pictures, that is by holding up one card after another before the class very quickly, and having them read what is printed upon them.

To drill children in the spelling of words by the same method time and again becomes very tiresome to children, we must therefore introduce variety. There are a great many games that may be used to give variety and hold the attention of the children in spelling. For example: One child acts the meaning of a word and the other children try to guess the word. Each child who guesses must spell the word he thinks has been dramatized. The player who first spells the right word may act the next word.

In the teaching of language such games should be used as will provide a means of training children in oral expression, and at the same time entertain them. There are a great many games that furnish not only something to talk about but also the absorbing atmosphere necessary for spontaneity of expression. For example: One of the pupils begins the game by saying, "Have you heard about the fire?" (Or about anything else that will make conversation.) Then each player in turn must tell in a sentence something about the fire. (Or about whatever the subject is.) If a pupil fails to give a correct sentence in his turn, he is "out."

The game goes around the class until the leader is reached or until three pupils in succession become out. Then another subject is introduced. Another example of play in language is where one pupil speaks a sentence and the next pupil must give a sentence which begins with the last word of the first pupil's sentence. Then the third pupil must give a sentence which begins with the last word of the second sentence, and so on around the class.

Music is taught almost entirely by play in the kindergarten and first years of school. The children play games and sing little songs that fit the games they play. Examples of these are: Little Playmate, Circle Game, Jolly is the Miller, and Come along.

There is very little History taught in the Primary grades. What is taught is presented to the children in story form. The teacher generally reads stories of George Washington, Abraham Lincoln and other great men, in which the children get ideas of the lives of these great men and other events in history.

Nature Study and Geography are closely related. In the Primary grades the different kinds of trees, plants, soil, etc., are taught to the children by use of sand tables, paper cutting, drawing, stories and observations.

THE STUPENDOUS SMALLNESS OF OUR EARTH

Man cannot realize, he cannot calculate how small, how utterly insignificant is his own planet compared with the totality of the universe. Indeed, he scarcely realizes how small is his world compared with only the volume of ether amid which the system of the sun is swiftly moving. To state that his earth is like a ship on the Atlantic ocean, in comparison with the universe, is absurdly inadequate, and it may be that his planet is like a speck of dust floating amid the ocean of air by which he is surrounded. Now, a speck of dust is almost a microscopic particle and, since the atmosphere extends upward for two or three hundred miles and the planet which it covers has a surface area of about 197,000,000 square miles, man should be willing to admit, altho not comprehending how vast the universe really is, that the earth upon which he is born and dies, is a body of the importance of a cipher compared with the stupendous creation around it.

But to man his planet home looks large enough, because he is so tiny himself with respect to it. "Is not my world," he may exclaim, "about 25,000 miles in circumference and, therefore, does it not contain approximately 260,000,000,000 cubic miles?" A mountain five miles in height seems very high to a human being only a little over five feet in height; but, were that human being half-a-million miles in height, he would not notice the mountain and the earth would appear like a very small ball indeed. Because man's body is from his standpoint of rather respectable size, his planet home looks very huge, and since he has devised a system of measure commensurate with his bodily requirements, a world possessing a circumference of about 25,000 miles seems to him pretty large. Perhaps one of the chief reasons why the earth appears so big to most of its inhabitants is that these inhabitants, even in this twentieth century, crawl so slowly upon and around it. Certainly, a "journey around the world" is somewhat of an undertaking to all of the dwellers upon its surface.

Man is earth-chained and earth-educated —usually almost as narrow-minded as the universe is broad. Not that there have been no great men upon this earth, but even the greatest of them have naturally been influenced by their terrestrial surroundings and terrestrial education. To most men their world represents the chief reality of life, the stars and universe outside the world being rather unreal and uninteresting. A square foot of land is something that man can touch, and for one glance that he casts upward there are a hundred or a thousand glances that he casts downward. As a result of earthly associations man is, with respect to his mind, almost wholly terrestrial. Nearly everything is computed in terms of this world, and the importance of the world is enormously exaggerated by man. Therefore, the real volume and size of this earth has also been enormously exaggerated. It is, accordingly, an excellent idea to "get down to facts" occasionally, and compare the stupendous smallness of this planet with the stupendous vastness of the universe.

Our bright and silvery moon is so comparatively near us that, apart from her beauty and astronomical interest, she is hardly worth considering. Now, this moon's average distance from the earth is about 239,000 miles. The earth's diameter approximates 7,918 miles, so that about thirty earths in a line would reach from the terrestrial to the lunar surface. This does not make our earth seem very small, but wait—in order to bridge the ether-gulf between our world and the sun approximately 11,700 earths would be required, that is, when the sun is at his mean distance from our world (92,900,000 miles). And let us consider the size of the sun. How often we have beheld him shining so brightly in the heavens—apparently only as large as the white, beautiful moon. One who is inexperienced in astronomical science might "guess" that King Sol, is 10,000 times as big as the world. Well, such a guess would be a very poor one indeed. The sun is not 10,000 or a 100,000 times as large as our earth, but about 1,300,000 times as large! And our own sun is not a very big star amid the other stars, for there are undoubtedly many suns in the universe thousands of times bigger than he. Compared with such huge suns, the smallness of our earth begins to seem somewhat stupendous.

Our sun is, comparatively speaking, very, very near to us. As is well known the outermost planet of his system (as astronomical science informs us at present) is Neptune. Well, Neptune approximates a mean distance from us of 2,700,000,000 miles. That is, supposing it to be just 25,000 miles around our earth, we should have to travel more than a hundred thousand times "around the world" to go as far as from this planet to the planet Neptune. And the planet Neptune is scarcely at the threshold of the universe!

Our own sun shines upon us by day, and multi-myriads of stars shine upon us by night. As has been stated, our own sun is at an average distance of only 92,900,000 miles, whereas the sun called Alpha Centuri which is the next nearest sun to our earth, so far as is now known, approximates a remoteness of 26,000,000,000,000! Not that 26 trillions of miles are anything

remarkable, astronomically, but it is somewhat of a "jump" from the 93 million miles to our own sun. In other words, these 26 trillions of miles to Alpha Centuri would require, very approximately, 3,300,000,000 earths, the size of our own earth, extending in a line, to reach from our world to this nearest known sun of night.

And, of course, this nearest known sun of night is only on the surface, astronomically. Now, it takes light about eight minutes to reach us after leaving our sun and it takes about four and one-third years for light rays to reach us after leaving Alpha Centuri. There are stars whose remoteness is so enormous that their rays do not arrive here until 500 or 1,000 years from the time they left the fiery surfaces of their suns. That is, their light which we see tonight started from these very remote bodies back in the tenth century or possibly long before that time. At the rate light travels (186,330 miles per second) it would flash more than seven times around our world in one second. How utterly insignificant our tiny planet really is amidst a universe whose inner or local boundaries are perhaps more than 3,000,000,000,000,000 miles distant from us!

Of course, the suns and planets contained within the boundaries of the so-called Milky Way constitute only a part—probably only a very tiny part of the sum total of Creation. Outside of this inner or local boundary the universe may be illimitable, indeed the probabilities are that Creation is illimitable, rather than finite. To a man whose education is wholly terrestrial the conception of an illimitable universe seems unreal—impossible; but such is the opinion of an individual who thinks in earthly "feet" and "yards" and lives entirely within the influence of some local time-piece. Our earth is very small indeed compared with the extent of its own solar system. It becomes almost a cipher compared with the ether-space contained within the confines of the remote Milky Way; and our world seems far less than a cipher when contrasted with an illimitable universe or even with a universe nearly illimitable.

How stupendously small, then, is our own planet-home!—more like a single atom amid the atmosphere surrounding our world than like a dust-speck in the atmosphere. Were we to divide such a dust-speck into particles too minute to be seen by the most powerful microscope, and then re-divide one of these invisible particles into particles a trillion times as small, one of these final particles might occupy more relative space in our atmosphere than the earth occupies amidst its universe. Truly, our world with its circumference of a little less than 25,000 miles is utterly insignificant, and perhaps it is fortunate that we who dwell here cannot appreciate how very small and very insignificant our earth really is.—Charles Nevers Holmes in Popular Astronomy.

OUR BOOK SHELF

Books for the Agriculturist

C. B. Blosser

Dairy Cattle and Milk Production, by C. H. Eckles. This is generally considered to be one of the very best books written on the subject of dairying. It covers the whole field and brings together information with the object of acquainting young men, who expect to be farmers, with the principles they must understand and practise if they are to be successful with dairy cattle. The book will be found equally serviceable to the practical farmer who is interested in this phase of farming. The important breeds of dairy cattle are described and a brief history is given. The greatest value of this discussion, however, will be found in the treatment of the dairyman's practical problems. It includes a consideration of selection and judging of dairy cows, selection of the herd sire, calf raising and development, feeding and milk production, stabling and general management.

Soils and Soil Fertility, by Whitson and Walster. This is a practical discussion of soils problems and gives much information that can be directly applied in farm operations. The principles underlying soil management are especially emphasized and explained. The book is of special interest to farmers because it deals with such subjects as; essential elements of plant food, fertilizers, conservation of moisture, drainage, soil erosion, cultivation and management of the most important types of soils. No farmer will make a mistake by adding this little book to his library.

Productive Poultry Husbandry, by Harry R. Lewis. This is one of the most complete, concise and at the same time readable books on poultry problems that has yet been published. The breeds of poultry are classified and the most approved methods of management, housing, feeding, breeding, hatching and rearing of chicks are discussed. Every phase of marketing is analyzed and improved methods are recommended. To the farmer this book suggests methods of keeping more fowls at an increased profit without increased labor. These together with numerous other features of interest and value serve to recommend it as a valuable addition to the library of any person interested in this subject.

Watt's Vegetable Gardening deals primarily with the culture of the more important garden crops. Fundamental principles involved in the various operations of vegetable gardening are discussed in an interesting and illuminating way. The book is specially valuable on account of the practical features which it embodies. It gives definite information on garden tools, manures and fertilizers for gardens, control of insects and diseases, seeds and seed growing, construction of hot-beads, cold-frames and greenhouses, marketing and storage of vegetables and special cultural directions for practically all the important garden crops.

The Principles of Fruit-Growing, by L. H. Bailey. No young man who expects to go into the fruit production business, on even so moderate a scale as the farm fruit garden, can afford to start without studying carefully the principles and practices involved. The author of this book is one of the best authorities on fruit production in the United States. He discusses in a clearcut manner such practical problems as; the location of the orchard, tillage, cover crops, fertilizers, laying out of the orchard, planting, pruning, spraying, harvesting and marketing of fruit. Any person interested in the phase of agriculture will find in this book much helpful information.

Field Crop Production, by George Livingstone. This is a general treatise on the subject of our most important field crops. The grain crops are studied in their relation to their history, botanical characteristics, methods of culture, seed testing, seed selection, improvement, judging, control of insects and diseases. In the same way forage or roughage feed crops are considered from every point of view. The chapters on legumes, or the nitrogen gathering plants, will be found of special interest and value. Brief but helpful chapters on root crops, fibre crops, pastures and potato production are also included. This book is especially adapted to young people who desire to get at the underlying principles of field crop production.

Goshen, Ind.

GROWTH OF A KOREAN CHURCH

Sherwood Eddy, in the course of his various trips to the Far East, has had opportunities to see some striking changes. The following is his story of the development of a Korean church:

"Twenty years ago, when I first went to Korea, I stopped in the little town of Pyeng Yang and visited a church. It had seven members; it met in a mud hut about ten feet square; it could hardly be called a church. The last Sunday I was there (1915) I saw 1,500 members filling every seat on a rainy Sunday. They were so busy that they had no time to hear a foreigner speak. Eight hundred of them were out to prayer meeting every Wednesday night, and all of them wished to pray. Already they have sent out forty-two branch churches. They have the 1,500 membership at the home church, and that membership increased from the original membership of seven until they have sent out 30,000."—Sel.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

We have meditated upon a number of different phases of the field of the Christian activity for another month. The editor of these lessons has only touched the outer edges of the thought. Even if the whole range of thought should have been perfectly unfolded by the pen it would still be very inadequate for each one who is to engage his or her thought on the same. We must somehow appropriate these things for ourselves in our heart and life and into our church activities.

The Junior must some way be made to feel that he or she has a work to do in the Church. Our Young People must be made to realize their privileges for the improvement of their talents for service. Our brotherhood must awake to the fact that the Bible, if it means anything, means that Mission effort is the main work of the Christian life. We should all awake to the greatness of our Lord who has risen from the dead and what it means to us and the world. Our lives should all be on the altar of service at the Master's bidding. Let us then as helpers together in the Young People's Meeting endeavor to do our part in bringing about these great things for our Master.

WHAT CAN YOUNG PEOPLE DO IN THE CHURCH?—I Tim. 4:12.

(Junior)

Topic for March 10.

MOTTO

"To every man his work."

THE STUDY HOUR

I. **God Prepared the Church for Young People.**—One day while Peter was confessing how he loved Jesus after he had denied Him three times, Jesus said to him, "Feed my lambs." Peter and the other disciples were given care of the church. They were to teach the word of God to the people. Jesus was careful not to leave out a special charge to have the lambs or young ones fed.

The Church is like the homes in which we are cared for. There is a plan for each of us in these homes. We have a place at the table, a place to sleep, a place to sit with the family around the family circle, a place in doing the work that ought to be done for the happiness of us all. So God planned that all should have a place in the Church. There are the small children who can barely enjoy the singing and do little more than show the joy in their faces. There are the older children who can do a little more. Then comes the young people to have them take part in the ordinances of the Church and bear their share in its service.

II. **There is a Work for Every One of Us.**—Here in the Church like in the home we do not count ourselves the whole thing. We are in the learning period. But in the learning period we expect to do a great deal. We look to the older ones to tell us what to do. If they leave us to work out the task ourselves we are careful to take all the counsel we can get from them and learn from them all that we can so as to do our work right.

We cannot all be leaders, but we can all be an example of the believers. In the family there can be but one elder brother or sister, one father and mother and one youngest child. In the Church also there must be different gifts and different offices to fill. But there is no one barred from a place of useful service. There is feeding and comforting and protecting and watching and warning. Some can do one and some another. Some can do a little of a number of things or assist those who do them. We can sing and pray and speak words of comfort and warning and edification as far as we ourselves have been strengthened. There is one place in the Church that is not really needed. It is really not a place of work at all, only it has been filled up with the idler. No idler is needed and there is no need for anyone to be idle.

III. **The Text, I Tim. 4:12,** is especially written to a young man. It is an encouraging suggestion to all young people to so live that their life will be found of such service to the Church that no one would despise it.

IV. **Outline Study**

1. All may worship God.—Psa. 148:12, 13; Eccl. 12:1.
2. All may be sober-minded.—Tit. 2:1-8.
3. All may study the Holy Scriptures.—II Tim. 3:14, 15.
4. All may keep pure from evil. — II Tim. 2:22; I Tim. 6:9-12.
5. All may sow good seed.—Eccl. 11:6; Gal. 6:7-10.
6. All may be stewards of God.—I Pet. 4:10, 11.

PERSONAL THOUGHT

God has a place for me to work in the Church. May I ever be diligent in showing my gratitude for what He has done for me thru the Church.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **"Work."**
2. What Children can do in the Church.

For Young People—

1. Why Have a Church?
2. Who works in the Church?
3. Things We May Do.

PRESENT DAY EDUCATIONAL PRIVILEGES.—II Cor. 12:13-15.

Topic for March 17

MOTTO

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE STUDY HOUR

I. **Our Topic.**—Privileges are those rare opportunities that come to individuals above the opportunities of other times or peoples. Educational privileges are opportunities that have come in time above the past and to persons above the opportunity of others. Our fathers had some opportunities for education. But a large percent of our fathers had only the chance of learning to read and write and use figures in a way that the ordinary man needs for ordinary affairs. Their schooling did not come in as free a way as ours because they had not the advantages of school systems which belong to us.

But with privileges come responsibilities. And with privileges often come abuses by the individuals so privileged. We are greatly indebted to God for the privileges of the times to develop the mind and learn things of service to us in doing the work of life. A man may use a horse for a good service in furthering the interests of humanity, or he may use it for an evil service in furthering the way of sin and wickedness. Thus it is with educational privileges. The educated man has advantages that enable him to do certain kinds of good work in a more efficient way. He may just as easily have the advantage on the side of evil designs. It goes without saying that the privilege given means the requirement of God of a right use of the same or the fearful account of waste and misuse at the Judgment.

Intelligent reading, clear thinking, helpful writing, and speaking requires of the individual that has the gift that some effort is put forth to develop the gift for greatest efficiency. The teacher can do better work in that calling who has given some time to the best methods and principles in such work and developed them in his or her life in a practical way. The farmer who only works without exercise of judgment, may serve all his life as a servant under direction of another, but never will be able to direct a farm of his own unless he develops the talent of management. The house keeper likewise must develop the talents that develop efficiency along that line. The Christian worker likewise must be awake to the things that further his or her usefulness in the winning and strengthening of souls if he or she would be of greatest service.

It is not said that all these gifts are most fully developed in some school for that purpose. But we must all recognize that when we can work under an experienced master in any line that our progress is hastened and we are in better position to become efficient than those who have no instructor. Schools equipped to this end in our day are more abundant and of easier access than in the days of our fathers. For all this we are responsible and will have to give an account. May it not be said of us: "They did not do better service because they failed to improve the opportunities that were given them."

II. **The Text, II Cor. 12:13-15.** The privileges of our day are due to older ones who were willing to lay up for the chil-

dren, spending and being spent for them. Why should thousands of dollars and the life of individuals be spent to build up an institution of learning if it is not for the uplift of those who shall come after?

III. Outline Study

1. Education in work of the hands.—II Chron. 2:8, 13, 14.
2. Mental skill.—Dan. 1:17.
3. Skill in soul winning.—II Cor. 12:16; I Thes. 2:7, 8.
4. Skilled in speech.—Isa. 3:3.
5. Skilled in writing.—Psa. 45:1.
6. Skilled in farming (husbandry).— II Chron. 26:10.
7. Skilled in doing evil.—Jer. 4:22.
8. Skilled in doing good.—Rom. 16:19.
9. Wise in the things of the world.—I Cor. 3:18.
10. Wise in the things of God.—I Cor. 2:7-16.

PERSONAL THOUGHT

Let us use the opportunities God gives us to train our hands and minds and heart so that He will receive glory from all that we are and we will be blessed in serving our fellowmen for Jesus sake.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **"Wise."**
2. Learning to Be Useful For Jesus' Sake.

For Young People—

1. Kinds of Educational Advantages and Their Service to the Kingdom of God.
2. Our Duty to Make the Most of Our Abilities for Service.
3. Responsibility in Opportunity.

For Older People—

1. Use and Misuse of Educational Advantage.
2. Dangers of Some Modern Educational Methods.
3. Motives for an Education.

THE BIBLE AND MISSIONS.—Acts 10: 34-43.

Topic for March 24.

MOTTO

"He commanded us to preach unto the people."

THE STUDY HOUR

I. Our Topic.—Ever since the fall of man, God has been planning ways to bring him back to a right relationship with Himself. The Bible, in other words, is a message setting forth God's ministry of reconciliation; "To wit:—that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." All of the Old Testament and the New is a record of God's plan in Christ of saving men and women. The Old Testament types and shadows have Christ as their substance. The Law was a schoolmaster to bring us to Christ. Israel a chosen and separated people was designed as a means of teaching the world of the Redeemer and being the instrument thru which the Redeemer is brought into the world.

The New Testament is a book of missions. The Gospels set forth the Savior. The Acts give a record of the beginnings of missionary effort from Jerusalem to Judea and Samaria and to the uttermost parts of the earth. The Epistles record instructions for the establishment and conduct of the churches which have grown out of missionary effort. Revelation shows the future of the missionary enterprise showing that God's Word is indeed "sweet savor of Christ in them that are saved, and in them that perish."

The Savior gives us commandments thru the teachings recorded in the New Testament which makes it obligatory upon all Christians to preach the message to all people for all time. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world."

II. The Text, Acts 10:34-43.—Peter had just arrived at the truth which had always been the same; that God is no respecter of persons. He saw clearly now that God wanted the Gospel preached to Jew and Gentile in every place. It was a word sent indeed unto the children of Israel but it was designed to be preached unto the people even as the prophets witnessed that whosoever believeth in Jesus should receive remission of sins.

III. Outline Study—

1. The Bible a Book of Mission Effort for the Lost World.
   a. The Beginnings revealed to show whence man has fallen.—Gen. 1: 26-31.
   b. The promise at the fall.—Gen. 3:15.
   c. A seed chosen to bless all nations. —Gen. 12:2.
   d. The words of God committed to a nation.—Rom. 3:1, 2.
   e. Prophets of hope setting forth the Savior.—Psa. 22:27-31.
   f. Announcement of the Mission of Jesus.—Luke 2:10; Jno. 10:16.
   g. Effect of the crucifixion. — Jno. 12:32.
   h. The Savior's plan.—Mark 16:15, 16.
   i. The Apostles given power for the work.—Acts 1:8.
   j. The work in progress.—Acts 8:4, 5; 9:15; 11:18; 13:46, 47, 48.

PERSONAL THOUGHT

Have we entered into the spirit of the Lord toward a lost world of human souls and allowed ourselves to be instruments of His plan?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **"Preach."**
2. Telling the Good News to Others.

For Young People—

1. Why God Gave a Bible.
2. How God Sends His Message of Salvation.
3. Christ's Teaching on Missions.

For Older People—

1. God's Plan For All People.
2. What the Prophets Taught About Missions.
3. Missions in the Law of Moses.

THE SIGNIFICANCE OF THE RESURRECTION.—I Cor. 15:50-58.

Topic for March 31

MOTTO

"In Christ shall all be made alive."

THE STUDY HOUR

I. The Resurrection.—"He died." Thus ends the life history of most of the men we ever read of in this world's history. We who have looked upon the cold form of a dead body and have seen it laid away to rest have felt the chill of dread that comes to human nature in the presence of death. Death, O death, How many hearts have been broken and how many tears have been shed! How many dear friends have been separated and children been rendered homeless because death has put forth the icy hand. But separation is not all. Somehow men know and God teaches that death is the result of the entrance of a power among mankind which has brought sin and its wages upon us all.

But there is One who came to extract the sting from death. He came to "destroy him that had the power of death, that is the devil, and deliver them, who, thru fear of death, were all their life time subject to bondage." Heb. 2:14. Thru death, He destroyed the power of death by meeting the penalty of sin in His own body and spirit. Thru His resurrection power He has left us the assurance and right to a resurrection also from the bondage of corruption into the glorious liberty of the children of God .

The power of death has been taken away in the assurance of a resurrection. All souls good and bad who sleep beneath the sod or who have otherwise been acquainted with corruption shall again awake from the dead. But not all resurrected souls will have the benefits of Christ's salvation because they have refused the mercies extended toward them in the gospel. "Many of them that sleep in the dust of the earth shall awake; some to everlasting life and some to shame and everlasting contempt." Dan. 12:3.

II. The Text, I Cor. 15:50-58.—These texts shew forth a mystery which none could work out by natural reasoning. Somehow by the power of God new and incorruptible bodies will be put on to the corruptible ones in a way that death will be swallowed up in victory. These bodies will die no more.

III. Outline Study

1. The Resurrection Means:
   a. That we shall live because of Christ.—Rom. 5:10.
   b. That all shall be made alive.—I Cor. 15:21, 22.
   c. That the saints shall be glorified. —I Thes. 4:14; II Cor. 4:10-14; Phil. 3:21.
   d. That our Savior lives as our intercessor.—Heb. 7:25; II Cor. 5:15.
   e. Judgment and rewards are sure.—Rev. 1:5-7.
   f. His second coming is a great reality.—I Thes. 1:10.
   g. That we may now have the Holy Spirit and overcoming power.—Col. 1:27; Acts 2:33; I Jno. 5:5.

PERSONAL THOUGHT

Have we opened our eyes to the greatness of our religion? All others fall into insignificance before the power of ours as made evident by the resurrection.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **Resurrection.**
2. All Who Love Jesus May Rise to Glory.

For Young People—

1. Comfort in Separation Thru the Resurrection.
2. Power in Our present Life because of the Resurrection.
3. Power of the Judgment.
4. His Intercessory Power.

"HERE AM I, SEND ME."—Isa. 6.

Topic for April 7

MOTTO

"Yield yourselves unto God as those that are alive from the dead."

THE STUDY HOUR

I. Willing to Serve.—God wants willing workers. The cause always suffers when men and women are in the ranks of the workers who look upon their work as a compulsory task. But in emphasizing the service which is voluntary we should remember that to serve God as He deserves means more than voluntarily giving to Him that which we can spare after we have used our life in selfish indulgence. God is worthy of a life of sacrifice. If we have really found Him and known Him as He is and realize what He has been to us and will be, we are ready to say with Isaiah, "Here am I, send me." And in saying **that,** we will not ask first what it is that He is going to ask us to do. It is enough to us to know that He needs some one like us. It is enough that He is calling for what we can supply. God's real volunteers are not going to dictate what they would like to do. They will not lay down conditions upon which their service will be rendered. It will not be, "I'll go to India or China or Africa or some other place, if God will give me such and such things, or if I can be sure of such and such results." Enough for us that the Lord wants us. Enough, if His wisdom chooses. God said, "Who will go for Us." He did not say what was to be done till He had the volunteer who was ready to go for the Lord.

If there is not enough love in our heart for the Lord; if there is not enough faith in His wisdom; if we must know all the details of what He asks of us; we had better not serve at all for all that our service will accomplish for His cause. Will we serve with a whole heart without doubt?

II. The Text, Isa. 6.—Isaiah had vision of the Lord which made him realize his own uncleanness and unfitness to be in His presence. Then God cleansed Him and made Isaiah feel that He was clean before God. Then God called for a service from some one. Isaiah was ready to serve at the Lord's bidding. The Lord accepts the service and gives the commission.

III. Outline Study

1. Saved to serve.—II Cor. 5:15; Rom. 12:1; Tit. 2:14.
2. The purified servant.
   a. Surrendered.—Luke 14:33.
   b. Meet for the Master's use.—II Tim. 2:19-21.
   c. A clean conscience.—I Tim. 3:9.
   d. A disentangled life.—II Tim. 2:4.
   e. Given power.—Acts 1:8.
   f. Given the word.—Eph. 6:17.
3. The Servant's Mission
   a. Shewing forth God's praise.—I Pet. 2:9; Phil. 2:14, 15.
   b. Seeking the lost.—I Cor. 10:33; Col. 1:28.
   c. Edifying the saints.—Rom. 14:19.
   d. Taking heed unto the doctrine.—I Tim. 4:16.
4. Reward
   a. Rejoicing in acceptance with God.—Luke 10:20.
   b. Glad to present a work to His glory.—I Thes. 2:19, 20.
   c. Glorious brightness.—Dan. 12:3.
   d. A crown of righteousness.—II Tim. 4:7, 8.
   e. With Jesus.—Jno. 17:24; Rev. 3:21.

PERSONAL THOUGHT

Do I appreciate the Lord so much that all my life is gladly laid at His feet for service?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **Send.**
2. I Will Mind What Jesus Wants Me to Do.

For Young People—

1. A Vision of God and Our Nothingness.
2. An Experience of God's Cleansing.
3. God is Calling for Service. Why Do I not Volunteer?
4. The Blessing of the Willing Service.

For Older People—

1. Willingness Before Commission.
2. The Great Need of the Lost World.

AFRICA—ADVENTURES OF WHITE MEN IN AFRICA

Program for March 24.

SUGGESTIVE OUTLINE

1. Prayer.
2. Reading or telling of Chap. III of book "African Adventurers."
3. Talks by Juniors.
4. Offering.
5. Devotional Period.
   a. Hymn, "O Zion Haste."
   b. Scripture, Isa. 55.
   c. Silent Prayer; Thanks for God's gracious promises and for permitting us to share in His great work of bringing the world to Him; prayer that we may have eyes to see our opportunities for helping, that we may have hearts willing to work, and that we may be quick to show our love and sympathy to all God's children, who are our brothers and sisters. Close with Psa. 143:10, "Teach us to do thy will, for thou art our God; and let thy good Spirit lead us in a plain path."

SUGGESTIVE ASSIGNMENTS

More about Livingstone.
Homes in Africa.
Child-Life in Africa.

ASSAM TELLS MORE ABOUT LIVINGSTONE

The next night when dark began to fall Akulu beat on his drum the call to his neighbors.

Then men took their spears in their hands and women took their babies in deer-skin slings by their sides, and by the light of torches little companies walked single file on the paths that ran to Akulu's town. All about these people, who talked as they walked, the great forest was dark in the night. The dew was wet on the feet of those people. The torch-bearers waved their torches as they walked, and if there were snakes on the path they slid away from that light.

In the palaver house of Akulu too many people crowded. They sat thick upon the bamboo bed. They sat upon the clay floor of that house having first made a little mat of leaves to sit upon.

There was still upon the clay floor of the house that map which Assam had made the night before. All day the idlers in the village had bent over it, naming rivers and lakes, and laughing as they named them.

Upon Assam's map they followed Livingstone from Koboleng to Linyanti, from Linyanti to Loando, from Loando back to Linyanti, from Linyanti to Tette. From Tette they could not follow him home in the white man's boat—that journey was too strange for them. But they welcomed him back to Africa; they followed him up and down the Zambezi river on his second journey that was so much a water journey; they welcomed him upon his return from his second visit home. They made with Assam upon the map the heroic journeys of Livingstone's last eight years, when he wandered from Lake Nyassa to Lake Bangoweolo, from Bangoweolo to Lake Tanganyiki and from there north and west—always hunting the sources of the Nile, and so nearly tapping the sources of the Congo.

All the hardships of this journey were very real to the black men and women in that palaver house,—all the violent rains that fell upon him were real to them, all the fury of the violent sunlight, all the swollen rivers that he must cross in canoes that must be borrowed from unwilling owners, all his bleeding wounds when he must make his way thru thorny thickets, all his escapes from wild animals and from unfriendly chiefs. The men in that audience were native to the dangers and the deaths of that great forest which sighed about their little clearing in the night, as it had sighed about Livingstone on all the nights of his African wanderings.

Assam told them about the great chiefs he met—about Sebituane who ruled at Linyanti on the Zambezi river. How glad this chief was to hear the Word of God but he only had the chance to hear it once for he sickened and died.

Assam told them of Sekeletio, the son of Sebituane who sat in his father's seat and ruled the Makalolo. He told of the great state of that young man, of how when he went upon a journey he was attended by strong men whose head-dresses were made of the manes of lions and the waving feathers of birds. He told of how the Makalolo greeted their chief when he passed their villages saying, "Great Lion—mighty chief, sleep, my Lord!" He told of the flesh of oxen that was eaten by the happy men of such a caravan, of their dancing and their feastings, of their long talks about the night fires when they were in camps, of their songs, and of how Sekeletu would rush out with a whip of rhinocerous hide to beat his young men until they were quiet. Then Assam told them of the enemy of Sekeletu, who was his half brother—Mpepe, and of how three times in one day he tried to kill Sekeletu so he himself would be Chief of the Makalolo. His spear was raised against his brother when Livingstone passed between the bodies of Sekeletu and Mpepe. The body of the white man saved the life of the black chief. But for his treachery Mpepe was killed by the Makalolo.

He told of the twenty-seven Makalolo men who carried Livingstone's loads on his journeys to and from Linyanti to the west coast, and to the East coast. He told of the goods that were in those loads,—the ivory, calico, beads, brass wire, the many things of barter to buy food by the way, and of the four books that were in the loads. One of these books was a book to write in—in that book Livingstone wrote the things of everyday. He told of the robbers by the way, and of those

chiefs who came with spears and arrows to kill Livingstone when he should pass. He told of God's care over that caravan, so that when at last they returned to Linyanti there was not a man of the twenty-seven missing.

They marched at that courage with which the white man of God, when he must cross the Zambezi river with armed enemies at his back, sent his men and his goods over first, while he himself amused his enemies with his watch and his burning glass. They were so surprised at these marvels that they let the caravan pass.

"Even so," said Akulu, "when he himself would get in the canoe at the last, they would then forget their wonder and would spear him, or shoot him with arrows. Did he not fear?"

"He did not fear," said Assam. "The night before this day, he had said in his heart, 'Perhaps they will knock me on the head tomorrow.' But he read in the word of God that Jesus said, "Go ye therefore, and teach all nations—and lo, I am with you alway even unto the end of the world.' That word gave him courage, so that when he saw that he must get in the canoe, he thanked those people for their kindness, he wished them peace and he turned his back."

Assam told them of the things Livingstone wrote in his book; one was that on a certain day Arab slaves rushed in among the people who had come to market and killed more than three hundred of the people of the Manyuema tribe; ten villages and two villages they burned that day. Livingstone without the force of a gun or other such force, but with the force of a white man and a man of God he compelled the slavers to release thirty slaves. Some of those slaves so released looked at Livingstone, the tears ran down their cheeks. He wrote much about the sorrows of slaves.

Every kindness that was ever done to him and his men he wrote in that book. It was written that on a night of the rainy season, when he was on a journey with Sekeletu, Livingstone lay down to sleep in his wet clothes and Sekeletu gave him his own blanket to cover his body that night.

"I like to think that man had friends," said Akulu, "when he was so long with the black people that the white people forgot him."

"They did not forget him," said Assam. "And I will tell of his great white friend. After those terrible things of death that Livingstone saw among the Manyuema people when the slavers killed them—Livingstone went away. He was sick with sorrow. He went to Njiji. That was a bad journey. Three times in one day he escaped death. He was now no more than the bones of a man—hunger and sickness had caught him. But he thought always of the food at Njiji—where he would find much goods. Well, when he came to Njiji—here is the thing Livingstone saw. He saw the slaves of the Arab whose name was Shereef coming with bundles on their heads. Shereef had stolen Livingstone's goods and traded them off for those in the market.

The men in the palaver house were so angry at this they said they felt like going and killing that thief.

But Assam told them of the great escape God made for him. Five days Livingstone sat in that little town eating what little food he could buy and his heart was heavy. On the fifth day Susi and Chuma ran to tell their master that a white man's caravan was coming on the path from the rising sun. It proved to be Henry M. Stanley whom the people in America had sent to find Livingstone.

That was a great meeting between Livingstone and Stanley.

The Africans understand homesickness and loneliness too well. They were glad that night in Akulu's palaver house that Livingstone could speak with Stanley the tongue of his own tribe—after six years of loneliness.

For five moons these two white men ate out of the same kettle, they walked in the same caravan, they slept in the same tent, and talked the talk of friends. Then Stanley rose up and went away.

The morning he went away he could not eat for sorrow. Livingstone showed Stanley the path. Stanley said to Livingstone —"The best of friends must part, you have come far enough, now I must beg you to go back."

Livingstone gave Stanley great thanks for his many good deeds to him. He said to Stanley, "God guide you safe home." They parted.

No white man ever saw Livingstone again. Assam told them of the last journeys of Livingstone; how he could no longer walk, and the men made a hammock swung to a pole to carry him. At night they built him a little shelter to sleep. They came to a village called Ilala. The chief's name was Chitambo. The next day Livingstone was very weak,—the second night no better. A fire is laid at the door of his hut and some of his men sit about that fire. Once in the night Susi went in to the hut and Livingstone speaks to him. Just before the crowing of cocks Susi and Chuma with three other men went into the hut. They saw their master on his knees beside his bed. Soon they saw he no longer breathed. When they touched him they found that he was cold.

They laid their master on the bed, covered him, and went out into the night to consult together.

They chose Susi and Chuma for their leaders. They said that the body of Livingstone and all his goods must be carried to the beach.

The heart of Livingstone they buried near a great tree that was a mark for his grave. With a knife they cut upon that tree the name of Livingstone.

They wrapped the body in cloth, and again they wrapped it in bark, and started for the sea. For nine moons (months) they walked upon that journey. Many troubles they saw but none conquered them. When at last they came to the beach, they delivered the body to the white men there, and they were praised. The body was known by the old scar on the arm, where the lion had wounded Livingstone long days before at Mabotsa, so it was received by the white men. By them it was sent across the sea, and Susi and Chuma were sent across the sea to tell the people of Livingstone's tribe all the things of Livingstone and to receive the thanks of the people of his tribe for the long carrying of Livingstone's body.

That body the white people buried in a great house of God that is in their great town."

After the boys got home Mejo said to Assam in a sleepy voice, "I will be Susi or perhaps Chuma."

"Not yet," said Assam.

Note on Chapter III.

Boys and girls, do not be satisfied with this short account of Livingstone. Read the books on his life and also the lives of such persons as Robert and Mary Moffat, Mackay, Hannington and Mary Slessor.

AFRICA

Homes and Food

60. **Q. Describe the ordinary African home.**

It is a hut resembling a huge old-fashioned beehive. A chief has a circle of huts for his wives and servants, surrounded by a high fence. This is called a kraal.

61. **Q. Where do we find exceptions to this?**

In North Africa the dwellings are higher and better. Villages of some tribes are divided by streets, the huts on either side and the whole surrounded by a high wall or fence.

62. **Q. How are ordinary huts built?**

A framework of poles is made which is bound with split bamboo. Mud is squeezed into the crevices. The roof is made of smaller poles and bamboo, and after it is hoisted into place it is covered with bunches of grass (thatch) tied on with bamboo withes. There are no windows, and the door is so low that a man or woman is obliged to crawl through it.

63. **Q. How are the huts furnished?**

Some tribes have a wooden stool for each person, but many times mud seats are made against the inner wall. Then there are baskets, and rude cooking utensils made of wood or clay. Against the walls hang weapons of war, skeletons and skins of animals, and one or more household gods.

64. **Q. Are these interiors divided?**

Usually a man and his wives has each a hut, but where one suffices for the family, one side is called "the sleeping side" and the other "the cooking side."

65. **Q. Is the cooking done indoors?**

No, the ordinary place is the yard just outside.

66. **Q. Are these homes kept clean?**

Not according to our ideas,—far from it! And yet the African village is not as unhealthily unclean as are native villages in China and India.

67. **Q. What is the ordinary food?**

Various animals are used as food, including monkeys. Fowls, eggs, fish, yams, plantains, sweet potatoes and other vegetables. In cooking soups, etc., they use quantities of red pepper. Salt is greatly liked.

68. **Q. In what is food cooked?**

In clay pots. Fire is made by twirling a stick in a notch or hole cut in a flat

piece of wood, until something very dry can be ignited. If the fire goes out in one hut a smouldering stick can usually be borrowed from another.

69. **Q. What answers for bread?**

On the Congo, a kind of bread is made from the roots of the manioc, a cultivated shrub. These roots are soaked in water until soft, then kneaded, laid in plantain or banana leaves and boiled for hours. It becomes a solid gray mass which they call kwanga.

Child Life

70. **Q. Describe child life in Africa.**

If we begin with Egypt, we find the boys a merry, care-free class, playing marbles and checkers on the street, and playing ball in a peculiar way,—tossing it with the sole of the foot and catching it on the top.

71. **Q. Are these children sent to school?**

The boys begin at about five years old to study the Kodan, which is the only text-book. A thin board painted white and a bit of charcoal answer for slate and pencil. They sit cross-legged upon the floor, swaying back and forth, singing their lesson as loudly as they can.

72. **Q. What about little girls in Egypt?**

They have a brief, bright childhood, but when very young are obliged to wear the veil when outside the home. If at fourteen a girl is unmarried she is sold by her father for sheep, goats, camel or mules. He gets perhaps one hundred dollars for her.

73. **Q. As we advance down into Africa do we find schools?**

No, there is a dense ignorance. Some tribes have a language, and the boys learn to make the characters which stand for words. But as a rule they are only taught the arts of war and hunting.

74. **Q. Are babies well treated in African homes?**

The treatment varies in different tribes. Mothers are usually proud of their infants. They feed and protect and carry them constantly while very young.

75. **Q. What is the fate of deformed infants?**

They are always destroyed. The weak ones also die young, as cold baths in the river, coarse food and few comforts end the little life.

76. **Q. What happens when the child is ill?**

The "witch doctor" is called, who declares that an evil spirit is in the child and must be driven out. So he gives it some horrible stuff, or cuts its little body in scores of places to drive out the spirit. Only the strongest babies can survive such treatment.

77. **Q. How are babies dressed?**

Only with beads and other ornaments at first. Their little black bodies are sometimes smeared with oil and paint. They also wear "charms" to keep evil spirits away.

78. **Q. Are toys found among them?**

Very rarely. Missionaries and travelers tell us of being in many localities and never seeing a toy or plaything of any kind which was made for a child. There are exceptions, for rude, ugly dolls of native manufacture are sometimes seen.

79. **Q. What are their games?**

They learn to swim, throw spears, run and romp. The children soon learn to dance, and when the village gathers at the sound of the drum on a fine evening, they gather on the outside, join hands, slap their arms, stamp and jump, always keeping time with the dancers.

80. **Q. What attention is given the hair?**

In some tribes the children have their hair braided and twisted into grotesque mats and horns. As they grow older the fashion develops into most elaborate head gear.

81. **Q. Do the children have special names?**

In some tribes the baby-name for boy or girl is always the same; that is, the first boy is Cho, the second Thong, the third Saw, etc. The first girl is Boye, the second Yamah, third Coanah, etc. As they grow older the real name may be given.

82. **Q. What is the fate of little girls?**

They must help take care of the baby, must pull the weeds, hull the rice or help grind the corn, bring the water; do everything in fact that they have strength to do. When only eight or nine or ten years old a girl is sold to become a slave or a slave wife.

83. **Q. Is this what is known as "African slavery?"**

No, it is simply the custom to sell girls and women as one would sell cattle.

—Facts From Africa.

THREE STORIES

1. A missionary mother was paying her bill at the close of a summer conference. That mother was not a woman of wealth, yet she had two sons and two daughters with her at the conference.

"How do you manage to do it?" asked her friend.

"Well, it is not easy," was the answer, "but you see I count that the strongest missionary influence which I can bring to bear on my boys and girls is to have them see and come in contact with the people I want them to be like, so all during the year I save up all I can to make it possible to have my children at this conference, so that they may see and know the great leaders of the world." One of those sons is now a missionary to China, and the indications are that the other children will either be foreign missionaries or missionary leaders in the homeland.

2. The entertainment committee for a large missionary convention placed at the home of a woman of great wealth a plain, unassuming little missionary from India. "Why didn't they send her some of our rich delegates, who would know what to do in such a palace?" wondered some of the delegates. But the little missionary did know what to do. For the first time in her life the woman with millions saw, with her own eyes, in her own home, a woman who made foreign missions a reality to her. Suddenly India seemed to have crossed the ocean and to have come right to her very door. That her dollars should begin to cross the ocean and go to India was only a natural result.

3. When Dr. John Scudder, the pioneer medical missionary from America to India, came home on furlough, thousands of children went to his meetings to see the "missionary doctor." Years afterward, missionaries in many lands testified that their first missionary impulse was received, as they looked at this missionary hero, and scores of workers in the home-land dated the beginning of their interest to the day on which they met Dr. Scudder.—Missionary Review of the World.

Borneo Head-Hunters

The Dyaks hunt heads (1) because the spirit and strength of the victim is supposed to enter into the man that takes the head; consequently, the man with the most heads is chief of his tribe—the political side; (2) the heads are supposed to be servants in the next world; therefore the more heads the better the times nereafter—the religious side; (3) a young lady requires a young man to take a head before she will marry him—the social side; (4) sometimes they build a small house off some distance from the big house. In this all the young men must live, do all their own work, and cook their own food, until they have taken a head. When a young man takes a head he may marry and move into the big house. Then his wife will do all the hard work for him, and he will have little else to do but smoke, talk, eat, and wander about—the economic side.

The heads of children are most highly prized, because the children seldom come down from the house unaccompanied, and if they do they do not wander far; so to get a child's head a man must go up into or near a house, and is, therefore, a brave man. The heads of women are next prized, for they generally go about in companies and are consequently hard to take; while men travel singly, sleep out in the jungle, and go to war, so are easier to get, and therefore not so highly prized. —Sel.

Moral Degeneracy in Japan.—Since 1901 the rate of suicide in Japan has increased from 188 per million to 243 in 1913. This is attributed largely to philosophical pessimism, which prevails widely among young people. "Another cause of deterioration in character among the young men is the immense and increasing consumption of beer. In Sapporo three breweries lower their prices to outsell each other and even make free distribution among students to stimulate trade. Uncensored, vile moving picture shows abound; also translations of immoral European books and other native pornographic literature." One Japanese statesman says there never was a time when Japan was as prosperous as now and when money was such a curse in drawing men into vice and drink. Western civilization and progress apart from the Gospel is not sufficient to create and maintain a strong moral character. Japan today needs the Gospel more than anything else. May it be that the neglect of the Church in the past several decades is responsible for the present moral conditions? Each succeeding year Japan will evidently become less and less susceptible to the preaching of the Gospel.

The only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust; but in the course of time truth will find a place to break through.—Bryant.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

X. The Work of the Sunday School. Evangelism

Vernon J. Smucker

The chief purpose of the Church is the salvation of souls. The Sunday school, as a part of the Church, naturally takes over this same purpose as its own, tho using its own methods of work. Only in so far as an individual school has for its underlying object the winning of souls for Jesus Christ is it a Sunday school in the real sense of that term.

The Sunday school has a unique opportunity for carrying out the work which she is called to do. It is the fact that she has this opportunity which makes her such a strong and effective aid of the Church. The only excuse the Sunday school has for existing at all is the fact that she can effectively aid the Church in the great work which she is called to do. Let us briefly notice a few things which give the Sunday school this unique opportunity for winning souls for Christ.

1. **It Affords a Means of Reaching the Unsaved**

One of the practical problems to be met in connection with any evangelistic effort is that of reaching the people who are yet unsaved. The preacher may preach sermons for them, but if they are not there to hear the sermon it will be of little practical benefit. Church-going is with many of such people an uncommon and an untasteful thing. Even in a social way they usually hold aloof from those who profess Christianity, preferring to hold social intercourse with those of their own kind. But the children of such people are often found in the Sunday school, and here lies one of the fruitful means of winning, not only children, but, thru them the parents, into the fold of Christ. Especially is this true of the Mission stations in our cities. Instance after instance could be related in which this very thing has been brought about. Such an opportunity is a challenge to every live Sunday school.

Then, too, in every Sunday school and in every grade there are usually those who have not yet learned the joys of living a Christian life, and whose presence and attendance give opportunity for reaching and winning them for Christ.

2. **It Reaches the Best Age for Evangelistic Effort.**

The majority of the people in the Sunday school who have not yet become Christians are those of tender years who are just coming to the age of accountability. These are the most easily reached, and have the possibility of a whole life of usefulness, unmarred by the blighting influence of sin. Statistics show that a large percentage of those who accept Christ do so in the early years of their life. Comparatively few become Christians after the habits of mature men and women have formed upon them. By touching the lives of the children from the cradle roll up thru the beginners, primary and junior departments, the Sunday school has an opportunity which is unexcelled for evangelistic effort when the proper time comes.

2. **It Has the Weapon for Soul Winning.**

The one thing which the Sunday school emphasizes and teaches is the Bible, the living Word of God. It is this which convicts men of sin and draws them to the Father. Not only this, but the Sunday school puts this very effective weapon into the hands of this whom it seeks to win for Christ. What an advantage in dealing with an unsaved soul if that soul already has a knowledge of the Bible and of the Plan of Salvation!

4. **It Has the Workers Needed for Soul Winning.**

The teaching force of a Sunday school ought to be a band of devoted and consecrated men and women with a passion for leading souls to the light and pointing them to the Savior. The Sunday school is broken up into small groups or classes, with one of these teachers in charge of each. This teacher comes into personal contact with the individuals of his class, learns to know them and to deal with them as their individual needs require. Personal work is after all the most effective means of spreading the Gospel of the Kingdom, and thru the organization and the teachers this method becomes the easy and natural method of working.

All this presupposes that the workers in the Sunday school are men and women who are themselves spirit-filled, and who have experienced and entered into the new life in Christ. If this is not the case, then the Sunday school can not rise to the opportunity which is hers, nor hope to be instrumental in spreading the kingdom of God in the hearts of men. Superintendents, officers and teachers must possess the Holy Spirit in abundant measure, and be willing to throw their whole life and service into the cause. A superintendent cannot hope to inspire his teachers, or a teacher his pupils, to heights which they themselves have not already attained.

The teacher must feel a burden for the salvation of the individuals of his or her class. He must make every effort to win those under his charge, not only on Sundays, but on week days as well. At times he may be able to present the matter to the class as a whole, and at other times he must deal with individuals. But always, and all the time he must remember that the salvation of souls is the supreme object of every religious effort.

Smithville, Ohio.

THE PROBLEMS OF THE ADOLESCENT GIRL

Anna Diller

Between the quiet unfolding of childhood, and the full development of maturity, there lies a period so fraught with danger and so filled with opportunity, that it is rightly considered life's crisis. A mistake at this point is more disastrous than at any other, while wisdom dealing with the soul never has such rich reward.

It is an awakening of new possibilities, physical, mental, moral and spiritual. These are the years of the greatest susceptibility to influence. Hungry senses, directed in their quest by a hungrier mind, mark the characteristics of the young girl during this period of her life.

Mighty forces are beginning their work in the girl's nature, and are kindling in her the feeling that she is now no longer a child who must be directed, but that she is growing up and has a right to recognition and to the expression of her own personality. She is becoming conscious of self. She must be helped to understand herself and to form her personal ideals. Above all, she needs assistance in building up a conscious, personal, Christian experience such as is suited to her years.

The awkward years of early adolescence, filled with the struggle to get adjusted to the new order of things, with dreams, with ardent worship of ideals embodied in teachers, parents, older girls and imaginary characters quickly pass, but many are the confronting problems.

If these have been years of careful training, if the eager impetuous day-dreamer

and castle-builder has been guarded and shielded, if she has been instructed by mother, teacher or some wise sympathetic woman, in all the knowledge that will help keep her safe and pure and fine, then she is ready for the increase of intellectual and spiritual power to be developed within her in the next few years.

But if not—if her earliest years have been filled with questions for which no satisfactory answers were given, and if she is not carefully, lovingly shielded from evil and lowering influences, then the eager, impetuous young girl is in grave danger.

In her teens, as the girl leaves the stage of unconsciousness of self, and enters a world all new to her, she finds living for self her main object in life—unless a gentle hand is ever ready to lead into the better way. It is also at this time that the young nature which is susceptible to Divine influence feels the throb of worshipful love for the Savior. The desire to do great things—impossible things fill her imaginations. It is then that God's guarrian angels hover over her, and if her young heart responds to the "still small voice" she is shielded, "Kept in the hollow of His hand"—is kept for the Master's use.

But as the girl advances in her teen age her problems seem to multiply. If she has been well taught all the possibilities within that young mind are about to come forth fresh and pure as the petals of the rose; each motive, each new thought, each impression made on the young heart is uplifting, refining, gently but firmly putting aside and crushing down all evil influences.

While on the other hand if her environment has not been good she is almost certain to fall a prey to the evils surrounding her. Her many traits of character will be left undeveloped. Her mind, her thought life will become coarse. Selfishness and all that it implies will ever be uppermost in her life. Groping in the dark, this girl has not heard the voice of Jesus, or if she has, her clouded, untamed, untrained mind has not grasped or cared to grasp the helping hand extended to her. In such a life the problems are many.

Having advanced another step in her life we find the problems of the young girl not lessening. She has dreams, hopes, desires and longings. We must furnish the opportunity to work them out in reality. Real, healthful, natural, enthusiasm for all phases of life, she can furnish if she be a normally developed girl.

And at this time one of the greatest evils that will help ruin the character and life of the young girl is the cheap, trashy literature found in far too many homes today. The reading "craze" is at its height at this period, and books which give "thrills" are sought by the girl. There is increasing necessity of wise oversight in the choice of reading material when the mind is so lamentable and easily led.

Another of the many problems in the young girl's life is the choosing of associates. Many friends may be found, but the true friend is the one needed. It is because she oftentimes distrusts herself that the craving comes for one in whom confidence can be placed. Unfortunate indeed is the girl who has ungodly parents whom she cannot trust, and who must look for friends outside of her home. But the truest of all friends will be found if a love for Jesus Christ, and the great love He shows us, has been instilled in the heart of the girl by some wise advisor or teacher.

A problem before the girl just budding into womanhood, which calls for such sympathy, gentleness and care, is that of doubting the Christian and even God. The statements of others are examined, their actions stripped of all veneer, profession and practice are balanced, and death sentence is passed upon the influence of any life that fails to meet the test. A life must ring true to God, true to his fellowmen, and true to the ideals belonging to these self-appointed judges, if it is to be of any help to them. It is therefore not a question whether the professing Christian, be he parent, teacher or churchmember, can indulge in doubtful amusements or uncertain practices without injury to himself. By studying the apostle Paul who lived the life which now is an example of fearlessness, courage and strength of character for us to follow, we are able to discern what God would have us do, and what must be shunned. The conscience of the child of God is continually alive to the teaching of the Holy Spirit, and can with Paul say, "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men." If they who bear the name of Christ exemplified more completely the ideals by which they are measured, would there be so many who question the reality of Divine things?

The forces of evil in this life are great, but the forces of righteousness are greater, and she who allows the latter to fashion her life will be crowned with success. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I Jno. 5:4).

Even tho Satan's agencies are powerful, temptations manifold, and the conflict between right and wrong severe, the girl who grows in grace will finally overcome the evil influences surrounding her. The "prince of the power of the air" comes as "an angel of light," subtle, cunning. He tries to lure the young Christian away from God in every conceivable way. Questionable associates, conversation, dress, amusements all tend to lead nearer to the brink of the precipice over which Satan would ruthlessly hurl the tender young life that yields to the enemy of the soul.

The value of true friendship, of wise and tactful counsel is of great importance at this time. It is necessary to help the young girl live close—"to lean hard" on God. When she realizes the sublimity of the plan of salvation, and the untold riches which the Bible contains, her desire to "search the Scriptures diligently" will strengthen. It is then that she will grow in grace and will know the truth of the words, "To him that overcometh, will I grant to sit with me in my throne" (Prov. 3:21). Regeneration takes us out of the world of sin; sanctification takes the world of sin out of us.

The matter of education is by no means a minor problem in the life of the young girl. The modern high school, tho lauded by the worldling, is not a safe place for the Christian. The environment is dangerous. Investigations show the absence of all that leads to the simple, noble life governed by the Holy Spirit. First things first from a worldly standpoint are much in evidence; while first things first from God's standpoint are sadly wanting.

Many girls find efficiency in Bible knowledge a very serious problem. Here again will be an opportunity for parent or teacher to aid the young Christian. God's way of defining "first things first," is to grasp hold of the truths contained in the Bible, then thru the leading and teaching of the Holy Spirit, "all things will come to our remembrance." The treasures of the Word, the food for thought, the promises which are ours to claim, will be revealed to the one who carefully, diligently searches God's Word.

In no other book can we find pleasure, satisfaction and joy, such as is so lavishly given in the greatest of all books by the greatest of all authors. In no other study are we taught the value and the power of prayer as Jesus teaches us in His Word. The young Christian launching out in a life of service will find Timothy an example in consecration. A life carefully trained in youth, as was Timothy, rejoicing in the hope of the Gospel, will understand the meaning of the words—"Having a form of godliness, but denying the power thereof; from such turn away."

Then, when the whole armour of God is put on, and the Holy Spirit permitted to guide in the way of truth and righteousness, the world with all its earthly powers will be thrust aside. "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world" (I Jno. 4:4).

The teen age is the period where the battle for an honest, clean, pure, righteous type of womanhood must be waged and won. Having realized this, it now remains for us to bend all our energies, and summon all our skill to meet the task. Of ourselves we cannot master the situation, but with God's help all things are possible. "My grace is sufficient for thee; for my strength is made perfect in weakness" (II Cor. 12:9).

Having purposed to live close to God, the girl in her early Christian experience will find her home life another of the problems to be solved. Since she desires to keep all commandments, the one, "Honor thy father and thy mother," is not to be ignored. Prayer, love and implicit confidence in the Bible will bring the young disciple safely to the place where she will

(Continued on page 479)

CURRENT EVENTS

Conserving the Food Supply.—The Food Administration is putting into force more stringent regulations for the consumption of food. On January 18 President Wilson issued a proclamation calling on every citizen to take seriously the matter of avoiding waste of every sort. Europe is suffering a shortage of food and is looking to America for necessary supplies and consequently America is asked to reduce its consumption in order to share with a hungry world. Wheat is the great staple required by our allies. In order to reduce the consumption of wheat, dealers in and manufacturers of wheat products are instructed not to purchase or resell more than 70 per cent of wheat they did in 1917. Home consumers must make the same reduction in their use of wheat and make up the difference by using oats, corn, rye, rice and other cereals. Mondays and Wednesday are to be wheatless days: Tuesday is meatless; Saturday is porkless, and there shall be one wheatless and one meatless meal each day. It is estimated that this economy will save 15,000,000 bushels of wheat each month for export. War bread is to be the diet of the American hereafter. Domestic consumers are not to purchase more than a thirty-days' supply of any foodstuff in order to prevent hoarding. The government has planned to send 70,000,000 pounds of beef abroad each month, which is three times what we have been sending during the war and seventy times the quantity we exported before the war. The allies want 150,000,000 pounds of pork a month during the cold part of the year, which is three times what we exported before the war.

The Government is considering steps to encourage the farmer to raise as much as possible this year. The shortage of labor is a serious problem. Congress is now considering raising the price of wheat from $2 to $2.50 or $2.75 a bushel in order to stimulate a large acreage of spring wheat. The winter wheat is said to be 20 per cent short. It is thought that with good prices for other farm products the farmer will not raise the necessary wheat with present prices. Secretary of War Baker recently issued a statement that no farmers will be drafted until after the spring crops are out. However if labor is withdrawn after the crops are in the ground such crops will suffer because of lack of proper care and may not be properly harvested. Last year crops rotted in the field because of a shortage of labor.

Labor Troubles in Germany.—The latter part of January reports came from the German frontier to the effect that serious labor troubles were looming up in the Central Powers. Thousands of laborers laid down their tools and refused to work. In Berlin 500,000 were reported to be on a strike. It seems that trouble had been brewing for some time and when the peace parleys with Russia failed and the real war aims of Germany were made known the real trouble was precipitated. The people demanded peace without any annexations and opposed the aims of the imperialistic war party. The strikers addressed an ultimatum to the Government demanding the speedy conclusion of a general peace without any annexations or indemnities; the participation of representatives of labor from all the countries in the discussion of peace terms; reorganization of the food system; the immediate restoration of the right of public meeting and freedom of the press; immediate release of all political prisoners; fundamental democratization of state institutions; and the institution of equal electral suffrage by direct or secret ballot for every man and woman in Prussia over twenty years old. The military party retained control of the government and instituted drastic measures to subdue the strikers. They were threatened with dire punishment if they refused to return to work by a certain date. The mailed fist again conquered, but it may be only temporarily. The opinion seems to prevail that unless there is a revolution in the army there can be no successful uprising of the people at home. The Russian socialistic teachings are said to be affecting the Germans and causing much of the present unrest. Austria-Hungary at the same time was experiencing grave labor difficulties. Here the movement seems to be stronger and the government more disposed to heed the demands of the people. Great pressure is brought to bear upon Austria Hungary to make a separate peace. The feeling is running strong against the Germans who are seeking to dominate political and military affairs.

World Famine.—In virtually every land the presence of famine is felt. America, the land of plenty, is becoming more keenly conscious that there is a food shortage. Cable dispatches from Europe tell us that conditions there are worse than ever before. England has difficulty with her meat supply; France has a serious shortage of both meat and cereals, while the Scandinavian countries are also suffering. Germany, according to reports, faces a more serious shortage than ever before. An official report says that over 7,000 food substitutes are used by the people. The Burgomaster of a suburb of Berlin says that the people were "not only hungry, but literally starving." In Bosnia-Herzegovina, Istria and Dalmatia famine is taking a terrible toll of population; people are eating herbs, roots, and the bark of trees. "A recalcitrant peasantry is refusing to till the soil: 'Let things come to the worst,' they say, 'the war will end the quicker; why work, and drag out our misery?' But the gendarmerie and the soldiers drive them into the fields." An official report from Vienna states that no fewer than 10,335 deaths from tuberculosis occurred in Vienna during the first ten months of 1917—more than double the number for the same period in 1914. Russia is starving in the midst of plenty. Here those in power are so occupied with political visions that they have no time to attend to the work of transportation and distribution. The whole world is beginning to feel some of the inconvenience of an inadequate food supply. If the war does not soon come to an end starvation will be the portion of thousands ere another year passes by.

The War.—No military operations on a large scale were attempted by either belligerent during the past month. On the Italian front there was little activity, but according to reports the Austro-German forces lost some territory as a result of a brilliant attack by the French and were compelled to withdraw from some advance positions. On the Western front artillery duels are daily occurrences, but none of large magnitude. Raids are made by opposing armies, but no fighting of any consequence has taken place. Since the collapse of Russia Germany is making preparations to launch a large offensive on the Western front this spring. According to reports this offensive is expected right soon. Aviators flying over enemy territory report large masses of troops behind the German lines drilling in preparation for an attack. Large quantities of supplies, cannon and ammunition are being concentrated by both sides for the spring operations. Germany, it is agreed, will make a determined effort to break thru the Western front in an effort to win a decisive battle. The Allies express confidence in their ability to hold the enemy in check. American forces are now holding a sector of the Western front. Aerial battles between enemy aeroplanes are daily occurrences. The submarines continue taking a heavy toll of shipping.

A New Cotton Pest.—The pink cotton boll-worm, one of the most destructive cotton pests known, has been discovered in Texas. This pest came from Egypt to Mexico about eight years ago. It soon spread over the republic within 150 miles of the Rio Grande. Several years later South America also became infected with the pest. It is not known how the pest entered the United States, but more than 3000 acres in Texas are infected. The Federal and State governments are fighting the pest and doing all they can to stamp it out. Congress appropriated $500,000 for the task. It is no small task to clear thousands of acres of land of an insect which in the first stage is an egg so small as not to be noticed; in its second stage it is a worm about half an inch long, and in its last stage a moth about three-fourth of an inch long. The first step in the fight is to cut all the cotton stalks in the field. These are raked together on piles. Then hand pickers follow and gather all vegetation lying about and place on piles and burn it, thus leaving the field utterly cleared of all vegetation and animal life. By cultivating the land and raising other crops for a number of years it is thought the pest will be eradicated. The worm damages the cotton in many ways. In the field bolls fall to the ground and fifty percent of the crop may be lost in this way. The grade of cotton is also damaged and the insect stains what cotton is produced. The production of oil is also diminished and the cotton seed is made unfit for planting and it germinates poorly.

Russia.—Conditions in Russia are becoming more chaotic and demoralized as the days go by. Anarchy and revolution, lawlessness and murder seem to be the order of the day. There is no one in authority but different groups of men with their followers are seeking to gain control. The Bolsheviki regime under the leadership of Lenine and Trotzky is said to be losing in influence since it is becoming known that they are playing into the hands of Germany, and that their movement was financed by German money. There is no respect for law or authority so that plundering and pillaging is carried on with a high hand by soldiers and others. Typhus and smallpox are raging in Petrograd. With the most insanitary conditions prevailing, few doctors in the city, hospitals inadequate to care for the sick, and the people enfeebled in body by bad and insufficient food, the death toll is very high. The Russian forces on the Eastern front were ordered to demobilize and the war with Germany declared to be at an end, even tho Russia and Germany have thus far been unable to agree on peace terms. Ukraine, one of the southern provinces of Russia has concluded a separate peace with the Central Powers.

The Tuscania Sunk.—The first week of February the first transport bearing American troops was torpedoed and sunk by a German submarine. The Tuscania was a British vessel and had on board more than 2,000 American soldiers. The vessel was convoyed by British destroyers, but the crafty submarine succeeded in getting her prey. Destroyers at once rushed to the assistance of the stricken ship and succeeded in saving all except several hundred of the soldiers and crew. This incident brought the war closer to our doors and is said to have stimulated volunteering for service under the American government. Troops are being moved to France as rapidly as possible. The government stated recently that there will be 500,000 Americans in France early this year.

Explorations in Labrador.—"After traveling some 750 miles over a route never before trodden by white men in Labrador exploring parties made up of representatives of the National Geographic society and the Carnegie museum returned to St. John, N. F., a few weeks ago, having mapped the country, studied the natural history, traversed chains of lakes hitherto unknown to cartographers and explored rivers likewise unmapped. Existing maps were found to be inaccurate and misleading, having been made largely by guess from information supplied by Indians."

INTERESTING FACTS AND NEWS ITEMS

Chile, South America, is erecting from sixty to seventy new school buildings each year.

Shipyard strikes for 1917 cost the United States government shipbuilding program the work of 20,000 men for a month.

The Postmaster General reports that last year the postal system earned $9,836,000 above all expenses.

Last year over 341,800,000 barrels of petroleum were produced and marketed in the United States. In addition to this $21,000,000 barrels of oil held in storage had to be drawn on to meet the demand.

Last November the United States mints coined 77,000,000 pennies, 18,000,000 dimes, and 11,000,000 nickels to meet the holiday trade demand.

The deposed czar of Russia is said to hold $70,000,000 worth of American railroad securities.

Mississippi was the first state to ratify the pending Prohibition Amendment to the Federal Constitution. The vote was taken fifteen minutes after the governor had submitted the matter to the legislature.

A surplus of about 2,000,000 tons of potatoes was produced in Great Britain last year.

Beer and whiskey are lowering the output of coal in this country about 8,000,000 tons annually.

The stamp collector is having the time of his life. Already the war has brought out more than 2,200 new issues in the various countries.

One-third of the world's supply of gold is now held in the United States, according to an official report.

Official figures show that the twenty-four principal crops grown by American farmers in 1917 were worth, altogether, $11,480,563,000, which is about $3,776,000,000 more than these crops ever footed up before.

The geological survey estimates the 1917 bituminous coal production to be about 544,000,000 tons. This is about 6,000,000 tons less than predicted but about 42,000,000 tons over the 1916 yield.

In all of China there are about 440 newspapers, and of these only fifty have good circulation. The average is not more than 3,000 copies an issue.

Experts of the geological survey estimate that the water of Searles Lake, Calif., holds in solution 20,000,000 tons of potash. This is sufficient to supply the needs of the country for commercial fertilizer for half a century or more.

The Department of Labor has entrusted the Employment Service with the task of mobilizing some 3,000,000 men to relieve the labor shortage problem that is confronting the country.

The Quartermaster's Department reports that supplies, including 6,000,000 blankets, 2,000,000 overcoats, 12,000,000 winter undershirts, 4,000,000 pairs of drawers, 3,000,000 pairs of breeches, 2,000,000 coats, 5,000,000 woolen shirts, 8,000,000 pairs of shoes and about 3,000,000 hats have so far been delivered to the American troops. This is said constitutes half the supplies that have been ordered.

On Dec. 28 ground was broken in Washington for a new office building for the government. It was completed in two weeks. The building is 15,000 feet square and three stories high.

Heretofore cracker manufacturers have been using about 126,000,000 pounds of sugar and 98,000,000 pounds of shortening yearly. Under the rules of the food administration this amount has been lessened considerably. By observing these rules it is estimated these manufacturers can save about 16,000,000 pounds of sugar and 12,000,000 pounds of shortening.

Recently a fur seal was shot and killed off the coast of North Carolina. Fishermen state that a number have been killed about the same point. This is considerably farther south than seals are in the habit of going, and it is surmised that they were carried south on icebergs and when the ice melted they made for the nearest land.

Tuskegee Institute reports 38 lynchings in the United States in 1917, 37 men and one woman. Two of the victims were whites the others were negroes.

The Greek government delivered a note to the State Department urging Greeks in the United States to enlist in the American army. A reward is promised those who support the American arms.

Auto trucks as trains are now being used on railroads in an effort to help solve the transportation problem. Should the experiment prove successful more will be put into operation, it is said.

Miscellaneous

SOME BAD BARGAINS MAN HAS MADE WITH NATURE

Forty years ago the planters of Trinidad were in despair. Rats were ravaging the great sugar-cane plantations. Traps, cats and ferrets had all proved useless. Ruin stared the planters in the face.

Then some genius suggested the importation of the mongoose. The mongoose is a native of India, a charming furry beast that looks rather like a big and amiable ferret. It makes a delightful pet, but its reputation rests mainly on the fact that it is the deadly enemy of the poisonous cobra and also the finest rattler in the world.

A score of these animals were sent for. Soon there were no more rats. Then the mongoose turned his attention to the chicken yard. Shortly poultry were almost extinct, and eggs at a premium. Next the mongoose cleared out the native birds, and a plague of caterpillars ensued. How are the mighty fallen! Today there is a premium of three shillings on the head of each mongoose, yet the pest is said to be getting worse.

Now the islanders talk of introducing the Indian starling, in the hope of keeping down the grasshoppers which are ravishing the crops, or else of utilizing the Barbados blackbird for a similar purpose.

But it will be as well to think twice. Rather less than a century ago some home-sick Britisher living in Boston sent to England for a couple of pairs of sparrows.

Within less than fifty years the sparrow had established itself in thirty-five States and five territories. It had given up eating insects, and was running riot among the crops. It was said to have been spreading over the country at the rate of 60,000 square miles a year.

The Department of Agriculture was forced to take the strongest measures, and in 1886 the laws protecting wild birds were repealed so far as the sparrows were concerned, and every inducement given to slaughter the little pests. Yet today, after thirty years' battle, the sparrow is still on top. The damage they do to crops is estimated at something like $15,000,000 yearly.

The muskrat, which is an animal many times the size of a rat, has been trapped for generations in British North America for the sale of its fur.

Some twenty years ago a Hungarian land-owner imported several pairs of muskrats, and turned them loose in a lake on his own property. They multiplied in surprising fashion for they had none of the enemies which, in the native country, kept them under control, and for a time the importer reaped quite a considerable income by the sale of the skins.

But the animals soon began to spread, and then came stories of burst dams and broken canal banks. The creatures burrowed everywhere, and each year the tale of damage increased. Just before the great war broke out the Hungarian government offered a prize of $25,000 to any person who could invent some method of exterminating them.

St. Helena, famous as the island prison of Napoleon, was at one time covered with thick forest. Cattle did not thrive there, and goats were imported to give meat and milk for the settlers. They soon ran wild, and betook themselves to the hills, where they multiplied by thousands, and browsed on the young trees and shrubs. Today the island is little better than a desert.

Sable Island is a great crescent of sand in the Atlantic off Nova Scotia, and for centuries had no inhabitants but gulls and rabbits. Rats were accidentally imported in goods consigned to the lighthouse, and they became such a pest that in 1880 cats were brought in to cope with them.

That finished the rats. And then the cats turned on the rabbits and wiped them out. The cats became so savage that they were actually a danger, and some bright settler imported a pair of big Northern foxes to cope with the cats. The foxes killed the cats and then, having nothing left to eat, they died out. Today Sable Island has only the gulls left.—Selected.

PAINTINGS EXECUTED UNDER THE WAVES

A distinguished American artist devotes his life to painting pictures under water. He holds that it is impossible to catch the colors and what may be called the atmosphere of submarine scenery by any method of observation from the surface. He goes down to the bottom of the ocean wearing water-tight goggles, similar to those worn by the famous pearl divers of the South Sea. These goggles are merely bits of cowhorn cut and shaped to fit the eyes. They allow a small space of air between the eyes and the water, so that one can see perfectly. He uses a weight to carry him to the bottom, where he makes sketches on a specially prepared water-proof paper with water-proof crayons. The paper is first rubbed with cocoanut oil and stretched on a piece of glass with surgeon's tape. After several descents, each for about a minute or so, he gets his pictures outlined and then completes them in his studio.

Under the water, the artist says, there are rivers, lakes, and waterfalls, just as there are above water. The gleaming sand, swept down by the action of tides, furnishes this illusion.

The finest work of this man has been done at Tahiti, one of the Society Islands, but he has secured excellent subjects off Santa Barbara. The coloring beneath the ocean, he avers, is all in the lowest keys, merging from deep indigo and purple into the lighter, more delicate tints of pale greens, grays, and yellows. Every point, every sharp edge, shimmers like silver in the upper regions. Rocks and cliffs in the dim light assume an appearance of inconceivable size. On land we see the foundations of every object, no matter how large or small its bulk, but when one looks down into the depths of the huge coral formations under water they seem to be resting upon deep, blue air.

Although he can work at any reasonable depth, the artist prefers about 30 feet. —Sel.

BIBLE STUDY BY CORRESPONDENCE

The Eastern Mennonite School of Harrisonburg, Va., is offering a general two-years' Bible course by correspondence; also a special course of equal length adapted for ministers and Christian Workers.

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The Bible is the students' constant companion. However, the arrangement and scope of the courses are based upon suitable and standard text-books which have been carefully selected and which are the best obtainable from the standpoint of being conservative, up-to-date, and scholarly.

The institution stands for such fundamentals as the plenary inspiration, authenticity and infallibility of the Bible (as opposed to Higher Criticism); the creation of man by an immediate act of God (as opposed to the theory of evolution); the substitutionary character of the death of Christ (as opposed to modern theories of the atonement); and the personal return of the Lord as the only hope for a bleeding world, a groaning creation and awaiting church (as opposed to popular world-getting-better theories).

The tuition for the regular course is $25 payable in advance as follows: $15 the first year, $10 the second. The cost of text books (including postage) is $1.50 per subject, payable by the year in advance. The tuition for the special course is $40, one half of which is payable each year in advance. The cost of text books for this course (including postage) is $2.50 per subject. Additional text books suitable for collateral reading are furnished if desired.

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A movement for the establishment of an autonomous government in Siberia is reported to be under way. The principal cities of the country are said to be carrying on openly their opposition to the central government at Petrograd.

THE WORKERS' COLUMN

(Continued from page 464)

BIBLICAL AUTHORITY FOR MISSIONS.—Acts 15

March 24

I. The spirit that restricted the Gospel.—v. 1.

1. The prejudices of the Jews.
2. A strong conscience in favor of the law of Moses.

II. The Spirit that desired to spread the Gospel.—v. 2.

1. Paul, who had received a special commission to go to the Gentiles.
2. Barnabas, who had been witness to the faith of the Gentiles.—Acts 11:22-24.
3. Peter, who had preached to the Gentiles by special angelic commission and had seen their acceptance by the Holy Ghost.—Acts 10:44.

III. Evidences in favor of preaching the Gospel to the heathen.—Acts 15:6-12.

1. God desired that they should hear and believe.—v. 7.
2. God had wrought miracles and wonders among the Gentiles by Paul and Barnabas.—v. 12.

IV. The opinion of the Bishop of Jerusalem, who was the brother of Jesus.

1. The evidence of God's power and the teaching of the Scripture agree.—vv. 13-21.
2. The prophets foretold the preaching to the Gentiles.—v. 15.
3. It was a part of God's plan from the beginning.—v. 18.
4. The Jews taught the Law of Moses in the synagogues in Gentile cities.—v. 21.

V. Mission work approved by the early Church.

1. They sent out men to preach to the Gentiles.—v. 22.
2. They sent out greetings to Gentile congregations.—vv. 23-27.
3. They advised living a holy life, but did not require Jewish ordinances.—vv. 28, 29.

VI. The Jews acknowledged and fellowshipped with the Gentiles.—vv. 30-35.

THE HOPE OF RESURRECTION.—I Pet. 1

March 31

I. Entertained by those who have faith in the blood of Christ.—vv. 2, 3.

II. God's purpose for believers through regeneration.—v. 3.

1. It is a revelation of God's mercy.
2. Hope is inspired by the resurrection of Christ from the dead.
3. Christ's resurrection accomplished by the power of God.

III. The eternal inheritance obtained only through the resurrection.—v. 4.

1. It belongs to those who are begotten again.—Cf. v. 3.
2. It is confirmed to them by the power of resurrection that was manifested in Christ.—v. 4.
3. It cannot precede death which is the end of the fading and corruptible life.—v. 4.
4. It is incorruptible, and partakes of the nature of the life of Christ after his resurrection, which proves the existence of the incorruptible things.

IV. The hope of resurrection a comfort to believers.—vv. 5.

1. They are kept for the inheritance, by the power of God.—v. 5.
2. Trials here will not prevent the blessing of the inheritance.—v. 7.
3. The prospect of a final glory comforts in trials.—vv. 6, 7.
4. Those who receive salvation receive also the hope and comfort of the resurrection which will be brought with the coming of Christ.—vv. 7-12.

V. The hope of resurrection leads to a holy life.—vv. 13-25.

1. Because the present life is vain and perishable.
2. Because the eternal life is like God.—vv. 15, 16.
3. Because believers are redeemed from this world by the blood of Christ.—vv. 17-21.
4. Because the Word which is eternal leads to purity, truth, love and incorruptness.—vv. 22-25.

THE LOSS AND GAIN OF THE VOLUNTEER.—Mark 10

April 7

I. What is required of the volunteer.—v. 21.

1. Forsake all of the world's interests.
2. Seek the interests of those who are in need.
3. Bear the reproaches of the cross of Christ.
4. Follow Jesus.

II. The spirit of the volunteer.—vv. 28, 29.

1. Willingly leave all to follow Jesus.—house, brethren, sisters, father, mother, wife, children, lands.
2. Willingness to forsake all for the sake of Jesus and the Gospel.

III. The Blessing of the volunteer.

1. Material,—an hundred fold.—v. 30.
   a. Their nature.—houses, brethren, sisters, mothers, children.
   b. Their condition. — received with persecutions.
   c. The time,—now, in this life.
2. Spiritual,—v. 30.
   a. The nature,—Eternal Life.
   b. The time,—In the world to come.

THE PROBLEMS OF THE ADOLESCENT GIRL

(Continued from page 475)

feel that to honor her parents will be to honor her God. By doing so she will be richly blessed both in this life and in the life to come. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 5:5).

Then, too, comes the respect for the Church. Since the Church is not ours but belongs to God, we owe Him the honor and the reverence. If the Christian girl neglects the service she ought to give to her Church just so much does she neglect her God. Should her heavenly Father have given her a talent which He intended to be used for the furthering of the Gospel thru the Church, and she does not do so, she commits an error, lessens her usefulness and influence and loses the blessings which she would otherwise have gained.

Study God's Word. Feed upon the rich truths found in the most precious of all books. Its treasures will solve all the problems placed before us in this life and will show us the way unto life everlasting.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

"Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18).

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THE NATION PAYS THE PRICE OF BEER

1 He was 21.
He was 5 feet, 11 inches.
He weighed 165.
He had scarcely known a sick day.
Morally clean.
Physically perfect.
He did not know the taste of intoxicating liquors.
He was the joy of his mother.
The hope of his father.
And the idol of his friends.
He volunteered.
Uncle Sam received him with open arms.
Put him in the front line of battle.
Today he fills an unknown grave.

2 He was 21.
He was 5 feet, 11 inches.
He weighed 165.
He was morally unclean.
He was physically weak.
He was the habitue of the saloon.
He drank every day and was often drunk.
He was the sorrow of his parents.
He had no real friends.
He was afraid.
Uncle Sam marked:—
His unsteady eye,
His depraved face,
His whisky breath,
His cigarette fingers,
His unsteady heart,
And the germs of immoral disease,
And said, "Stand aside, you are unfit."
And he is left home to help breed another generation.—J. K. S. in "American Issue."

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A BOHEMIAN COMMUNITY
BUTCHER SHOP

(See page 489)

SELECT READING

ECHOES OF LIFE

Personal Messages

Clayton F. Yake

Recently at a banquet given in honor of Mr. E. P. Ripley, President of the Santa Fe Railroad, on his seventy-second birthday, he in addressing the gathering said, "Such things as have been said of and to me tonight are usually reserved for one's tombstone."

The thought struck me quite forcibly to note that even to Mr. Ripley this occasion of the expression of the appreciation of him seemed to be an exception rather than a rule.

And yet we find that these exceptions are not quite as rare as they may have been at one time, but with all the advancement we have made in the expression of our appreciation of the successes of others, there yet remains ample room for improvement along this line.

Any how we do find it true that so much of our esteem is "tombstone appreciation." We fail to realize or recognize in the ones living what we see in them when in the shroud.

And why? Just because their departure awakens us! We forget their faults and remember only their worthy qualities. But why can we not do that while they live and add that much to their zeal in the labor of life? Truly there seems to be only one answer—selfishness in a greater or lesser degree.

Take the example of our Lord. No one in the history of the world affords a better illustration of this withheld, deserved appreciation. Thru all His short life term of but thirty-three years, and especially during the three years of his life-work, we find nothing given Him but rebuffs, slams and criticisms, harsh and bitter denunciations, persecutions and even the undeserved death upon the cross. Even the inscription upon the cross was a ridicule of Him—a written deprecation of His character in the popular interpretation of the same.

And yet the moment He was dead when the veil was rent from top to bottom and all was dismally dark, the populace murmured, "Truly this was the Son of God."

But today, two thousand years after the ignominious death on the cross, He is honored and loved and adored above all others by such as appreciate and realize what He has done for them.

Yet how much easier His life work might have been if even His intimates would have been more appreciative and the number of such appreciative ones would have been larger.

A historical example is Abraham Lincoln. None, not even Washington himself, suffered so much harsh and unjust criticism during public service as did our noble Lincoln. And yet today none stands out more prominently in public appreciation than our President of the Civil War.

Withal, then, that we do appreciate him now it would surely have made the problems of life less difficult if more of such esteem would have been given him while in active service.

And so in life in general it is the same all the way thru more or less from great to small. Life could be made easier for all if we would be more appreciative of, and sympathetic to each other.

So just a word to you about the personal messages you carry with you and give away as you pass along thru life in its daily routine.

You know I get quite a wonderful lesson from a silent meditative half-hour in a cemetery. I sit and look out over the habitation of the dead. It is all a perfect silence and the only indications of there being a habitation at all are the rows of marble slabs marking the individual dwelling place of each.

Here are old tombstones of generations past; here are some just a few years of age and here and there is a fresh mound. All, except those described in I Thes. 4:16, 17, finally must come to this great abode of the dead.

Now we are remembered and loved by a few at least, but soon we may be resting beneath the sod and gradually be forgotten. Yes, forgotten! We drop out of the routine of life, but the world's work goes on just the same. Yes, rich and poor, great and small—all forgotten.

And what difference is there then? Do I go thru this world looking for all the black blotches in life, finding fault, criticising, being jealous and suspicious of every body, unkind and unsympathetic, worrying and lamenting—the time will come when I will be resting neath the sod—remembered no more.

Why not then be happy, cheerful and optimistic, looking for the good and noble in others; be appreciative and sympathetic, kind and encouraging to those about me for I will soon be forgotten anyway?

And who in looking over that abode of the dead cares whether I worried myself to that habitation or whether I took life at its best, lived the maximum of good out of it and brightened the pathway for others? I say, who cares or even thinks about it? None, not one.

So, friend, tune your spirit to a perfectly harmonious pitch, brighten your personality and carry about with you a living message.

Make use of your gift of appreciation and join heartily in the esteem of others' successes. Be optimistic in the true Christian interpretation of the Word. Pass your word of esteem to one who deserves and needs it greatly. You never can tell what good it may do, what zeal it may kindle in the other.

When sympathy is needed be not slow in the expression of that verbally and actively. Give the word of encouragement and it will oft-times do you as much good as the receiver thereof.

So many times such a word of goodwill and sympathetic cheer unloads burdens of care and trouble for another and the road that looked weary and wan becomes bright and sunshiny.

Don't forget to carry with you that smiling, winsome personality. Remember

(Concluded on page 504)

A WORD, A SMILE AND A SONG

Clayton F. Yake.

One day as I journeyed along the way,
I met a traveler with a dreary lay;—
Sad and forlorn, distressed and grieved,
Wanting a friend and looking bereaved.
I paused a moment as I passed,
Giving a smile and a friendly clasp,
A word of cheer from a kindly heart,
And with a smile I saw him depart.

Slowly onward I wandered along,
Singing some happy morning song;
It touched the soul of one that was sad,
And made him joyous, free and glad;
For, out of a field not distant far,
Clear and bright as a falling star—
On the morning air, came the song just done,
And two were happy instead of one.

And so thru life I find this true,
That one sweet smile will frowns subdue;
That a cheerful word will drive away
The clouds of darkness and make one gay;
That a happy song will make folks glad,
For usually song cures all things sad;
That one of a kind most always makes two—
So smile and others will smile with you.

Manheim, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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HOW RALPH KEPT HIS JOB

Professor Van Kirk, teacher of the Oakfield high school, spent three evenings of each week giving instruction to those who were anxious to pursue their studies, yet, by force of circumstances, were unable to attend the public school. The students were boys ranging in age from fourteen to twenty-four.

The chill northwest wind caused the warmth and light of the class-room to be greatly appreciated. Perfect quiet reigned in the room as the genial professor went from one table to another, and in a subdued tone made explanations, gave helpful suggestions, and encouraged the timid and disheartened ones. The boys had grown very dear to him. Each newcomer was cordially welcomed and the absence of an old one noted with regret.

"What a cheerful lot of workers they are, though I fear some of them are working too hard for their own good," was his mental comment as he surveyed the different groups. Suddenly he missed a familiar face.

"Where is Ralph Pendlebury tonight?" he questioned as the clock struck nine and the boys were preparing to leave. "I just noticed that he is not here. Does any one know whether he is ill?"

"I don't think he is," replied Jim Snyder, "for we walked home together today at noon. When we parted at the corner, I said, 'Well, I'll see you tonight.' 'I don't know about that,' he said."

"Well, it is encouraging to know he is well," said the professor, apparently undisturbed, and yet a close observer could have seen a look of anxiety pass over his face, while to himself he said, "That boy must not drop out of the classes."

The next morning on his way to the schoolroom he unexpectedly met the boy in the post-office. Going to him and placing a hand on his shoulder, the professor said in his usual genuinely sympathetic way, "Ralph, I missed you last night."

"You'll probably miss me tonight, too," came the response in a gruff tone of voice which was quite repellent.

"I hope you'll have reason to change your mind," went on the professor, ignoring the boy's rudeness.

"Perhaps I have failed to explain your lessons, so as to make them interesting; if so, let me have another chance," continued the professor in a voice which plainly showed his deep interest.

The boy made no answer, but with a sullen look on his face continued placing stamps on some letters.

The professor seemed determined to find the cause for this sudden lack of interest on the boy's part. Quietly waiting until he was ready to go, and then leaving the office together, the professor said, "I am very anxious that you continue your studies, for you have been making good, and I want to help you if possible."

They paused as they reached the threshhold of the store where Ralph was employed.

"Are you in trouble?" queried the professor, unabashed at the boy's seeming unwillingness to confide in him. "You know, I'm only too glad to help any one who needs me," he continued in his winning way.

At last the boy seemed moved; he turned, and with trembling lips and in faltering tones said, "I'm afraid I can't—hold this job—in the store much longer. In that case I would have to give up my work in the night school."

"What reason do you have for such fears?" queried the professor with growing interest.

"My employer told me if I had a chance to get another job any time he could get along without me. Of course he didn't just say it in those words, but that's what he meant."

"In case you left here, couldn't you enter high school? Must you really have work?"

"Have work?" echoed the boy. "Well, I just guess so. Mother's been in the hospital for weeks, and I'm helping father pay the expenses of her operation."

"I hope you won't think I'm meddling with your affairs, Ralph, but have you any other work in view?"

"What would be the use to try to get another place if Mr. Carson wouldn't recommend me? Don't know that I'll ask him for a recommendation, though," said the boy, the sullen look returning to his face.

"Oh, don't say that. Perhaps Mr. Carson would recommend you. At any rate you had better ask him to do so, provided he decides to let you go. Don't leave here in an angry mood. It will be against you when seeking employment elsewhere. Perhaps, after all, they really need you here."

"Need me? Of course they do. Trade has been increasing lately. I don't see why some boys can stay in one place for several years. This is the third place I've had this year."

"Well, there are many things we can not understand. In fact, we all have our problems to solve. And sometimes we could solve them ourselves if we really tried," he said, cordially gripping the boy's hand. "Remember, I'm always ready to help you; and whatever happens don't give up your studies in the night school. I'm going to keep on looking for you," he concluded as he turned to go.

"Well, maybe I'll be there tonight. I won't promise for sure, though," the boy replied in a tone which had lost much of its gruffness.

At the close of school that afternoon the professor took his little girl into Carson's store to have a pair of shoes fitted. They went directly to Ralph.

"Give us something durable, but not too heavy," said the professor. "This little girl is going away on a visit," he explained, "and she wants to look nice."

Ralph's face took on a more cheerful expression during the "trying on" process. When the selection had been made, the little girl was bidden to carry her shoes home to her mother, while the professor picked up the daily paper, and, seating himself not far from Ralph's counter, he soon to all appearances was deeply interested in what he was reading.

A close observer might have seen that the professor was aware of all that was passing on in the store, though he evinced not the slightest interest. He noticed that Ralph addressed the customers in that sullen, half-defiant way which was becoming a fixed habit, and that the harsh tone seemed to repel the people, for only in one instance did he make a sale.

When Mr. Carson left the store, a half hour later, the professor went with him.

"I want to have a little chat with you about Ralph," he began, when they had turned into a side street.

* * * * *

All the business men were aware of Professor Van Kirk's interest in the boys, and they were always willing to listen to him. When the professor and Mr. Carson came to the parting of their ways, the professor

was greatly elated, for he felt quite confident that he could assist Ralph to hold his present job.

"Now, if I can only make it plain to him where the trouble lies," he mused, "the problem will be solved."

It was therefore with great anxiety that evening that he turned toward the door as each one entered the room. His earnest vigil was at last rewarded, when Ralph came in with one of the boys.

For several months the professor had been giving half-hour lectures on helpful subjects one evening each week. On this occasion he took for his subject, "Politeness," declaring that "this is an element of character so important that no one should feel willing to live without it.

"Not all can be educated, not all can be rich or great," he went on to say, "but all can be polite. Politeness means self-restraint, a self-poise that holds one steadily at his best, that keeps gusts of temper, dislike and ill-will at bay. I am sure we all would like to have the ability to do these things. The boy who has his own way to make in the world needs this asset more than the man who is wealthy, yet sometimes boys overlook this fact.

"We would desire to be not only polite when occasion requires it, but at all times and under all circumstances. I tell you, boys, if you use politeness only as a mask, you'll never be truly polite. The world will soon see that you are shamming. But some one may say, 'I have an unpleasant disposition, and then, too, unfortunately I have not received proper home training. How can I acquire this art? To such I would say, 'Use all your will-power in endeavoring to possess urbane manners and an agreeable spirit, remembering that a real gentleman is not a natural product, but a human being who has been trained to the necessary courtesies of life.'

"As you know, the Japanese are among the most polite people in the world. Formerly the education of a Japanese was one half in books of etiquette. If they make the study of this art half of a full course of education for youth, we may well conclude that their experience of it has found it vastly useful.

"Several years ago a wealthy man living in our county-seat town told me that he always bought his clothing at the corner store because a certain clerk there was so polite. One day when I was in this town I stepped into this store with a twofold purpose: to buy a suit and to cultivate the acquaintance of this clerk of whom my friend had spoken so highly. While trying on the clothes I adroitly turned the conversation to the subject of politeness.

"'Do you know,' he declared, 'I was a very gruff sort of a fellow when I first came in here? Other clerks were promoted from time to time, but I held my same position for two years, and I often wondered why. One day when I was supposed to be at home for dinner, but was busy in the rear of the store, I overheard a remark that made me furiously angry. "So that's the reason I'm not promoted," I fumed all the way home. By and by when I grew more calm I said to myself, "I'll cultivate this art in which I am so greatly lacking." And I did, though I assure you it wasn't an easy thing to do.'

"Fellows, what that young man did, you can do. A little determination, will-power and patience, with God's grace, are what will bring the desired result. There's just one thing more I might add, and that is that you can learn to control your voice, keeping out all impatience and exasperation. This is worth striving for. Don't you think so?"

Several weeks later, at the close of a session of the night school, Ralph purposely lingered, as he wished to walk home with the professor.

"I'm pretty sure that I can hold my job now," he began as soon as they were out of hearing distance of the others. "And I feel that it's all due to you. I tell you, that talk on 'politeness' was an eye-opener to me. I'm greatly in debt to you. Really, I can't tell you how grateful I am."

"I knew that you could make good," said the professor slapping the boy on the shoulder. "All you needed was a knowledge of your failing. We all need the power to see ourselves as others see us. as Burns says."—Life and Light Evangel.

TEN MILLION POUNDS

The Bureau of Standards at Pittsburg, Pa., has the greatest testing engine in the country. No other government engine is capable of squeezing material with quite so strenuous a grip as this huge device.

The testing engine at Washington can exert a pressure of three million pounds, and a pull of approximately half as much, but the Olson machine at Pittsburg can effect a total stress of ten millions of pounds, or five thousand short tones upon any object not too large to be placed between the weighing platform below, and the movable head, above.

Constructed, as are practically all such devices, upon the hydrostatic press principle, the Olson machine differs from the great machine at Washington in that it exerts its stress vertically instead of horizontally, and is not adapted to pulling materials apart, but is only able to put them under pressure. It is huge in size, being calculated to test pillars, beams or girders twenty-five feet in length and with a least cross section dimension of six feet.

It consists essentially of four immense steel columns, thirteen and one-half inches in diameter, provided with huge screw threads, a movable head or platform traveling up and down upon these four pillars, and a pressure or weighing platform below. Connected to the latter by suitable piping is the weighing mechanism, which shows the amount of pressure being applied, and the oil pumps which, through the 50-inch pressure piston beneath the pressure platform, exert the pressure on whatever is clamped between these mighty jaws.

The machine is a veritable wizard in discovering unknown facts about structural materials of all kinds, and in answering otherwise unsolvable questions. It is able to show the elasticity of a material, or the variations in elasticity of one material assembled in structures of different constructions, as for instance, the effect which various "bonds" have on the elasticity or the strength of a brick column. It will show, with the aid of accumulative pressures applied in regular amounts, the compressibility of any kind of material, the point at which it begins to fail and disintegrate. Because the enormous pressure is applied so slowly, so gently, yet so inexorably, exactly as pressure on a brick pier in a building is applied, the results obtained are sufficiently near those to be had in actual service to be so considered in formulating specifications for future construction.

Practically no material or structure design used in building of any kind can withstand the pressure applied in the Olson machine. Concrete columns, cast iron columns of great thickness, steel girders, cement slabs, hollow tiles, walls of all sorts of construction, lattice steel work, reinforced concrete, all yield themselves to the persuasion of so tremendous a strain. Meanwhile, the operator in charge, with his note book and pencil, his eye to a gage showing variations in dimensions as more and more pressure is applied, makes the material or the structure tell its own story that builders may know whether they are building well or ill, of good material or poor.

The scientist in charge of an investigation does not merely build a brick pier, put it between the jaws, turn on the pump until the specimen breaks down and then announce "a brick pier ten inches high and thirty inches square can support a load of 1,500,000 pounds."

The results of a series of tests, such as on brick piers, are entirely too long and highly technical to give in detail here. They include not only the conclusions reached from many different tests as to failing points, total load, elastic limits and the like, but stress-strain curves, deformations, lateral strains, etc., etc., etc.

Incidentally, to see this mighty engine in full operation, so silently, so surely, and apparently without effort, break in pieces a great brick column or bend a bridge member as human hands might bend a green stick, is an experience worth going to Pittsburg to have. And to remember that this resistless power is but a flexible leverage multiplication of a fifteen horsepower motor is to have made manifest the truth of that ancient boast of Archimedes that had he a fulcrum and a lever long enough, he could move the world.—Scientific American.

It is well to think. It is divine to act well.—Horace Mann.

EDITORIALS

THE DEMON RUM:—A writer in the Independent relates a pathetic incident of the effect of rum in a home in England. While waiting at the depot of a small town where he had to change trains, he noticed a soldier in uniform and steel helmet and fully equipped. He was telling the station porter that he had not been home for two years and now was going there to see his wife and children. He had an eight mile walk thru the mud to his home, but he said he would get there before dark. Imagine his eager anticipations of joy and happiness of once more meeting loved ones after so long an absence!

The next morning the writer again changed trains at the same depot. He noticed the same Tommy on the platform in conversation with the station porter. The porter asked him some pointed questions and the writer drew nearer to hear the conversation. He heard the soldier saying that when he got home he found his wife drunk, the children running around like wild animals and another man in the house. He "went over the top onto 'im," he said, and came away. He said he does not care now what becomes of him.

He left his family and for two years fought for his country and cared enough for them to walk eight miles thru the mud to spend Christmas with them, but somehow the country for which he was fighting did not care enough about his family to protect his wife from rum and his children from "another man." This is only one case out of possibly thousands of similar ones.

The demon rum is firmly entrenched in the different nations, in some more than others. It seems as tho he has a strangle hold on Great Britain. Recently a high British official made the statement that the only legal way to get rid of the evil is for the government to buy out the liquor traffic. The following facts speak for themselves:

"During 1917, every day, submarines destroyed the equivalent of 120,000 loaves of bread. But during the same period the breweries of Great Britain destroyed the equivalent of 750,000 loaves of bread a day. The British government allows brewers to outbid millers by one pound, six shillings and three pence a ton for grain. As a result, the farmers sell the best grain to the brewers, and the poorest goes for bread. Since the beginning of the war the breweries of England have destroyed 390,000 tons of sugar, equalling thirty-eight weeks of sugar rations for the entire population."

The appeals of the belligerent nations to save food in order to supply the needs of the world and prevent famine lose considerable of their force when it is remembered that these same nations permit thousands of tons to be worse than destroyed by brewers and distillers who manufacture it into a poison which destroys efficiency and weakens and debauches a nation. The war is demonstrating anew, what has long been known, that alcohol is one of the worst enemies with which a nation has to deal. It is more dangerous and destructive than any external foe. Prohibition for the duration of the war has been agitated and is upheld by some. If it is good in times of war is it not equally as good in times of peace?

The prohibition sentiment is on the increase. In some nations it is making more rapid progress than in others. In the United States the future outlook is encouraging. In a little more than two months time nine states, one-fourth the required number, have ratified the Federal prohibition constitutional amendment. Of this number four states are now "wet." If this ratio is maintained national prohibition is an assured fact and the days of the liquor traffic are numbered. It is reasonable to suppose that ere this year closes three more states will ratify the amendment; viz., Georgia, Nebraska and South Dakota, all of which are now "dry" states. One of these meets in regular and two in special session. New York, Massachussetts and Louisiana, "wet" states, will also likely record their decision this year. In the light of the progress already made it is reasonably certain that the necessary thirty-six states will ratify the amendment before the seven-year time limit expires.

It will be a blessing to a nation to be rid of the open saloon. Thousands of young men and women will be saved from falling into the clutches of the tyrant alcohol. While moral reforms bring their blessings we should not be unmindful of the fact that they are no remedy for sin, and not necessarily an evidence of genuine spiritual progress. The old Gospel of salvation thru Christ needs to be preached just as earnestly and persistently in order to make real spiritual progress.

CLOSING ANOTHER YEAR:—The years come and go swiftly. Every moment must be utilized if we wish our lives to count for the greatest possible good. How many things we purposed to do we find undone at the end of the week, month or year! "Procrastination is the thief of time." It is so easy to delay, to postpone action until a more convenient time, which time seldom if ever comes. The busy man's experience is that he never has more time than RIGHT NOW. A task postponed is a continual burden which robs us of efficiency in doing other tasks.

The Mennonite Publishing House closes its fiscal year on April 30, 1918. We always desire to have our subscription list up to date by the end of the fiscal year. Your label shows your credit. If it is "dec17" your subscription expired with the December 1917 issue. Is it "apr18," it expires with this number. The figures always indicate the year. May we be favored with a flood of renewals during the next few weeks. Renew now; do not procrastinate. You will feel better, and so will we, if your subscription is paid in advance.

New subscriptions are now 75 cents. Renewals, $1.00. For club rates see next to last page.

CHRISTIAN LIFE

FIXING TRUE IDEALS AND REALIZING THEM

Ella Shoup

One of the most prominent characteristics of mankind is discontent. Go where you will, in any clime, among any race of man, civilized or savage, rich or poor, high or low, king or pesaant, popular or unknown, there is always the same spirit of unrest. The man to whom we look as doing much good is anxious to do still more. The man who is living in the depths of sin is not satisfied, but in his sober, serious moments wishes that he might reform. Others want fame, wealth, lands, pleasure, and what not; everywhere there is a constant striving after something which has not yet been attained. The advantages of the possible outshine its defects, which have not yet been brought out by use, hence it looks much more attractive than actual conditions. This spirit, however, dare not be discounted for without its promptings nothing would be accomplished.

It was this spirit which prompted Christian activity and the spreading of the Gospel; it caused our forefathers to make of this country what we find it today. The same Apostle Paul, who said, "I have learned in whatsoever state I am, therewith to be content," said, also, "Forgetting those things which are behind..... I press toward the mark for the prize of the high calling of God in Christ Jesus." It seems to me, that just now Paul would emphasize the words "forward" and "toward a **high** calling." It is not enough simply to recognize and foster this unrest, unless it is directed it may cause retrogression rather than progression; hence the necessity of fixing some goal or ideals which will encourage a forward movement. But what shall these ideals be, where can we get them, and how be certain that we can reach them? Is it enough simply to go forward only far enough and fast enough to avoid going backward, or how high should the aim be? What is a **true** ideal?

"An ideal," Prof. James says, "is something intellectually conceived, and of which we are not unconscious, if we have it. It must have outlook, uplift, brightness, and novelty"—something that will attract attention and encourage pursuit. We can not find ideals, we must frame them for ourselves. There are various sources from which material may be gathered for them. The child first learns from his environment, from the people with whom he lives, and later from those whom he meets in life outside of his home. In addition to the people with whom we come in daily contact, great incentives may be gained from a study of the lives of men and women who are doing the constructive work of the world today. As we read of their lives and work, we realize that there is much to be done; the possibilities and opportunities are great, and we wonder, why can not you and I help? Then there are those who have done great things in the past about whom we may read. Those in this group are almost without number, but foremost, come Bible characters. These should be studied as the lives of any other people try to understand the age in which they lived, also their immediate surroundings; remember that they were human being just as we are, not simply some mystical beings to be read about and reverenced, only; their lives had as many sides as ours have, and from their experiences we may learn to round out our own lives. As superior to all others, stands the Great Teacher of Life as the Supreme Pattern for all. Nowhere else can we see all that is so grand, noble, and the very best possible as we see it exemplified in the life of Christ. He not only told others how to live, and tried to live it Himself, but He really lived it.

Men who were rich in experience and the knowledge of life have left us the benefits of their experience in their writings. There are so many of these books that we can not stop to tell of them now, but here again there is One which looms up superior to all others and the One upon which all others are based, always a sure guide—the Bible.

As we glean ideas from all these sources, we must take time for thought. We can not fit our lives over the mold of another, for our native tendencies and abilities may not be the same, and outside conditions are always changing. A very busy man once told a good old lady how he spent his days, for which he had carefully planned a schedule, in order to waste no time. The lady quietly looked at him for a little while, then asked, "And when do you think?" Most of us are usually too busy doing, and gathering facts to form anything tangible from our gleanings, which are all a jumbled mass with nothing definite to work for. We need to study our own selves, find out our weak places, our faults, and shortcomings, also our deepest desires and aims in order to know just where we stand and what we need, then as we just as carefully and prayerfully study, analyze and compare the ideas gleaned from our general study can we frame from them those ideals which will really benefit us and make our study worth while.

In Matt. 6:33 Christ gives us one great inclusive ideal in these words: "Seek ye first the Kingdom of Heaven and its righteousness, and all these things shall be added unto you." About this one all other ideals may be grouped. No matter whether it is an ideal for the moral, physical, mental, or spiritual side of life, this one is always a safe guide and final aim.

Ideals are relative things. What may be a true ideal for you, may not be so for some one else, for it may not be in accordance with his opportunities and possibilities. Nothing short of the very best possible is a true ideal for you. In answer to a criticism of the old saying, "Hitch your wagon to a star," some one has said, "Aim at a star, and you hit a telephone pole; aim at a telephone pole, and hit a fence post; aim at a fence post, and you are fast to the ground." Is it not true that, the higher the aim, the harder we will work to reach it? There is no disgrace in falling short, if the effort has been honest, but there is shame in the indolence that aims so low that it takes little or no effort to reach the goal. Your reward is little if you are satisfied to climb only a low hill, but it is when you will put forth enough effort to climb to the mountain top, that you are greeted with a scenery that thrills your whole being, and you come away with a deeper sense of the wonderfulness of God's handiwork, and with the satisfaction of having accomplished something worth while.

Reaching the mountain-top ideals is where difficulties will be encountered. Here again meditation comes in as an indispensable aid. Psychology teaches us that every thought tends to express itself in action, so if we wish to mold our lives in a certain way, we must keep that ideal continually in mind, then allow no opportunity for definite action leading toward that ideal to pass by without action. What great power lies in quiet meditation during the first waking moments of the morning only those who have experienced it can know. It is then that the mind is clear, the day's duties have not yet had time to cause hurry or worry; here may be recalled the ideals and aims toward which that day is to be one more step; from the meditation upon the complete-

ness and greatness of the Master, and communion with Him comes a vision of Him that inspires a zeal to become more like Him, and to reveal this vision to the world, that carries us forth with a determination and strength against which the difficulties of the day have little power. Again, as the day closes comes the time for reflection—a time to see what has been accomplished during the day. Successes dare not flatter, nor failures discourage, but from both of them are learned the lessons which should be an aid for better effort each succeeding day. Many times further effort will look hopeless and useless, and there will be a strong temptation to try no longer.

Perhaps your ideal included the accomplishment of a certain task which you felt the Master wanted you to do. Now some difficulty has delayed you, or, it may look as tho your ideal could never be realized. Then is when the temptation comes to think that it is unjust of God to allow such great difficulties to come between us and our ideal, when we felt certain that we had chosen in accordance with His Will. But, maybe, there are some lessons that He would have us learn along the way; perhaps we have become so absorbed in our pursuit that we have lost sight of other things which we should be doing as we go. God moves in a mysterious way, and He may be showing you a better method by which to reach your ideal than the one you had planned. He may be allowing a trial of your strength. Whatever the difficulty, God's way is after all the best. He knows our motives; He sees our efforts, and is always ready to help us over difficulties which look unsurmountable to us, if we but trust and follow as He leads. Ever, if we will listen, we may hear Him say, "My grace is sufficient for thee." Again it is the old story—earnest and continued effort alone, will lead to the desired results. Each day, if rightly spent, with the ideal in mind, will lead a little nearer to it.

In all ideal framing, remember, that no matter how noble your ideal may be in itself, or how it looks to others, God sees the heart, and unless your motive is pure, unless others are the aim of your ideal and you are willing to lose self in order to realize it, you are after all aiming low, and no matter how near you come to your goal, you will not receive the satisfaction from it that may be yours. But happy is the individual who has his ideals like those of the Master. Then, as he nears a realization of his ideal, which is found to grow gradually larger and more attractive, he will continually grow in his likeness to the Master, in his friendship with Him, and in his service to others, until the happy time when Christ shall appear and he shall see Him as He is, for he has grown to be like Him.

Goshen, Ind.

THE SECURITY OF HIS OWN

Words which are peculiarly fitting to the times in which we live.

Divine love is rendered conspicuous when it shines in the midst of judgments. Fair as the lone star which smiles through the rifts of the thunderclouds; bright as the oasis which blooms in the wilderness of sand; so fair and so bright is love in the midst of wrath.

When the Israelites provoked the Most High by their continued idolatry He punished them by withholding both dew and rain, so that their land was visited by a sore famine; but while He did this He took care that His loved ones should be secure.

If all other brooks are dry, yet shall there be one reserved for Elijah; and when that fails God shall still preserve for him a place of sustenance; nay, not only so, the Lord had not simply one Elijah, He had "a remnant according to the election of grace," who were hidden by fifties in a cave, and in a cave were fed, and fed from Ahab's table, too, by his faithful God-fearing steward, Obadiah.

Let us draw from this the inference that, come what may,

God's People are Safe.

Let convulsions shake the whole earth, let the skies themselves be rent in twain, yet amid the wreck of worlds the believer shall be as secure as in the calmest hour of rest. If the world becomes too hot to hold them, then Heaven shall be the place of their reception and their safety.

Be ye then confident when ye hear of wars and rumours of wars. Let no agitator distress you, but be quiet from fear of evil. Whatsoever cometh upon the earth, you beneath the broad wings of Jehovah shall be secure. Stay yourself upon His promises, rest in His faithfulness, and bid defiance to the blackest future, for there is nothing in it direful for you. Your sole concern should be to show forth to the world the blessedness of hearkening to His voice, and watching daily at His gates (Prov. 8:34).—By Charles Haddon Spurgeon.

WHAT THEY SACRIFICED

Okiku San was a little Japanese maiden from a village in one of the mountainous provinces of Japan. Her home was several miles from the great city of Kyoto, one of the old capitals of Japan, but she never tired listening to the stories of the long pilgrimages her ancestors had made on foot to worship at the famous temples. those past days.

Above all, she was interested in hearing her old grandmother tell of the time, many years before. when she and all the women of that province had cut off their hair and sent it to one of the large temples in Kyoto as an offering to the god of that temple.

It had been in this way: The great Buddhist temple known as "Higashi Hongwanji," had burned down and at once the loyal Buddhists decided that the temple should be rebuilt on a larger and grander scale than formerly.

But in those days they did not have in that country the big chains or the great ropes, thick and strong, with which to pull into place the heavy timbers necessary in building the temple.

The women heard of it and offered their hair to make ropes.

The offering was accepted and every woman of that province sacrificed her beauty to the great Buddha.

This great mass of hair was woven into ropes and sent to Kyoto. The building of the temple went forward, and today the immense, beautiful columns of that temple stand as a memorial to the devotion of those loyal women.

Last year Okiku San, having grown older, went on a pilgrimage with others from her village to worship at the Higashi Hongwanji temple.

And there, much to her delight, she saw those large black ropes of human hair telling of what the women of her province had done for the great Buddha.

Mixed with black were strands of grey, telling of how the old grandmothers, too, had laid their hair on Buddha's altar.

Okiku San, in loyal devotion, reverently kneeled before those coils of rope and prayed that she, too, might be given strength to be as loyal to Buddha as those of her province who had made such a wonderful offering.

When we at home realize that these ropes have a total weight of about 9,000 pounds, we might well begin to search our hearts to find out whether we are really in earnest in our Master's service, or whether we are only playing.

If those poor women of Japan, with nothing for which they can really thank their gods, could make such a sacrifice, what should their Christian sisters do for Him who came bringing salvation, not only from sin but from the burdens and slavery that inevitably come to women where Christ is not known.

In those sacrificial ropes of human hair is woven a call to Christians everywhere to throw out the life line to those who sit in darkness.

They measured their fidelity by sacrificing their crowning glory for the god they worship. What is the measure of our fidelity to our God?—Sel.

When I enter the Beautiful City—
Far removed from earth's sorrow and care,
I want to hear somebody saying:—
"It was you that invited me here."

When at home in those mansions in heaven,
And the saved all around me appear,
I want to hear somebody saying:—
"It was you that invited me here."

To our Savior alone be the glory,
Whose Spirit the Witness did bear—
Yet I might not have heard the glad tidings,
Had **you** not invited me here.

Sel.

MISSIONS

NOTES AND COMMENTS

The Gospel in the Philippines.—There is no life steeped so far in sin but the Gospel has power to redeem. The following story tells of the transformation wrought in the life of a Filipino: "At forty-four he seemed like an old man. Sin had made fearful inroads upon him. Two women not his wives had gone ahead of him to a better or worse world. He was a gambler, cock-fighter and worse. The Spanish Government had had him in jail. The Aquinaldo Government released him only to find they had made a mistake and soon imprisoned him again. Some American soldiers released him and he immediately showed his gratitude by opening a saloon a la Americana. The saloon and its attending evils became so bad that even the soldiers could not stand it and the old man was imprisoned again. In prison some one gave him some Scripture in Spanish which he read and by it was converted. When released he sought a missionary and was baptized. Now for seven years this man has preached for us. There is no congregation that does not want him. There are no preachers nor missionaries who do not love him. He has had at least a thousand converted under his preaching. Tithing Bands and preachers called into the ministry are fruits of his work and Victorino Jorda's face, once drawn with sin, has taken on a Christian smile, and his home is a happy one with a wife whom he dearly loves." Such incidents of Gospel power should forever silence those who are questioning whether missions pay. It is the business of the Church to preach the Gospel to the uttermost parts of the earth, and if men reject they do so on their own responsibility.

The Gideons in Alaska.—The Gideons are an organization composed of Christian traveling salesmen who are actively engaged in the preaching of the Gospel. Some years ago they conceived the idea of placing a Bible in every room in the hotels thruout the country, and at once took up the work. Since then thousands of Bibles have been placed in hotels for the use of the guests who may occupy the rooms. The incidents are numerous of how individuals found Bibles in their rooms at hotels, read them and were led to accept Christ. On January 1, 1918, Alaska closed her saloons, and is now prohibition territory. It was thought to be an appropriate time to make an effort to place Bibles in all the hotels in that country. A representative of the Gideons was sent to Alaska and with very little difficulty succeeded in securing sufficient funds from the Christian people there to supply all the hotels with the Word of God. At one place they were so anxious to have the Bible come before navigation closed that one man offered to pay the cost of sending the order by cable. The reading of the Word by weary, discouraged guests in the quiet hours of the night may lead many a wanderer back to the Master. The Word has power, and its distribution should be encouraged, as God is able to work thru it in marvelous ways.

Punishing Gamblers.—Korean magistrates employ some unique methods to punish evil-doers. The following incident about a magistrate shows the sense of humor that is found among that people: "When he forbade gambling and a group of gamblers were caught, he took them to the market-place, had a mat spread for them, gave them a pack of cards and some capital, and told them to gamble now to their heart's content. When lunch-time came he told them they liked gambling so much they would not wish to stop for lunch. At supper-time he made the same sympathetic remark, to the amusement of the gathered crowd. The sun set, and the marketers began to leave for their homes and the peddlers to gather up their wares, but Mr. Kim generously gave a servant some money and told him to buy a pack of candles, 'enough to last all night.' When the culprits saw the candles lit they began to plead for deliverance, promised to remove from the county if he let them off this once. On that promise he let them go, and four weary, hungry, sinsick gamblers ran for the nearest inn and disappeared the next day." The pleasures of sin never satisfy the heart. Temporarily they may give some satisfaction, but if indulged in too long they become sickening.

"Value Received."—The Missionary Review of the World for March contains a number of suggestions on the use of missionary literature. Among them is the following:

"'That letter is not worth three cents,' said a woman as she was sealing an envelope.

'Why not make it worth it?' suggested the woman who always went loaded with missionary leaflets, as she slipped one into the envelope. 'Postage rates are so high,' she added, with the shrewd smile of the close trader. 'I always try to get my money's worth out of every stamp. I know so many of my letters are not worth three cents that I have just formed the habit of slipping a good missionary leaflet in with them to be sure I get value received. The business men all do it,' she continued earnestly, 'and it seems to me that we who are about the King's business ought to be as wide-awake to use every opportunity for informing and interesting people in His business.'"

If in all of our letters we would place some interesting, thought-provoking missionary leaflet much could be done to disseminate missionary intelligence and arouse interest in the one supreme task of the Church. More of this work should be done by His children.

Roman Evangelism.—Romanism in Latin America has degenerated into rank idolatry. The native sees little distinction between his idol worship and the worship of images in the Catholic Church. In the Republic of Panama is a city called David, to which the Bible has recently come for the first time in its existence. Lately a shipment of sixteen large cases weighing ten tons was unloaded at Panama and sent to a steamer sailing for David. Investigation revealed the fact that this shipment contained saints to be used in the spiritual upbuilding of the people of western Panama. If the world could be evangelized by the manufacture of "saints" out of stone, metal or other material, the task could speedily be accomplished with our modern facilities for manufacture and distribution. If the world is evangelized it will be thru **living saints** in whom dwells the spirit and power of a resurrected Christ. These are the only kind of saints that will be able to bring spiritual life to sinful man.

Missions Responding to World Need.—An evidence of the power of the Gospel in heathen lands is to be found in the hearty response of native Christians to the human suffering in Armenia and Syria. From China, India, Africa, the Philippines and practically nearly every other mission field have come generous contributions for the relief of war sufferers. This sympathetic interest in the welfare of others is a fundamental characteristic of the Gospel of Christ. The Spirit of God awakens and fosters a deep concern for the welfare of others, and he who is unmoved by the suffering of humanity and its great need, how can the love of God dwell within?

MY EXPERIENCE WITH THE BOHEMIANS

Ruth E. Buckwalter

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God." Eph. 2:19.

God placed within me in early years a burning desire to reach out and lend a helping hand to those in need, and called me, I am confident, by His spirit in later years to the work I am now engaged in.

When I entered mission work in Chicago a little more than ten years ago, I did not know there was a people on the face of the earth known as the Bohemian people. I had heard of many other nationalities but not of this particular one.

Having within me a desire to work among foreign people, this desire was increased as I came in contact with the foreign element. Seeing the opportunity before me, by some special effort I was enabled to obtain a little book called, "Bohemian Made Plain." I studied for some time from this little book and learned many expressions that helped me to come in closer touch with the people.

Especially was this desire increased when one day as I was walking up the street I met an old Bohemian woman. Being able to speak a few sentences to her in her language, I stopped and spoke to her. I could never forget the expression of joy and spirit of sociability she manifested. Before we separated others gathered around us and I found myself surrounded by several other Bohemian women. As I was standing there talking to them the best I could, a picture flashed before me of a dream I had years ago of speaking to people like these, with long black shawls over their heads, on the street corner of a large city as I found myself that day.

A new inspiration came over me. Altho I did not express myself to any of the workers at that time, I felt that God wanted me to work among these people. And He did marvelously open up the way for me to do so. Some time later by the request of one of God's servants, and the consent of the Mission Board, backed by my own convictions, I entered this work feeling that somehow God would receive much honor and glory from it.

Later as I took up the study of the language, I learned thru my teachers and my own experience, that this was one of the most difficult languages to acquire. This, however, did not discourage me. God has helped me, and I am confident He does not ask any impossibilities of any one. God with us we are enabled to surmount every difficulty, if we are willing to undertake for Him.

In order to accomplish any good among any class of people one must be able to enter their homes and associate with them in a way that you may gain their confidence. When one is able to speak to the foreigner in his own language one generally receives a hearty welcome. Before being able to speak to them in their own language I have had the unpleasant experience of having the door closed in my face, but they are no more 'strangers and foreigners" to me. My experience has been that the Bohemian people are not a hard class of people to reach because of their sociability, and the confidence they place in one who shows himself at all interested in them.

There are over one hundred thousand Bohemians in Chicago. Also a great number of Slovaks, Hungarians, Servians and others who speak the Bohemian language.

Our station is within reach of many of these. The field is too great for one missionary to accomplish very much. When the call comes, as it has come, to visit

A Busy Corner in the Bohemian District, 18th and Blueisland Ave.

homes where we have never been and we cannot, because one worker can only do so much, we can only "pray the Lord of the harvest, to send forth more laborers into His great harvest field."

The Bohemians and Slovaks, as well as all other nationalities, associate principally among their own class of people. They have their stores and places of interest the same as we do, so that they seldom come in contact with English speaking people to any great extent. It is a common thing to see them gather in the stores (see picture on cover) doing their shopping and chatting together in their own sociable way. The Slavs especially love their beer. Just recently we had the privilege of taking a minister and his wife from the country, to visit one of these homes. Before reading a Scripture lesson to them they poured out a glass of beer for each of us, insisting that we drink it and assuring us that it was the best kind of beer. Of course it was refused. They could not understand why we should refuse the best beer, but they were convinced after we instructed them some along that line that it is the best after all to drink only those drinks that are perfectly healthful to body and mind. This is only one picture of a thousand similar conditions.

The Bohemians stand firmly for their native tongue. While many of the children learn to speak English in the schools, they also have schools where the Bohemian language is taught to the children, so that they do not forget their native language. Their own language appeals to them more even tho they may understand another language. Many of the older people have been in this country ten and fifteen years and never learned the English language. I am also acquainted with a number of young people born and reared in this country that can speak very little English. It is not necessary that they should as they associate principally among their own people the same as they would if they were born in Bohemia.

It has been a question to some whether a permanent work could be established among the Bohemian people. With these facts in view I cannot see why this could not be done.

The Bohemians at one time were a Protestant people, and have inherited Protestant tendencies. They have been driven in Bohemia by an enforced Roman Catholicism into antagonism to the church as they know it. So strong is this non-religious tendency among the Bohemians, especially in the cities, that it has resulted in unbelief and atheism.

In Chicago, which is the third largest Bohemian center in the world, they have a strongly organized Free Thinkers Society, with three hundred branches which issue an atheistic Catechism and have it taught in their many Sunday schools as they are called.

The school in the picture is within six or seven blocks of us. I am personally acquainted with one who is connected with this school who informed me that the children attending these schools are taught that there is no God. This same leader among them confessed he is not sure there is no God, but that is the way he has reasoned it out. Being deceived by the priest, and not coming in contact with any people who lived like the Bible teaches, he at last came to the conclusion that the best way was to be able to reason things out. But he confessed he had failed to reason things out in a way that the longings of his soul were satisfied.

The way they bury their dead proves without a doubt the awful darkness and superstition they are in. They never bury their dead before the body is first cremated, then the ashes are carried to the cemetery and buried. This I am told is done to make sure if there is a God, that it would be impossible for the bodies to be resurrected at the "day of judgment." Not nearly all of the Bohemian people have taken up with this belief, however. There are many who are open to conviction. Christianity in a pure and true form is all they need. If they fail to get that they are lost.

We have at present about fifty on the Home Department list. These homes are visited as often as possible. If we fail to visit them for some time they wonder if you are cross at them. One feels that their visits are appreciated, and they do not expect you to stop visiting them.

About twenty-one Bibles have been placed in homes, and many are beginning to read the Bible for the first time.

The Sunday afternoon Bible class is very interesting, altho we do not have a very large attendance as yet. The way they all take part and the interest manifested gives one courage to go on doing what we can for these people. We are at present learning the first Psalm, and the Twenty-third Psalm. Some are able to commit almost the whole Psalm to memory.

One sister was received into church fellowship just recently. We are hoping and praying that many more in the future may become "Fellow citizens with the saints, and of the household of God."

Chicago, Ill.

A Bohemian Free-Thinker School

THE DWARFS OF AFRICA

Alma R. Warye

How different everything about you would be if you were to awake some morning and find yourself in equatorial Africa, the land of the pygmies! The sun shines much brighter there than it does here; the trees and plants are strange; and the brightly colored birds are not like those which live in the trees around your home. In such a wonderland is the home of the pygmies.

So many fanciful and purely imaginative stories have been told about these little people of Africa that one is not always sure which stories are really true. However we are pleased to learn that some of them are about a race of little men and women who really do live, not only in story books but in the world as well. They are distributed over various parts of Africa from Uganda to the Gaboon, and over a belt of territory extending 3 degrees north to 3 degrees south of the equator. They are more abundant in the forests of the Belgian Congo than in any other region. They are known in different parts of the country by different names such as the Akkas, the Wambutti, or the Botua, depending upon the section from which they come.

The place is not nearly as interesting as the people themselves. No doubt you are as tall or even taller than most of their grown men and women, for their average height is only four and one-half feet. Occasionally some of the grown-ups of this race of dwarfs are not over three feet high. If the people of mature age are so small, how tiny the children must be! It would certainly be very interesting to watch them go about their work or play.

Their relationship to the American negro is shown by their features. They have crisp, closely-curled hair. Their noses are broad, flattened at the base, and depressed at the root. Their lips and mouths are large, jaws are prominent, and chins receding. The color of the skin varies from a dirty reddish-yellow to a dark brown or blackish shade. Their eyes are usually large and staring, giving them a "wild appearance." Their arms are long in proportion to the size of their bodies, but their legs are short. Most of the pygmies have large feet and in some the four small toes have a tendency to diverge from the great toe. This enables them to grasp branches between the great toe and the small toes and makes it possible to climb rapidly and adroitly. They are very nimble, fairly darting from place to place.

The question, What shall I wear? does not disturb them, for their clothes are extremely simple. A small piece of deerskin, several branches of green leaves, or a few strips of bark are entirely sufficient when they consider clothes to be at all necessary. They are very fond of adornment, however, and especially like beads. One traveler relates that he won their confidence by hanging strings of beads on the trees and then going away for a day. In this way he interested these shy little people until they were no longer afraid of him. Further means of adornment are thrust thru openings made by piercing the upper lip. Their short curly hair is twisted into all sorts of fantastic shapes or else feathers are plaited into it. It is these things which they consider aids to beauty.

The homes of the pygmies are constructed simply. Boughs of trees are bent and interlaced with plantain trees forming arbors. In size they resemble the playhouses you used to make when you were children. They are about seven feet in diameter and four feet in height. The door is just an opening which has been left near the bottom and thru which you would be obliged to crawl on all fours, if you wished to enter. The beds which consist of only a few sticks are all the furnishings necessary for their happiness in these homes. Ten or twelve of such shelters constitute a village. They do not care to make their dwellings permanent but move to another place whenever the food supply begins to become exhausted.

They are skilful hunters and not at all afraid to tackle big game. Some have been known to attack elephants and shoot them with arrows which they had poisoned with decaying animal matter or juices obtained from plants. Because of their small size and agility they are able to dart in and out among the tall tangled grasses and surprise their game. They seldom, if ever, till the soil but live by hunting and fishing. Their chief food is the flesh of birds, deer, and other animals. You would hardly relish the white ants, bee grubs, and the larvae of beetles which they enjoy so much. Honey, wild beans, and mush-rooms are forest products which they relish. They like fruits, especially bananas, and are sometimes able to obtain them from their larger neighbors by means fair or foul. After they have found the vegetables they do not go to the trouble of cooking them but eat them raw. In fact, they do not have utensils suitable for doing much cooking. If they have a few clay cooking pots and gourds for water their kitchen outfit is complete. Meat is practically the only food which they cook and it is roasted in hot ashes until it is quite dry. Even though their type of civilization is low, as is shown by these facts, yet they are not cannibals.

The pygmies enter homes of their own at an early age, sometimes when but nine or ten years of age. The groom can purchase his bride from her father for ten or fifteen arrows, or if she is especially desirable ,this will be supplemented with one or two spears or a quantity of tobacco. There is no limit to the number of wives he may have if he can afford to buy them. The families are usually small,

there being seldom more than three members. In the home the different members of the family show much affection for each other, but baby boys are welcomed more heartily than are baby girls. In fact, baby girls are often given a beating with plantain leaves instead of receiving the father's welcome.

The duration of life among these people is seldom more than forty years. The dead are buried in graves and the wives of the chief are sometimes killed and buried with him. They seem to think that death ends everything. They consider "Oudah," a sort of pygmy devil, the cause of death and other calamities. But they do not worship him for they have not been known to worship spirits or ancestors. From the meager information available regarding their religion one concludes that they come as nearly having no religion as any people living.

The government of the African dwarfs is very simple. Often a number of them gather around a skilful hunter and are content to follow his leadership. The reason for this is apparent when one remembers that hunting for food is the chief employment. In some cases his closest friend succeeds him at death, but hereditary chieftains are unknown. They have nothing which can be called governmental laws. Among some tribes murder is avenged by the nearest relative lying in ambush until he gets opportunity to kill the murderer.

The music which they so thoroly enjoy is not such as you would like. Their vocal music consists wholly of folk songs. A twanging on string bows furnishes instrumental music. They have also constructed rude drums by stretching antelope skins over the ends of hollowed out tree trunks. They use these drums in their dances keeping perfect time to the music. They all dance, going thru various contortions with their bodies, and twisting in a long line like a snake.

Persons who have made investigations along this line claim that the African pygmies possess a high degree of intelligence. They have shown themselves quick in picking up information and languages and able to grasp ideas with surprising readiness. These little people could furnish you a great deal of amusement for they delight in imitating. They have a marked sense of humor and are often heard to burst out into peals of laughter after their witty remarks. As a rule they are cheery in disposition but occasionally become angry very quickly, but the tempest passes away just as suddenly as it had come and they are again in good humor.

These are a few facts regarding a very interesting class of people who live not only in story books but can be found living in the heart of Africa today.

Goshen, Ind.

BOOK REVIEW

III. "Livingstone The Pathfinder"

Mrs. A. E. Kreider

Chapters 10-14.

Livingstone reached home in time to have a merry Christmas with Mrs. Livingstone and the children. But they soon learned that his stay with them would be short. He had now become so well known that every one was not only eager to see him but were intensely interested in listening to the stories of his adventures and experiences. He was asked to appear before scientific societies, to speak to large audiences and to visit the great universities. He also visited Queen Victoria and her children. To satisfy the people whom he could not reach personally he wrote the book "Missionary Travels."

In the early spring of 1858, Livingstone with Ma, Robert and their youngest boy, Oswell, boarded the Pearl and left England. They were met at Cape Town by Grandfather Moffat. Livingstone left Mrs. Livingstone with Mr. Moffat and steamed on up the east coast.

With material brought from England, a small and queer steam launch was made and Christened Ma-Robert. It took three days to cut enough wood to drive her for two days.

At Tette, Livingstone was happy to find his Makalolo friends. Together they went on up the Zambezi river until the Morumbwa cataract prevented them from going any further.

Pursuing another course, they came upon the Shire, an unexplored tributary of the Zambezi. Here the Portuguese and natives told them that it would be impossible to go farther for unfriendly natives would not let them pass. Livingstone was used to doing impossible things so he decided to make the attempt.

Alone and unprotected he faced Chief Tingane and his five hundred Africans armed with poisoned arrows. "I am come in peace," he said, "not to make slaves but to find a path so that we may come and buy cotton from you." Then he told them of our Father who is displeased when we buy or sell our brothers. He won their confidence and passed on.

Livingstone was the first white man to look upon Lake Nyassa. It was on September 16, 1859, that he made this discovery.

Altho he repeatedly wrote to England asking for missionaries, farmers and workers he received little or no response. He decided to make one more urgent request. While waiting for an answer he led his Makolo people back to their own land. They found the chief, Sekeletu, quite ill yet joyous at the news of their return.

Going back to the Zambezi, he was met by Bishop Mackenzie and a band of missionaries sent out by the Oxford and Cambridge universities. They traveled with Livingstone to Lake Nyassa where the band at once began constructive work.

As soon as their work was nicely begun he started down the Zambezi river and was met by Mrs. Livingstone and Dr. Steward. The days of happiness promised to be few for in a very short time Mrs. Livingstone became ill with the fever. Altho tenderly nursed by her husband and the doctor, she gradually grew worse. Her death brot to the brave Pathfinder a sorrow, the effects of which he was never fully able to escape. He longed to return to his motherless children but he could not rest until his work was completed.

Before long he received a letter from the English government, calling him to return home but he had to wait for several months until the swollen rivers would float the Pioneer.

Upon reaching Zanzibar he had no opportunity for disposing of his ship except by selling it to slave traders. This he would not consent to do so with his crew of men he started on the extremely dangerous adventure of sailing across the wide Indian ocean.

Day after day the storm tossed the boat but Livingstone proved to be an untiring and brave captain. After exciting and perilous adventures he reached Bombay in due time to take ship for England.

Again he was welcomed and cheered by the masses. While in England he labored so faithfully in arousing the sentiment of the country against the terrible slave traffic of Africa that the very heart of Britain burned to free the dark continent.

Once more and for the last time, he waved farewell to his friends and homeland ready to start on his last long trail, the trail of the slave-trade.

When he reached Africa, his new exploring party was composed of thirty-six East Indians who proved a nuisance and trouble rather than a help.

He continually met with the work of the cruel slave traders. At times the shout of angry masters and the hum of bargaining filled the air. He saw herds of naked boys and young women, fathers whose eyes shone with hatred and mothers who wept because of the loss of their children. Again his heart was deeply grieved for "poor, despised and down-trodden Africa."

He frequently met slave traders driving chained men, women and children off to some trading post. Again he passed pens of herded slaves waiting to be driven to the coast. Frequently at the appearance of Livingstone, the traders would hurry away to the forest. They sent many false rumors to England, telling of Livingstone's death. They attempted to cut him off from all touch with Britain for they knew that he did more than any other man to arouse the world against their trade.

* * * * * * * * *

Livingstone suffered much from repeated attacks of the fever. After Christmas in 1872, while passing thru the dark and awful marshes round Lake Bangweolo, rains poured incessantly and again he

suffered, growing weaker day by day. His faithful bearers made a hammock and upon this they carried him with most tender care. They crossed the Molilamo river to Chitambo's village and there they watched him closely until one day when entering his hut they saw by the dim candle light the bowed form of their master. Thinking that he was praying they waited till he would move. But his prayer had been completed. He had crossed the River.

The End.

A MESSAGE FROM THE SUDAN

S. I. M. Egbe as from Minna.
Dec. 22, 1917.

Dear Editor:—

Thanks for so kindly sending me a copy of the Christian Monitor regularly. Now I wonder if you could spare space to tell something of the unique needs of this portion of God's vineyard?

I am here in what is known as the Yagba tribe. Nine years ago our mission (The Sudan Interior of Toronto) determined that, while still holding solidly to their Moslem field in which they first settled, we should make a definite effort to reach some of the pagan tribes. The missionary came and single handed launched out boldly into this then pagan tribe. He suffered much loneliness, many trials and tests, but now we see the results. Here I find a large commodious church, a membership of about five hundred, a large Sunday school, a training class for young men for the ministry to be reopened on New Year, about a score of young congregations gathered out from other villages and towns in the tribe, and about forty or fifty candidates to be baptized tomorrow (D. V.). Besides this five young men left here last week to go on an evangelistic tour of two weeks duration, preaching daily at various places, being sent and supported by the parent church. Furthermore I find family worship being established in the homes of members, and it is most gratifying often to hear them singing, morning and evening as they gather their households, such hymns as "Rock of Ages," "When Jesus Comes," etc. A pleasant change indeed to what one hears in tribes farther north where Moslemism has obtained a foothold and where the first sound which greets the waking ear is, "God is great, God is great" and **"Mohamed is the prophet of God."** From this tribe, I trust, we will yet see young men going forth to help the white missionary in tribes where Christ is not known. A second main station has been opened in this tribe and things look hopeful.

Now, can we not learn something from all this? Had our mission waited and delayed and postponed until Moslemism had first gotten a foothold here as it has in regions further north, would the results have been so happy? I think anyone who knows the blight of Moslemism will say, "Humanly speaking, not likely."

Well now let me say that there are here in Nigeria some dozen pagan tribes whose condition is somewhat similar to what these Yagbas was before the coming of the messenger of the cross.

I know a tribe which lies just outside our furtherest limit where the British Government official has twice invited our mission to enter and begin mission work. Recently a party of our workers stayed for a few weeks in that tribe. The poor pagans thought that our workers had come to settle among them and showed them no little kindness. However, the day came when our party had to announce to them that they must now be off as they had not been sent to them, but to another adjoining tribe. When this sad news was revealed to them the poor fellows almost broke into tears.

I know another tribe, about one week's journey from where I sit, regarding which the British official told me that he (himself a Christian man) had vainly endeavored to induce a missionary society to begin work in their midst. He did not want to see these pagans under his government turned over to become Moslems. Neither of the above tribes have a solitary messenger of the cross in their midst yet.

I stayed over night in a pagan tribe recently and in interviewing the Chief I mentioned that I would like a missionary (a white man) to come and sit down with them and teach them about God. The old Chief seemed pleased and said, "God bring him in peace." But the missionary has not come yet.

Oh may God rouse some one up! Will not someone's heart be stirred up to come **at once** ere these pagans turn over to Moslemism? Yes while so many are being stirred up to send forth **the sword to kill,** will not someone's heart even now be stirred up to send **the gospel to make alive?**

Come, then, a glad welcome awaits all who come in **His name.**

From your brother in His glad service,
Andrew P. Stirrett,
Field Secretary.

INDIA NEWS CALENDAR FOR THE MONTH OF OCTOBER

Lehmans

1-4. Go to Sankra for a few days rest after an attack of malaria.

5. Circle Inspector of Schools inspects the High School and gives a favorable report.

7. Several of the Christian people are quite sick.

8. Missionaries' weekly prayer meeting.

9. Boys High School Dormitory nearly completed. Work must close because tile can be had nowhere at present.

11. Plague reported in town. Four deaths in one house.

18. Preparatory services at Sunderganj Church.

18. Bros. Friesen and Brunk return from the Home Mission Station at Mograhahan where they report the baptism of two converts. This station is less than one year old. One Christian family lives there.

21. Communion Services at the Sunderganj and Meradev Churches. Bro. Friesen and family were present.

22. Rats dying in town from plague.

31. Plague deaths are decreasing. We are praying that this disease may die out.

Shanks

6. Fifteen month old banana plant flowers.

10. Committee for mission library meets.

13. Plague again in Dhamtari.

15. Allowance for Sept., Oct., Nov., Dec. received.

19. Sunday School Conference Program Committee meets.

All missionary women meet for council.

20. Letter received from the Lapps at Yokohama.

Charles goes to Gotgaon in interest of shop.

28. More rattling on cloth ceiling—white ants eating roof—no money to repair.

30. Industrial School filled—twelve students.

31. Mohammedan lumber dealer asks to read New Testament.

Large government order for furniture taken by shop.

NEWS CALENDAR FOR MONTH OF NOVEMBER

Lehmans

6th. House cleaning begins.

Joint Evangelistic Committee meets at Balodgahan and arranges for Evangelistic Campaign.

8th. Thank Offering or Thanksgiving Day at each station. The people all, men, women and children, even the very poorest bring their gift that day and give it to the Lord in support of two home mission workers at Mograghahan.

22nd. Green corn, lettuce, onions, radishes and beans from the garden.

23rd. High School moves into plague camp.

28th. Bro. Lehman leaves for Calcutta to bring daughter Irene home from school.

29th. Half yearly Examinations on in High School.

Bro. Lehman breaks journey and meets a Committee to arrange for the Chattisgarh Missionary Meetings that will be held in Feb., 1918.

30th. Sixteen ripe "papais" (a fruit) from the garden.

Shanks

1st. Started to make furnace for burning charcoal.

5th. Began cleaning house.

10th. Bro. Shank and Bro. Friesen go to Kanhargao, thirty miles away, for lumber.

12th. Workmen in shop inoculated for plague.

13th. Bible Women and children leave for Normal at Balodgahan.

17th. We visit at Sankra.

Poisonous snake killed in bedroom where Ruth is playing.

24th. Bro. Shank inoculated for plague.

Hindu head blacksmith refuses to be inoculated and must leave shop.

25th. Word received that Kaufmans' permit to land in India refused.

26th. First tomatoes and onions eaten from garden.

28th. Remodeling buggy in workshop for missionaries in Raipur.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

III

One of the outstanding traits of character manifested in the Apostle Paul is honesty. He was honest with himself to the extent of always having a good conscience. He was honest toward God in the recognition of His power and grace operating in his life. He was honest toward all men in having lived among them in a way that required no regret. It was the possession of this characteristic that gave Paul the joy that he expressed to the Corinthians, concerning his life among them and which had been brought into question by some of them—1:12.

In referring to this matter of the suspicion of some that he was not truly honest in the profession of his love toward them the Apostle urged further proofs in what he had written and what they had always acknowledged while he labored among them.—vv. 13, 14. He had written nothing but that they could acknowledge it as truth. There had been nothing concealed or that could have been misconstrued in his former letter. It had been received and read and had brought blessings into their lives. All of his letters were of the same nature and contained but the one spirit of righteousness which they could always trust. But, how differently some accept the epistles of Paul at the present time. He desired that none in his time should read between the lines things which he had not said and had no intention of saying. His writings corresponded with his life. All that he had written as admonition or instruction, or delivered as ordinances, he intended it to have been accepted by the Church both then and now: "I trust ye shall acknowledge even unto the end."

Again, the Apostle urged the same confidence in his epistles as in his own life.—v. 14. His ministry to the church at Corinth had been the means of bringing the joy of Christian hope into their lives, and their gratitude had been expressed to their minister in such terms as that they would rejoice because of him when the Lord came. And, in return for such gratitude expressed toward him the Apostle would reply that, when the Lord came he would have great joy in the fact that they had been saved by his ministry. Such was the mutual confidence that minister and congregation had toward each other in their presence. His life and his epistle should agree and it was his desire that they should understand the agreement. Later, he pointed out to them the fact that their lives corresponded with the very truths which he had taught and written to them. —Cf. 3:1-3. It is thus today, that every true ministry agrees in word and life, in epistle and conduct. It is acknowledged in the fruit of the ministry, both by those who are ministered unto and those who minister. It is the source of confidence between minister and congregation, between the believer and God who brings forth the fruit of the Spirit by the Word ministered.

Having shown the Corinthians that there was no ground for the doubting of his promises and no reason for distrusting his word, the Apostle continued to prove his sincerity in keeping his word by declaring his intentions and showing how he had been hindered in carrying them to a satisfactory fulfillment. This is again an evidence of his open heartedness. He had no reason not to take them into his confidence in this matter. There was nothing that he would need to conceal. In fact, there were some reasons why he should tell them the whole story, because it was partly on account of his concern for them that he was hindered from coming to them. —vv. 15-17, Cf. 2:12, 13. Then, having shown that there was no reason why he should stay away from Corinth, he proceeded to tell them why he desired to come to them.

Paul had very much enjoyed his first visit to the brethren in Corinth, in fact, in all Achaia. He had many hardships but there were many things for which he had great reasons to rejoice. He had mentioned the fact that the believers there counted him their joy in the day of the Lord Jesus.—v. 14. Having a desire to meet again with those who he called his joy in the day of the Lord Jesus (v. 14), and feeling that he would be thus received, he purposed to again visit those brethren. This was customary with the Apostle wherever it was possible. After preaching the Gospel to a community, he again visited them to confirm them in their faith. His evangelization was aided by a visit of confirmation. We remember, too, that Paul had written a letter to the Church in which he had given instructions for the amendment of some of their manners of life. He anticipated the effects of this letter and desired to see them at a proper time and see the fruits of their faithfulness in the gospel.—2:1. There would, then, be a two-fold benefit from his proposed visit to them. In writing to the Romans Paul says that he desired to impart to them some "spiritual gift."—Rom. 1:11, 12. His purpose was to increase their understanding of the Gospel and assist them in applying its principles to the problems of life with which they came in contact. The growth of spiritual power, the increase of Christian knowledge and the development of Christian character were in accord with the teachings of all the apostles. The second benefit of the visit to the Corinthians would be the normal result of the teachings of the first Epistle and Paul's confirmation of it and his further instructions concerning their life in the Gospel of Christ. In this desire to bring them this benefit lay his claim of the sincerity of his desire to come to them again.

Paul had planned his journey to include other places in Macedonia and Achaia. He explained to the Church at Corinth the manner of this journey which would make it possible to visit them at the beginning and at the end of the tour. By this arrangement they would be in a position to receive a third benefit if opportunities were thus designated. But, it would be more in accord with the spirit of this epistle to see in the statement of this plan and its arrangement that, instead of purposing to slight them by refusing to come to them, his plan was to visit them twice, and the final advantage would be theirs in that they would be privileged to assist him on his way to Jerusalem and afford them an opportunity to minister to the poor saints who were suffering there. He proved that in every respect his conduct toward them was just, his affection true and his purposes no other than he had told them previously,—to come to them. How often the honest purposes of men are called into question because others are not able to reconcile some seeming discrepancies with a good confession! And how frequently are such unthinking judges, called upon to acknowledge their injustice and with shame accept the kindly ministry of those same misjudged persons.

At this point Paul made the first attempt at explaining the reason for the seeming failure to keep the promise made to the Church. He invites their judgment of his promise whether he made it in lightness or in sincerity, intimating that an insincere promise was beyond his thought. It was not in harmony with any of his ways or teachings. But there is

an element in his promise that must be taken into consideration; it is, that when a man makes a promise he does not make it with the expectation that in the flesh it must be yea yea or nay nay:—that is, with the expectation that there will be no failure on the part of the flesh in fulfilling it. There are two follies that men may commit in making promises. The first is in making a promise which they do not expect to keep,—using lightness. The other is in making no allowance for the failure of human flesh in the keeping of the promise. Paul considered that he was not guilty of the first error, and called attention to the fact that he was wise enough to understand the limit of human power when he made his promise to them—v. 17.

It is of importance as well as of interest to understand the argument of the Apostle in regard to the importance which he places upon his word or promise.—vv. 18-20. We have already noted that his promise was given with the consideration that if it was humanly possible he would fulfill it. But, altho there is an element of impossibility in such a promise it should not be made the ground of an evasion of the promise. In such a case a man might promise and make an occasion for evading it. His word would thus be yea and nay,—a promise with a retraction to it, an unstable word. Paul's word was not to be thus understood. God is true and he, as the servant of God, must also be true. God is not wavering and changeable and unstable. Thus should be the spirit of the promise which a Christian man makes. Moreover, the Gospel of Christ which Paul preached was true. There was no element of human weakness in it. Its truthfulness did not depend on the man who preached it. It was true whether preached by Paul or Silvanus or Titus. In Christ was yea. His word could not fail. God is true, His Son is true and their Word is yea. Those who preach that word should be true as far as is humanly possible.

We should notice the contrast which Paul has now made between the promise of a man and the truth of the Word of God. God's Word is unchangeable when preached by any man. It has behind it the authority and power of God the Father and His Son Jesus Christ. Man's word should be honest, not variable, but depends upon the power of human flesh for fulfilment. All of God's promises in Christ are yea and in Him Amen, or are to be,—will be fulfilled by oath; tho made by men in the preaching of the Gospel, they will be fulfilled to the praise of God. How can a man justify himself in keeping a promise who has only the poor human strength upon which he can depend? This is the condition which calls for the exercise of grace among men, demands grace from God and requires constant vigilance against Satan. Thus far in his epistle the Apostle has endeavored to prove to the Church his love for them and his desire to maintain that spirit of brotherly kindness between them that had existed from the beginning of his ministry among them. He has called attention to the fact that up to the time of writing there had been no cause of misunderstanding and that each had enjoyed fully the fellowship and encouragement that had been received from the other. He had also brought to their attention the occasions of his need of their help and sympathy. He humbly states that his life had been such among them that they had no reason to doubt that it was blessed by the grace of God and was lived in an unselfish manner. Finally he calls attention to the one event that has been made the occasion of estranging the love of some of the brethren from him, the making of a promise, which they would understand was made as sincerely as if it had been a message of the truth of God, but which depended upon human power to fulfill it. The situation which was thus brought about demanded the exercise of grace toward each other, and demanded an explanation regarding the justification of man in the flesh, the authority of Paul as a minister of the Gospel, and the standards of Christian living consistent with the Gospel.

GENERAL ITEMS

The Blessing.—Gen. 12:2.

"It is good for us to think that no grace or blessing is truly ours until we are aware that God has blessed some one else with it thru us."—Brooks.

Dead Works.—Heb. 6:1.

"Dead works are those which do not spring from the life-giving principle of faith."—Moody.

Immovable.—Acts 20:24.

"The men that move the world are the ones who do not let the world move them."—Notes.

The Promised Spirit.—Jno. 14:26.

"The Spirit is given to those who ask for regeneration; to those who obey, for character; to those who wait, for power."

His Faithfulness.—Heb. 10:23.

"I would rather walk in the dark and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned."—Spurgeon.

Our Needs are Opportunities.—Phil. 4:19.

"Wants are my best riches because I have them supplied by Christ."—Rutherford.

The End of the Cross.—Phil. 2:2.

"The way to get rid of your cross is to die upon it: there is no other way. Jesus bore no cross in the resurrection."—Moody.

Believing the Gospel.—Mark 1:15.

"This gospel is the joyful tidings of God's favor and grace toward us, and of the forgiveness of our sins thru Jesus Christ. This message faith accepts thru the Holy Ghost; the believer does not behold his former righteousness or unrighteousness, but, like Abraham, 'against hope believes in hope,' with the whole heart depends entirely upon the grace, word and promise of the Lord, since he well knows that God is true and His promise can not fail."—Menno Simon.

Evil.—Isa. 45:7.

"The Hebrew word 'Evil' is used 620 times and is translated by forty-four different English words. Never once is it translated by the word 'sin.' Clearly it refers to the calamities and distresses of the nations brought upon them by their idolatries."—Bible notes.

Peter.—Matt. 26:75.

By presumption, uplifted:
By denial, crushed;
By weeping, purged;
By confession, proved;
By suffering, crowned.

The Workers' Column

MUTUAL SYMPATHY. (Junior)—Luke 23:24-32

April 14

I. Sympathy for Jesus.

1. Conditions which called for sympathy.
   a. Pilate gave sentence according to the will of the people and not according to justice.—vv. 23, 24.
   b. A wicked man was allowed to go free while the innocent one was condemned to death.—v. 25.
   c. He was given into the hands of those who hated Him and who had a special delight in making Him suffer and die; He was delivered "to their will."—v. 25.
   d. He was too weak to bear His own cross.—v. 26.
2. How the sympathy of his friends was manifested.
   a. His friends followed Him.—v. 27.
   b. They bewailed Him,—they cried out and wept.—v. 27.
   c. They lamented Him, — expressed their pity and sorrow for Him. —v. 27.

II. Sympathy for the People.

1. How Jesus expressed His sympathy for the people.
   a. He turned unto them,—He gave them his attention even tho His own suffering was greater than was theirs.—v. 28.
   b. He talked with them to comfort them.—v. 28.
   c. He told them not to weep for Him. —v. 28. Jesus was able to bear the sorrows tho they were very great.
2. Conditions which called for the sympathy of Jesus.
   a. The conditions were coming upon the women of Jerusalem and upon the next generations.—v. 28.
   b. Mothers would be bereft of their children.—v. 29.
   c. The suffering of the people would be so great that they would desire to be overwhelmed by some great calamity of nature rather than to fall into the hands of the enemies who would take them to destroy them.—v. 30.
   d. Even as Jesus had been unrighteously and heartlessly put to death, so would they do with

his followers.—v. 31.

Note.—Our sympathies are drawn out toward those who suffer. The greater the suffering the greater the sympathy. The more helpless those are who suffer, the more compassion is called forth to relieve them.

GROWING AND SERVING.—II Pet. 1

April 21

I. Conditions Favorable to Christian Growth.

1. All obtain like faith thru the righteousness of God and of Christ.
2. Thru the knowledge of God and of Christ grace and peace are multiplied unto believers.—v. 2.
3. Thru the knowledge of God His divine power gives all things that pertain to life and godliness.—v. 3.
4. The purpose of God is that believers shall attain unto glory and virtue, —they are called thereunto.—v. 3.
5. The promises of God make believers partakers of the divine nature.—v. 4.
6. Believers have escaped the corruption that is in the world thru lust.—v. 4.

II. Helps to, and Steps in Growth and Development.

1. The first element of growth is faith, v. 5; Cf. v. 1.
2. There must be a consideration of God's purposes concerning the believers and of His grace in their behalf,—beside this.—v. 5; Cf. 2-4.
3. The believer must give all diligence in these things.—v. 5.
4. The attainment of an added grace gives power to attain another.—v 7.
5. Steps in growth.—vv. 5-7.
   a. Faith to virtue.
   b. Virtue to knowledge.
   c. Knowledge to temperance.
   d. Temperance to patience.
   e. Patience to godliness.
   f. Godliness to brotherly kindness.
   g. Brotherly kindness to charity.

III. Serving Dependent Upon Christian Development.

1. Fruitfulness in the knowledge of the Lord Jesus Christ is a result of possessing the graces of faith.—v. 8.
2. The effect of a lack of Christian virtues.—v. 9.
   a. Impaired spiritual vision.
   b. Continuance in old sins.
3. The nature of the service
   a. It must be diligent.—v. 10.
   b. It gives confidence in the certainty of the Christian's calling and election.—v. 10.
   c. The possession of and the use of Christian virtues gives the assurance of an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.—v. 10.

WARS AND WORSHIPERS.—Matt. 24

April 28

I. Wars Are not at an End in the Time of the Christian Dispensation.—vv. 1-6.

1. The statements were made by the Lord to His disciples, as applying to their time.—v. 3.
2. Wars were mentioned among other things concerning which men would be deceived.—vv. 5, 6.
3. Believers will hear of wars and rumors of wars.—v. 6.
4. The age does not end until after the wars and rumors of wars have come.—v. 6.
5. International conflicts and their consequences are among the sorrows experienced by the believers in this age.—vv. 7, 8.

II. Wars Are Carried on Independently of the Christians.

1. They are classed with those things with which the Christian has no part,—false Christs, false prophets, persecutions, and the sorrows of war.—vv. 5-12.
2. They are mentioned as trials that shall come upon, but are not conducted by the believers.—v. 13.

III. Wars Are Given to the Believer as a Sign and not as a Service.—vv. 6.

IV. The Christian Has no Fellowship in the Wars of the Nations.

1. Governments will deliver up the Christians to be afflicted.—v. 9.
2. Believers will be killed by the warring nations.—v. 9.
3. For the sake of the name of Jesus believers will be hated of all nations.—v. 9.

V. The Believers Take no Part in the Strife of the Nations.

1. They are warned to escape from conflicts.—vv. 15, 16.
2. They should pray to be able to escape from it and its consequences.—vv. 17-20.
3. Wars destroy the lives of God's elect; why should the Christian participate therein?

VI. They that Are Faithful to Christ must Endure Under All the Truths that Come from the Ungodly and Unsympathetic World.—v. 13.

UNITY OF THE SPIRIT.—Eph. 4:1-16

May 5

I. It Should be the Endeavor of All Believers.

1. It is worthy of the believer's effort. —v. 1.
2. It is the ideal of the apostles.—v. 1.
3. It is consistent with the believer's calling.—v. 1.
4. It is the bond of peace among believers.—v. 3.

II. Requirements of Spiritual Unity.—v. 2.

1. Lowliness.
2. Meekness.
3. Longsuffering.
4. Forbearance.
5. Love.

III. Grounds for Spiritual Unity.—vv. 4-6.

1. Believers are one body.—v. 4.
2. There is one Spirit.
3. There is one calling.
4. There is one hope of the believer's calling.
5. There is one Lord.—v. 5.
6. There is one God and Father.—v. 6.
   a. He is above all.
   b. He is thru all.
   c. He is in all.
7. There is one faith.—v. 5.
8. There is one baptism.

IV. There Is a Unity in the Gifts of the Spirit.

1. They are given according to the measure of the gift of Christ.—vv. 7-10.
   a. They are given from on high.—v. 8.
   b. They are given after Christ's death and resurrection.—vv. 9, 10.
   c. They are given to those who are made free from captivity.—v. 8.

V. The Purpose of the Gifts Is One.—vv. 11-16.

1. The perfecting of the saints.—v. 12.
2. For the work of the ministry.—v. 12.
3. For the edifying of the body of Christ.—vv. 12-16.
   a. To bring men into the unity of the faith and knowledge of Christ.
   b. To enable them to attain unto the measure of the stature of Christ. —v. 13.
   c. To establish men in the doctrine of Christ.—v. 14.
   d. To enable men to grow up into Christ, the head, in all things.—v. 15.
   e. To unify and harmonize and perfect the body in its life and work.—v. 16.

Missions to Jews in Russia

Dr. Fohwein, a representative of the Society of Friends of Israel at work in Wilna, Russia, writes:

"The work during the past year was chiefly a work of love and consisted of healing the sick, feeding the hungry, and comforting the unfortunate, and this opportunity was always used to point to Him Who was an example for this service of love. To this we must add the biblical lectures, which, by permission of the authorities, we could take up again. During the past year I received in my own home about 24,000 patients. All had opportunity to hear the Gospel. Many took the New Testament and tracts which were offered to them; a spirit of inquiry was manifested and we hope soon to be able to see definite fruit.

"The work in Lodz, a city in Russian Poland, harboring 170,000 Jews, has been carried on uninterruptedly during the past year. Missionary Kohl writes that the visitors at the Bible Depot were no fewer than during the year before, yet the number was a good deal smaller than before the war."—Sel.

South American Religion

Nominally, the people of Brazil are Roman Catholics. For four hundred years the Roman Catholic Church has been without a rival in South America, free and favored in her enterprise. With what result? Bishop Kinsolving, of the Protestant Episcopal Church in Brazil, asserts that not two in a hundred of the students acknowledge relationship with any religious organization. One who was for six years a Roman Catholic priest in South America said several years ago: "I do not think that the Church in any case reaches ten per cent. of the people, and in many places this is saying too much. I do not believe that of the one million people in Buenos Aires there are two hundred men on any given Sunday at service." One of the most influential men in South America said to a traveler: "It is sad, sad to see my people so miserable when they might be so happy. Their ills, physical and moral, spring from a common source, lack of religion." No country in the world is more in need of real Christianity.—Sel.

To live thy better, let thy worst thoughts die.—Sir Walter Raleigh.

EDUCATIONAL

A MISSIONARY CONFERENCE ON EDUCATION

J. W. Shank

PURPOSE AND CHARACTER OF THE CONFERENCE

On the days from January 16-21 of 1918 there was held in Buenos Aires, South America, the first educational conference of missionaries in this country. The territory represented by this conference includes Southern Brazil, Paraguay, Uruguay and Argentine—a territory half the size of the United States and containing twelve millions of people. There were representatives present from all of these parts except Paraguay.

The purpose of the conference was mainly to get the teachers and schools of the various missionary bodies together for more efficient work in education. There are many critical problems to be met by all mission schools, but the most serious problems here considered were those that had to do with conditions in these countries. Many wide-awake and serious-minded missionary teachers were present to receive and give help in the solution of these problems. This was the first meeting of such a scope in South America and those who were present felt that this conference should not be the last. New problems are constantly arising in all of the mission schools and it is quite necessary that they should be faced with due wisdom.

The president and organizer of the conference was Dr. W. E. Browning of Montevideo. He is the educational secretary of the committee on cooperation in Latin America. Every one at the conference felt that much credit was due him for the organization and management of the conference to a successful issue.

SOME OF THE PROBLEMS DISCUSSED

1. Courses of Study in the Primary and Secondary Schools of the Governments

(Discussion led by Prof. H. A. Holmes, principal of American College, Buenos Aires). The following are some gleanings from the discussion: It has been found necessary for the mission schools to conform largely to the course of study outlined by the various governments. Many difficult problems arise in this connection. Many of the courses are top-heavy. The pupils are bewildered by numerous studies. Studies like chemistry, physics or mechanical drawing are sometimes begun very early, thus compelling the pupils to wrestle with problems beyond their years. Then, instead of some courses being dropped after a few years pursuance, they are carried on thruout the school career. Because of these weighty courses many of the teaching methods have become faulty. Text books are supplied with elaborate definitions but with little illustrative matter. The pupils are led to memorize these definitions and formulas so as to be able to pass the examinations. But they get little of the real substance of many of the courses pursued.

Language teaching, especially, is very mechanical. The pupils have not the natural qualities of self reliance and analysis and thus very few of them get at the basic principles of a language or of any sciences.

In the Capital cities the systems are very far in advance of those in the outlying provinces. Especially in the matter of qualified teachers and well equipped buildings, the contrast is very great.

Too many teaching positions are held by men who are engaged in other professions. They only give part time to teaching, business being the first consideration. The result of this is that the teacher merely presents his material in lecture form. The pupils become copyists and not original thinkers.

2. The Special Problem of Primary Instruction

(Discussion led by Mrs. H. A. Holmes of the American College.) The elementary schools here include the first six grades. Some of the aims held before the pupils of the national schools are: To prepare for the university; to prepare for an all round higher education; to prepare for the trades.

It is necessary for the mission schools to follow the national courses, but very often a compromise can be made between the required courses and the character building courses. The teacher must use imagination, must prepare ahead of time for the teaching of each lesson and thus try to give the pupils the proper instruction in spite of the formal requirements. The teacher should emphasize history and literature in English as a means to instill ethical and moral principles. Domestic science and manual training should be placed in the primary schools because they are valuable in training children for home making, valuable also in cultivating the creative faculties.

English should be taught in all mission schools because in this study there is much room for moral training. Furthermore it has a commercial value to the pupil and it opens a great field for broader culture.

The kindergarten has not been given the encouragement in the national schools which it deserves. For this reason the mission schools should always have a place for it. It is sometimes a feeder for the more advanced work and it is certainly of much moral and cultural value to the child.

3. Teaching the Bible in the Mission School

(Discussed by Miss Jennie Ried of Crandon Institute, Montevideo.)

The first difficulty usually encountered is that the children of Catholics and their parents object to their study of the Bible. Miss Ried believed that this study should, however, be a required study, but that the idea of requirement should be kept in the background. The foremost thing to be in the mind of the teacher should be to make the children love the Bible study. A good method for accomplishing this is to use the same methods in the day school that are used in the Sunday school, especially in the graded lesson series. This work should be begun in the kindergarten and continued thruout the course.

Miss Ried's ideal is to have, if possible, some Bible work every day, or to have it at least three times each week. She told of cases where in the beginning children objected to Bible study, but at the end of one year these same pupils were most enthusiastic in its study.

All members who added thoughts on this subject seemed to believe that all objections on the part of pupils and parents to Bible study can be overcome after the parents and pupils really learn to know what it is.

4. The Problem of Secondary Education

(Discussion led by Mrs. P. A. Conard, of Montevideo.)

First, in regard to **courses of study:** There are too many studies crowded into single years; too much fact without illustrative material; too much study of history and literature without touching the heart of either. In regard to **sciences,** it is observed that the national schools in the capitals have excellent equipment, but that the mission schools are very weak in equipment. This matter should receive strict attention by the mission schools, for these schools must not have a lower standard than the national schools. A suggestion was given that where several mission schools are near together, teachers of science might be utilized in both schools to save expense. The difficulty found in

teaching domestic science and Manual training is that the people in these countries have not learned to appreciate the dignity and beauty of manual labor.

Mrs. Oldham (the wife of Bishop Oldham of the Methodist church) gave her testimony in regard to the change of attitude on this point in the Philippines thru the Americans. She said that in that country interest was created by adapting the work to the native arts in weaving, basket making, etc. All of these subjects must be adapted to the needs of the country.

5. The Problems of Special Instruction

(Discussion led by Frank J. Batterson, Principal of North American Academy, Montevideo, Uruguay.)

Special training for Christian workers: Difficulties arise out of the fact that volunteer Christian workers come to the Bible training school with a very weak previous training. Some Bible schools are compelled to give some work along the lines of general training. Sometimes students finish the required Bible work and then find that they are in need of more general education. They then go to the national universities and are sometimes lost to the work of the Church thru this process. A general Christian college is greatly needed.

Commercial courses: Mission schools should provide for this because business men want reliable persons who know both English and Spanish. They should be taught shorthand and typewriting. A standard of entrance should be required—at least the intermediate grades. A suggestion was given that a course for the training of private secretaries for business men would be valuable.

Industrial: The aim should be to train the hand, the eye and the brain to work with greater skill and harmony; and to give a balanced development for Christian character. Some values; trains in originality, forms creative faculties, creates skillful workers, gives place to productive activity where money returns are possible, less expense finally upon the financial budget. Some objections to be met: Tendency for the youth of these lands to prefer clerical work; it is a new thing in these lands and must grow into favor. Some possible types of work: Wood and iron work, gardening, intensive farming, horticulture, dairying, bee culture, poultry raising; for girls, cooking, sewing, weaving. Some reasons for including this idea in a proposed mission: Honest toil valuable in character building; lack of industrial efficiency in these lands; scientific industry is best taught among the growing youth; rural life may be fostered thru it and this is a great asset to a nation; this line of work should contribute some to its own maintenance, thus lightening the financial burden as it grows.

Kindergarten: It is as valuable here as in all other lands. There is sometimes difficulty in finding material. One suggestion was given, that there should be a training school here to prepare for this line of work.

Physical Education: This should have a place in all school programs. It is as important as any other study. Teachers should take plenty of exercise as well.

Normal schools: Argentine has good normal schools, hence there is less need of such schools by the missions. However the problem is that there is always more or less moral danger in sending Christian pupils to these schools. There should be courses given in the mission schools that prepare for teaching in the Church schools.

6. The Mission School in Relation to the State

(Discussion by Prof. T. F. Reavis, vice-principal of American College, Buenos Aires.) Here are some interesting figures: The school population of the Argentine between the ages of six and fourteen years is 1,540,890; those attending school are 873,632; those not attending school are 668,256. In the province of Santa Fe 87,000 children are registered while 89,000 are not registered. Here in Buenos Aires there were 500 more applicants for entrance in one school than could be accepted. From these statements it will be observed that the problem of combating illiteracy is a great one in these lands. The mission schools can not, under any circumstances, cope with the situation in supplying enough schools to make up the deficiency. They can simply attack the problem as they have the power and heroically strive to infuse new spirit into the lives of some of the future citizens, who in turn may some day be in a position to do something more definite.

In the Argentine there has been more difficulty in securing the recognition of the mission school by the state. Where all of the national requirements regarding courses of study, qualifications of teachers, equipment, etc., have been met, the schools have been recognized. But even in this case there have occasionally been difficulties in getting the pupils thru the state examinations. On this point it was stated that a large percentage of the pupils of the state primary schools do not pass the examinations for the higher schools. It was urged that all of the mission schools should aim at a high efficiency in equipment and instruction so as to make it possible for graduates to find place in the national universities when they so desire.

7. The Mission School in Relation to the Church

(Discussion led by Rev. Parker of Uruguayana, Brazil.)

The mission school is the servant of the Church. No mission school has a reason to exist if it does not give Christian teaching. The question was raised: **Is it possible to teach religion in the state schools?** The opinion seemed to prevail that no agressive work along this line would be possible for a long time yet. Another question: **How can the mission school be made a more direct evangelistic agency?** The children of Christians must be under better environment. The mission school can meet this need. This is the great opportunity for the primary school. Adult schools are of equal value for those who have had no educational opportunities while young. Playgrounds with supervision of pupils at play are valuable in connection with the school.

Chapel talks in the mission school: Talks by the local pastors at the Church schools are of great value if the pastors learn to adapt their talks to the needs of the pupils.

Sunday school in the mission school: In all boarding schools there should be a Sunday school in the school. Attempt to make the children love the Sunday school hour so that all ideas of compulsory attendance may be kept in the background. It was advised that teachers of the mission schools be willing to teach in the Sunday schools of the native churches.

Rev. George P. Howard (National Secretary for Sunday Schools) gave testimony to the value of the Sunday school in every school. He said the teachers need not be great pedagogues but they should know the Bible and should have love.

Religious organizations: These are considered valuable in the schools, but it has been found so far that little has been done in that line by any of the mission schools. Dr. Browning told about a little missionary band which was successfully carried on in the Instituto Ingles in Chile some years ago.

Non-evangelical teachers: It was considered most advisable by far to have evangelical teachers for all of the work. However, in some cases that could not be possible where the national laws make it necessary to have native teachers for some subjects like history, geography and grammar.

Personal work: Every teacher in a mission school ought to have at heart a desire to bring Christ into the lives of his pupils. Wherever it is possible for him to get into personal touch with the pupils he should do so. Some remarkable conversions have taken place thru this personal contact of teacher with pupil.

CONCLUSION

It must be said that the conference can be nothing else than a power for good in the educational work of the missions. A number of strong, spirit-filled people were present and their appeals for a high standard of religious life together with educational efficiency, were most inspiring. Many of the problems raised and discussed will inspire greater energy on the part of the teachers for a solution. Surely, too, the task will be taken more seriously than ever before. These and many more things will be counted among the good results of the conference.

Buenos Aires, Argentina, S. America.

They never fail who die in a great cause.
—Lord Byron.

POVERTY—IS THERE A SOLUTION FOR IT?

Louis L. Miller

Poverty is as old as the human race. It is found in all ages and in all countries. The beggar has always been on the way-side pleading for alms. There always have been homes that were desperately struggling to make ends meet. There have always been communities battling with the problems of self-preservation and subsistence. There have always been countries that have been more or less confronted with the problem of poverty. In short, the whole world is more or less waking up to the fact that this is a universal question which needs a universal program to bring about a solution to the problem. It has only been a century or so ago since definite organized steps were made to eliminate poverty; and it has been a very comparatively short time since there have been any sort of movements to get at the cause of poverty, to get at the root of the matter, that is, to work at the problem scientifically and constructively. In days gone by the tendency has been simply to work at the effect rather than the cause, or the tendency has been for the most part not to work at the problem at all. Many good people would content themselves with the Scripture passage, "The poor we always have with us," that all that we can do anyway is to give merely temporary relief at the best.

The purpose of this article is then to try to reveal the main causes of poverty, the effects, whether poverty is inevitable and finally suggest probable solutions.

Definition of Poverty

What is poverty? It is a level of life below that which provides for a living and social decency. There are three levels of poverty which might be considered: First, the poverty of the people who are struggling to exist; Second, those who are on the level of starvation; Third, those who are in extreme poverty, where the individual is entirely dependent upon the public—the pauper.

Then we might say that there are two kinds of poverty, involuntary and voluntary. Involuntary poverty is where poverty is not avoidable. In this class most of those who experience poverty may be placed. Then there is voluntary poverty. In this class are the people who are in a profession which does not bring them a sufficient salary for the actual needs of life. An example may be the minister. The average minister might enter into a work which would bring him a larger salary but because he decides on the ministry as a profession he does it because his heart is in the work and not for the amount of money he may be able to receive for his services. Further, the school teacher may sacrifice. In fact he does, as he is usually underpaid.

Causes of Poverty. What are the causes of poverty? To lay one's hand on the thing which is responsible for poverty conditions is extremely difficult. To point out a specific thing and say that this is what caused this man's poverty is not easy. For example, a man is out of work. His family is entirely dependent upon him for subsistence. The man searches in vain for another job. He gets discouraged. In order to forget his troubles for a time he goes in with his fellows for a drink and the result is he becomes intoxicated, tries to beat his way home on a passing truck and breaks his leg, thus making his condition more hopeless. Now, what is the cause of this man's condition? Was it organized labor conditions? Was it his lack of intelligence to hold his position? Was it drink, or the fact that he was injured, or what? We must admit that in this case it is extremely difficult to single out the main cause. It might be well to generalize here and say that all the above conditions may be the cause of his poverty. But to put one's hands on the original source of this man's poverty it is almost impossible.

Some one gives these as the main causes of poverty: Low wages, over work, sickness, accidents, unemployment. Other causes could be added, but in order to simplify the problem before us we shall deal with these. In passing, however, I shall mention in a more detailed manner the causes of poverty. Mr. Warner classifies the causes thus: He says they may be classified subjectively and objectively. Under **subjective** he puts under-vitalization and indolence, specific diseases, lack of judgment, unhealthy appetite, shiftlessness, self-abuse and sexual excesses, abuse of stimulants and narcotics, unhealthy diet, disregard for family ties. Under **objective** he mentions inadequate natural resources, bad climatic conditions, defective sanitation, evil associations and surroundings, defective legislation, misdirected or inadequate education, variation in the value of money, changes in trade, excessive or ill-managed taxation, emergencies unprovided for, undue power of class over class, immobility of labor, inadequate wages and irregular employment, unwise philanthropy. We shall not discuss all of these, but simply the first five as above mentioned.

Low Wages. Frederick Huffman estimates that the average net gain to society of each male wage earner employed in manufacturing and industrial **institutions** is less than $300.00 yearly, and he calculated the approximate value of working men of different grades of efficiency for the years from 16 to 55. Those who are getting the small wages are infinitely worth more to society than many who belong to higher society and earning more. If the wage-earner should die at the age of thirty-five, the net loss to society would be, according to his wage-earning capacity, $6,590.00. In addition to this there is the strain on the family resources for medical and funeral expenses, and the family is driven to apply for charity. There is the cost of relief also.

It is evident that the low wage causes a great deal of poverty. When we consider that every man or woman is worth something to society it is high time that we realize that they must be given a living wage. The conservation of the individual should be just as much or more a part of conservation movements as any other movement along this line. The individual has value but when the individual is exploited for profit then such an industry has no right to exist, because logically all industries should exist for the masses or the individual instead of for a select few—the capitalists. Not every man has a right to a living but every man has a right to make a living.

Over-work. A great amount of poverty and misery is also due to over-work. This results in inefficiency, and inefficiency means that there is no chance for promotion. The wage remains the same while the family increases with its many responsibilities and obligations. Again, the long hours cause home neglect. The bread-winner is providing for his family, but his hours spent in the home outside of what he consumes in sleep, are very few.

Sickness. Often in a family where the bread-winner is taken with sickness there is to be found extreme poverty. Think of a family who have been living from hand to mouth and only about a few days "ahead of themselves," to have all at once the main support taken away! It has been found that many families have been subjected to the direst needs in cases of sickness before they made known to anyone else the fact of their needs. This is especially true in large cities.

Now, to say that sickness is a direct cause of poverty would not be getting at the root of the matter. Often sickness is caused by unwholesome conditions in factories, such as poor light, impure air, non-regulation of artificial moisture, more or less dust, lack of cleanliness and poor ventilation. Again, it is said that the most unhealthful business in the world is the saloon business. Thus, when one gets back of the whole matter of the question of sickness it is nothing less than greed on the part of someone who is indirectly connected with the family. The neglect to provide healthful conditions for employees is often due to the fact that the employer takes to heart more his income than the physical and spiritual welfare of his employees. True, there are laws and regulations to keep factories in a sanitary and healthful condition, but often this condition is overlooked by inspectors. Devine says that 25% of the distress known to charitable institutions is caused by sickness, but he says further that this is not really getting at the cause of distress. One must go farther back and take into consideration the people with whom they are indirectly associated to really get at the cause of the matter.

Accident. It is said that the United States is the most reckless nation in the world, because it kills more people thru accidents than any other nation. The most fallible means by which occupation lessens the capacity of the individual is accident. Mr. Parson, an authority on this subject, makes this statement: "In Denmark the railroad travel is the safest, and in the United States it is the most dangerous. Sweden, Belgium, Germany, Switzerland and Hungary rank above the United States. These accidents occur because the railway companies do not wish to go to the expense of newer equipment, such as block signals and automatic couplers and because of successively long hours of labor."

One of the largest life insurance companies in the United States estimates the fatal accidents as a whole from 80 to 85 to every 100,000 population. It would not usually be easy to trace pauperism in a given case to an accident on a railroad, altho the author has found cases of extreme destitution resulting directly from such accidents. This is usually a case long after the accident has occurred when damage remuneration has been exhausted.

Accidents in mining districts are very common also. These accidents have not been tabulated as the foregoing because it is not so easy to keep record. The occurring of four mining disasters within a period of less than three weeks in December, 1907, in which six hundred fifty persons were killed, will illustrate the economic loss in wage earning capacity and the consequent burdens of dependence. It is acknowledged that a large part of the injuries brought about by such occupations as transportation, mining and factory labor are preventable and it is believed that if as much direct profit in life protective devices were given as there is in inventions for economy of labor the number of such catastrophies would rapidly decrease.

Now we come to the problem of the unemployed. Tho the number of unemployed at certain periods may be exaggerated, yet the fact remains that this question is a vital and important one and needs to be solved, if we wish to get at the fundamental cause of much of our poverty. It is difficult to get at the exact situation of the number of unemployed because the ordinary observer is incapable of distinguishing the unemployed from the tramp and the semi-criminal. In 1893 Professor Cook estimated the number of tramps at 64,000; in 1895, 86,000; and their cost at $17,000,000.00. Notwithstanding this, the truth is that the unemployed are almost invariably the second-rate and least competent workmen, the first discharged and therefore in process of deterioration. The distinction must be made between the unemployed and the unemployable. Until this is done slight progress will be made in meeting the needs of either class.

Geoffrey Drage divides the unemployed into, first, those temporarily without employment, and second, the chronically unemployed, who may be either unskilled or inefficient.

A careful investigation of enforced idleness was made by the Massachusetts Bureau of Labor during the depression of 1885. There were during that year, in Massachusetts 816,470 persons engaged in gainful occupations. Of these 241,889 were unemployed during part of the year. The time lost, if it were considered only the principal occupation of each individual, was 82,444 years, but many persons when unable to work at their principal occupation had some subsidiary work. Making the proper deductions from the time thus put in, the net absolute loss of working time amounted to 78,716.76 years. If this loss were averaged among the 241,590 who lost a certain amount of time, the loss per man was 3.91 months. The Massachusetts census of 1895 showed that 27 per cent of all workingmen (in factory towns from 39 to 62%) were idle some portions of the year. While these figures indicate a state of things less dismal than would be inferred from some of the exaggerated statements, yet the actual loss is sufficiently great.

The fluctuating conditions of industries is often disastrous to many. This is because of seasonal changes. Just before a Christmas vacation there are a large number of people employed. As a rule no one can have a legitimate excuse of being out of work. But right after Christmas vacation there is a decided slump for a number of months along all business lines which is felt very keenly by a great many laboring men. This condition of affairs can only be solved when correct regulations in commercial affairs and far-sightedness on the part of the employers is more universally practiced.

Effects of Poverty

We have now discussed in a general way the causes of poverty. Let us now consider briefly the **effects of poverty.**

It is said that **poverty begets poverty.** There is much in this saying. It takes money to make money. The man who has money can borrow more money, but the man who has no money is compelled to work under great disadvantages and embarrassments. The man who has fallen heir to a considerable amount of money can invest it and live the rest of his life without worrying about making ends meet in the future. Or he may spend it for an education and thereby be able to enter into the possession of a large income. The man without money cannot easily do this. He must work if he wishes an income, and if he has a family he often lives under a heavy burden of responsibility. His children, in turn, are subjected to the same conditions for they often inherit nothing. They are brought up in an unideal circumstance where aspirations are often thwarted and chances for making a mark are small.

The main effect of poverty is misery. One may trace poverty to ignorance of child suffering, of crime, of disease, of prostitution, of depression. The poor child is under-fed and thus he is not in a physical condition to do a good grade of work in school. He falls behind in classwork and often he is kept from school to work in some dingy factory to help raise enough means for family livelihood. Then often the families who are in financial embarrassment are compelled to acquire a livelihood thru dishonest means. Numerous instances may be cited in large cities where parents have actually taught their children to go out and steal. Again, disease is often the most common effect of poverty. Prostitution also is the direct effect of poverty. Many a girl has been started down thru the agency of someone who promised to give her work in time of dire need. Thus in the end these effects all lead to misery of the worst kind.

The question that logically should be asked at this juncture is, Is poverty inevitable? Will the poor always be with us, or is there a remedy? In Oriental countries, like India, China and Persia, where poverty seems to reign supreme among the lower classes, the cure for poverty must surely be a slow and very painful process. To suggest a plan as to the solution of the problem of poverty in these countries is ridiculed by men of authority there.

There are two views relative to the question of solving the problem of poverty. First, that of working to relieve conditions of poverty, and, second, that of prevention. Now, to work just one or the other is unwise. Both must be worked simultaneously. To work at the thing scientifically does not mean that one should not give in order to relieve an immediate situation. It means to do that and at the same time to try to find out what the cause of the condition is. But the fact is that if one-half as much money had been spent in the past in putting forth effort to prevent poverty as there has been to relieve poverty greater headway would have been made in working at this problem constructively and scientifically.

Just as other enterprises are organized on a large scale the employment bureaus should be so co-operating with each other that if there is a scarcity of men in one section of the country and a surplus in another these men who are idle should be transported free of charge to the places of vacancies. Now, in order to do this on the best possible basis the labor bureaus should be owned and absolutely controlled by the government. As long as it is left in the hands of private individuals, so long will the employment agencies be in the hands of selfish individuals who are looking out for their own personal welfare and aggrandizement rather than for the welfare of the individual and universal usefulness.

Here might be dropped a word in criticism about modern tendencies of charities. Often more money has been spent and time consumed in furnishing ambulances at the bottom of the precipice to gather up the fallen than in building a dead-line

fence at the top of the precipice to prevent such tragedies.

In summing up let us say that man is supremely of spiritual value, and no institution has any right to exist which is not for the good of the individual and for the community. To keep this in mind helps to prevent men from being leveled down to the level of poverty. Men must realize that man is more than physical and therefore his need is not wholly supplied when he has his physical needs met. The solution of the question of poverty will be more easily solved when man is recognized as a spiritual as well as a physical being. Life is more than meat. Any institution which has a tendency to reduce a man's physical and his spiritual qualities and to develop him into a mere machine has no right to exist. Any institution which exists that will prevent a man from **making a life** as well as making a living has no right to exist. To bring this about takes time and much patience.

Chicago, Ill.

OUR BOOK SHELF

General Religious Books

Levi Mumaw

Real Salvation by R. A. Torrey. In this volume we have a series of addresses delivered in revival meetings conducted in large English cities. The messages were blessed with many conversions. They will be read with interest at this time. Ministers and personal workers will find it very helpful in their work. The messages convey to a marked degree the characteristics of the preacher, and are full of the homely, practical and effective applications of the Gospel that he knows so well how to make.

How to Succeed in the Christian Life, by R. A. Torrey. We cannot give a better discussion of this book than the author's own introduction—"I have for years felt the need of a book to put in the hands of those beginning the Christian life that would tell them just how to make a complete success of this new life upon which they were entering. I could find no such book, so I have been driven to write one. This book aims to tell the young convert just what he most needs to know. I hope that pastors and evangelists and other Christian workers may find it a good book to put in the hands of young converts. I hope that it may also prove a helpful book to many who have long been Christians but have not made that headway in the Christian life that they long for."

The Christian's Secret of a Happy Life, by Hannah Whitall Smith. This volume has been accepted as a classic in religious literature. The writer does not claim to be an acknowledged authority but has given her message in a way that has appealed to the masses. She said, "Too often the language of religion, like the oft repeated chimes of a bell, seems to lose its power to attract attention; and it may be even a bell of inferior tone shall be able to break the careless inattention of some soul."

"It unfolds the wonderful joys of Christian faith. Comforting, cheering, it is now regarded as a Christian classic by many. The author has the happy faculty of finding the heart of the truth and interpreting it in a clear, pungent way that makes one see its practical bearing upon life's difficulty."—Christian Intelligencer.

First Century Message to Twentieth Century Christians, by G. Campbell Morgan. A series of addresses based on the Seven Churches of Asia. To any one who is particularly interested in the book of Revelation this treatise on the message to the seven Churches will be found very helpful. The American Weekly has said—

"Mr. Morgan possesses to a remarkable degree the expository instinct. He has a way of getting at the heart of things. His pages are lighted up with intuitive flashes, which reveal the deep things of God. The truth with him is an instrument rather than an end. With it he searches the soul; with it he quickens the affections; with it he compels the will. Preachers will find in Mr. Morgan's books many seed thoughts out of which sermons can be grown; and every receptive reader will find in them much that will quicken and nourish the spirit."

The Hidden Life, by Adolph Saphir. A valuable treatise dealing with the subject of prayer. Quoting from the preface, we wish to give the following: "Much is said and written in the present day in defence of truth against the attacks of unbelief and doubt; much also in the way of appeal and invitation to those who are still strangers to the enjoyment of Christ's peace. While fully admitting the necessity and importance of both these aspects, the apolegetic and the evangelistic, we may yet regard as of still greater importance the unfolding of Scripture itself, the testimony of the reality of the things which are freely given to us of God in Christ, and by the Spirit." The book is divided into twelve chapters. The reality of prayer is strongly emphasized and the discussions reveal the thoughts of a mature mind.

Quiet Talks on Service. by S. D. Gordon. In this period of activity and combativeness among the nations and individuals, the need of service need not be emphasized. An outline giving directions to utilize this zeal along the right channel will be of great value. This book not only touches the need of service but directs the reader to fields of usefulness and gives ways and means whereby it will bring forth the desired results. Please note what others have said—

"To arouse men to feel their need of power, to show them how to accept it, and how to utilize it, is the purpose of these winning, charming and spiritually forceful quiet talks."—Journal and Messenger.

"They are really 'quiet talks' and yet with all their sweetness and their gentleness, so clear, powerful and convincing that one rises from his reading with a feeling that he has drunk deeply of a drug that has strengthened his soul for the combat of life. One cannot describe 'quiet talks,' they must be read to be thoroughly appreciated."—Christian Advocate.

MORE WHITE PLAGUE IN CHILDREN OF DRINKING FATHERS

Prof. G. von Bunge, Basel University, studied conditions of children of fathers of varying alcoholic habits. The fathers were divided into four groups: 1. Abstainers or occasional drinkers. 2. Regular "moderate" drinkers who used less than the equivalent of two quarts of beer daily. 3. Regular "immoderate" drinkers who used more than the equivalent of two quarts of beer daily. 4. Confirmed drunkards.

The Scientific Temperance Federation reports the results of his investigation where both parents were free from any chronic disease and where the history of the father's drinking habits was fully known. All the children had been nursed by the mothers, so had had a fair start. Of 250 feeble-minded children, 41.6 per cent had alcoholic parents. Of 100 normal children only 17 per cent had alcoholic parents.

The percentage of tuberculosis in the children increased with the drinking habits of the fathers.

The poverty which the use of alcohol often causes may lead to over-crowded, poorly-ventilated homes, and these conditions undoubtedly make children more susceptible to invasion by the germs of tuberculosis. But beyond this, investigations have shown that when there is alcoholism in the parent the child is especially likely to contract tuberculosis.

Alcohol prepares the soil for the seed of tuberculosis.

Further, tuberculosis patients of alcoholic parentage are less resistant to the disease when it obtains foothold.

At the Phipps Institute, (Penn.) 1907, 37 per cent of the tuberculosis patients who had alcoholic parentage improved, and 13.5 per cent died, but of patients of non-alcoholic parentage 47 per cent improved and only 9.4 per cent died.

"Alcoholism must be considered the most active co-operator of the deadly germ of tuberculosis,' says Knopf.—Sel.

A friendless heart is like a hollow shell that sighs over its own emptiness.—Thomas Hood.

Men do less than they ought unless they do all they can.—Thomas Carlyle.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

Life is only at its normal stage when it is fulfilling the plans and principles of God. Every life that is perverted from this is a terrible failure.

We should seek in our Young People's Meetings to present such standards and ideals which will enable our young people to get hold of what God's plans and principles for their own lives are.

The topics of this month present a fruitful field of thought requiring true consecration to God in all who would carry out the teachings in reality.

"Sympathy for others" in the truest and Christian sense requires the presence of the Holy Spirit in our life.

To meet properly the **"Tasks Awaiting Me"** I must be in such a relation to God that I am responsive to His leading.

To meet the trying situation of being a Christian in **war time** I must have a genuine change of heart and be fully acquainted with God.

To work with others in a way pleasing to God, we must be acquainted with the spirit and principles of God's kingdom.

SYMPATHY FOR OTHERS.—(Junior.)
Rom. 12:9-16

Topic for April 14

MOTTO

"Bear ye one another's burdens."

THE STUDY HOUR

I. **Our Lesson.**—The word sympathy is one that means that people feel the same things together. When I am burned you cannot know how it feels in your body till you are burned also. But after you have been suffering a burn you can feel for another the next time you see them suffer so, altho you have no touch of the heat against yourself. Sometimes when one person has sorrow we see another shedding tears with them even when the other has had no loss himself at all. Many people shed tears at funerals who never had a near friend die. It is sympathy of feeling that has grown in our hearts and makes us feel with others.

Sympathy may be of different kinds. We can feel glad with those who are happy or we can feel sad with those who are unhappy. When we see the smiling happy faces of the boys and girls we often feel like smiling with them. That is why a person who is happy is such good company and seems to drive away the sadness all around them. We like to see such people come around us. They always leave such good cheer behind them. But we should not only pick out the people that can make us happy. We ought to feel with the people who are sorrowful and try to bring gladness to them out of our supply of sunshine.

There are different ways of sympathizing with others besides just rejoicing or weeping with them. When mamma sympathizes with her children she does something to help them bear their troubles. Why does she sit up all night when we are sick? Why do people who are sorry for the poor give them of their things? Why did Jesus leave His beautiful happy home in heaven and become poor and suffer death for us? It was all because He sympathized with us so much that He was not only willing to weep but to bear our burdens for us. We can also express our sympathy toward others by following the footsteps of Jesus.

II. **The Text, Rom. 12:9-16.**—This scripture expresses our duty to one another as Christians. Our love should be without any pretention. It should be so strong toward others that we would give the other the best. It should make us give the things that others need when we have them and to rejoice with the happy and sorrow with the sorrowing. It should cause us to be lowly minded. Nobody should seem too lowly for us to do something to share their sorrow with them.

III. **Outline Study.**
1. Persons who need sympathy.
   a. Afflicted.—Heb. 13:3; Job 6:14.
   b. The poor.—Prov. 9.17; Isa. 58:6, 7, 10; Jas. 2:15, 16.
   c. The weak.—I Thes. 5:14; Gal. 6:2.
   d. Members of Christ.—I Cor. 12:25. 26.
   e. Lost souls.—Luke 19:10.
2. Blessed sympathizers.—Matt. 25:34-40; Luke 14:12-14.
3. Cursed neglect.—Matt. 25:41-45.

PERSONAL THOUGHT

I would be like Jesus in thinking of others and helping them. I would be like Him in suffering for others.

SUGGESTIVE ASSIGNMENTS
1. Text word, **Love.**
2. Feeling for the Sad.
3. Feeling for the Glad.
4. Sympathizing by Our Deeds as well as Our Words and Tears.
5. Rewards of Sympathy for Jesus sake.
6. Loss to Those Who are Selfish.
7. The Sympathy of Jesus.

TASKS AWAITING ME.—Col. 1:1-23

Topic for April 21

MOTTO

"Always abounding in the work of the Lord."

THE STUDY HOUR

I. **Waiting Tasks.**—Long ago the prophet was made to look down the ages and say, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." God had a great task awaiting that unborn Son who was to be given to the world. It was a task which no one else could possibly do. So as the centuries rolled on and the fullness of time came, God brought forth His Son and the task was done and is being done according to His plan.

Just as this great task was accomplished by the plan of God, so there are tasks for every child born into the world. There is a special task in the plan of God for every newborn child of God. We may be unconscious of all that God has in store for us in the path of service, but we need not doubt for a moment but what there is work. "For the Son of man is as a man taking a far journey, who gave authority to his servants, and to every man his work, and commanded the porter to watch."

The fact that we each have a work to do should make us diligent in every oncoming day to find the duty which lies nearest to us and perform it conscientiously. Conscientious performance of the present task fits us for the waiting task and makes our capacity to serve larger. "Take therefore the talent from him (who is slothful), and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have more abundance: but from him that hath not shall be taken away even that he hath."

II. **The Text, Col. 1:1-23.**—This passage gives the plan of God for all His believing ones. They are expected to be fruitful in every good work and to increase in the knowledge of God. But if we would fulfill the task that awaits us we must have the faithful spirit. We must **"continue."**

III. **Outline Study.**—
1. Tasks to be done—
   a. To make God known from generation to generation.—Psa. 78:1-8.
   b. To make God known where He is not known.—I Pet. 2:9.
   c. To preach the Gospel to every creature.—Mark 16:15.
   d. To build up the saints in Christ.—Eph. 4:11-16.
   e. To perform the various functions of the body of Christ.—I Cor. 12: 12-31.
2. Getting ready for my task—
   a. Faithfulness to present duty.—
      (1) Study.—II Tim. 2:15.
      (2) Prayer.—Eph. 6:10-18.
      (4) Activity.—I Cor. 15:58.
      (5) Obedience to His voice.—I Thes. 5:19.

PERSONAL THOUGHT

I cannot afford to be indifferent, because the grave responsibilities that rest upon me for the future, are connected with my faithfulness in the present.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Faithful.**
2. Getting Ready for My Task when I am Grown.

For Young People.—
1. There Always is Work.
2. What Kind of Workers God Wants.
3. Tasks for the Young People in Our Church.

For Older People.—
1. Preparation for Future Tasks.
2. Folly of Wasting Our Time.
3. Opportunities for Service.

RELIGION IN WAR TIME.—Rev. 13

Topic for April 28

MOTTO

"Lo, I am with you always, even unto the end of the world."

THE STUDY HOUR

I. **Religion.**—There are religions and religions. All religions have their practices and regulations. Some have one regulation under certain circumstances and some another. There is but one pure religion. It is the religion that is unspotted from the world and is unchangeable in principle and practice regardless of the circumstances or conditions in which men find themselves.

Some law makers of the nations regard it a duty to lay aside certain principles during the emergency of war. There is also a tendency to think the same of religion. But if our religion is genuine it is perfect for all situations and its principles are unchangeable. The religion of Jesus Christ is a religion of peace. Jesus Christ came to establish peace between God and man. He met the price which justice demanded in His own suffering and published the news of pardon to whosoever will. It is not the business of the followers of Jesus Christ to execute justice upon the transgressor but to hold forth the message of reconciliation. When men reject it and do violence to the righteous the righteous commit their cause to Him that judgeth righteously and themselves feed their enemy when he hungers and give him drink when thirsty. The opinions of people and nations does not change the program of the religion of Jesus Christ. As long as the dispensation of mercy is here that long we are under the orders of holding forth the word of life even if it should mean that we shall lay down our lives for the cause of our Master.

II. **The Text, Rev. 13.**—This passage is a prophetic utterance of a condition of war that shall exist. It is a war directed against the saints. It is a war that also is directed against "all kindreds and tongues and nations." It is a war that results in the domination of the beast with seven heads and ten horns over all. He even overcomes the saints. But there is a notable difference between the dominion over the saints and the dominion of the other peoples. All others shall worship him whose names are not written in the book of life. And all that kill with the sword shall be killed with the sword, while the saints are singled out as those who have patience to be true to God and not to be partakers of carnal weapons (v. 10).

III. **Outline Study.—**
1. Light in the darkness.—
   1. Blameless and harmless.—Phil. 2:13-16.
   2. Glorifying God.—Matt. 5:13-16.
   3. Shewing forth God's praise.—I Pet. 2:9.
   4. Ambassadors for Christ.—II Cor. 5: 18-20.
   5. Not of this world.—Jno. 18:36; Jno. 15:18-20.
   6. Like Jesus in love.—Matt. 5:38-48; I Pet. 2:20-23.
   7. Peacemakers.—Matt. 5:9; Heb. 12:14; Rom. 12:17-21.
   8. Submissive to governments.—Rom. 13:1-8; Tit. 3:1; I Pet. 2:13-17.
   9. Obeying God above rulers.—Acts 5: 29; 4:19.

PERSONAL THOUGHT

Religion is worth nothing if it cannot carry its principles into the midst of the most trying conditions.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Textword, **Light.**
2. Doing Good for Evil.

For Young People—
1. Religion of Jesus Christ in the World.
2. War Opposite to Christianity.
3. The Christian's Remedy for Enemies.

For Older People—
1. Peace that is not Cowardice.
2. Salt Without Savor Like Christians Who Lay Down Peace in War Emergencies.

HOW WE SHOULD WORK TOGETHER.—Phil. 2:1-11; Jno. 17:20-26.

Topic for May 5.

MOTTO

"Endeavoring to keep the unity of the Spirit in the bonds of peace."

THE STUDY HOUR

I. **Cooperation** is one of the great popular themes of our times. Work together is a means of power whether in the business or the religious world. But every union is dominated by some ruling spirit. Those who are not willing to become a part of the spirit of the union in which they labor must stand apart. Cooperation is right or wrong according as the spirit included in the union is right or wrong. There is a worldly cooperation and there is a Christian cooperation.

Christian cooperation is that union of labors which is in harmony with the Holy Spirit. Every personal element or selfish object that hinders work in a Christian union must be laid aside by the individual that the greater service may be rendered to the many to the glory of God. The strong adjust themselves to bear the infirmities of the weak. The advantage of the few are sacrificed for the advantage of many. Instead of planning for the little corner in which a few are concerned we plan for the welfare of others. Jesus might have continued in glory to His own advantages, but He could enjoy a larger blessing by a sacrifice of Himself that many sons might be brought to glory.

We should always work together where our cooperation brings larger glory to God and greater blessing to humanity. Such cooperation, however, never will allow us to sacrifice a single principle of righteousness. Rather than violate the least law of God we should labor alone with a few.

II. **The Text, (a) Phil. 2:1-11.**—This passage develops the thought of unselfish service, looking upon the things that will help others. Jesus is the example and we are to pattern our mind after Him.

(b) **Jno. 17:20-26.**—Unity is the great principle of the kingdom of God. It was the prayer of Jesus that all His followers might be one as He and the Father are one.

II. Outline Study
1. Working together.
   a. In the home.—I Pet. 3:7; Eph. 5:22-33.
   b. In the Church.—I Pet. 3:8; Eph. 4:11-16; I Cor. 12.
   c. In Society.—I Cor. 13:4-8.
2. Principles of cooperation.
   a. Righteousness.—II Cor. 6:1, 14-18; I Cor. 3:9-15.
   b. Peace.—Rom. 14:19.
   c. Love.—Rom. 15:1-6.
   d. Faith.—Phil. 1:27; Rom. 14:22, 23.

PERSONAL THOUGHT

Do we limit our usefulness in life by failure to cooperate, because we are unwilling to make personal sacrifice?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **One.**
2. Working with Others.

For Young People—
1. The Power of Cooperation.
2. God's Plan of Union.
3. An Evil Cooperation.

For Older People—
1. The Danger of Compromise.
2. The Sin of Selfishness.

AFRICA—AMONG THE DWARFS

(Junior Mission Topic)
Program for April 28

SUGGESTIVE PROGRAM
1. Opening.
2. Reading or telling of Chap. IV.
3. Offering.
4. Business.
5. Devotional Period.
   a. Hymn—"O Zion, haste."
   b. Scripture. Ask pupils to give the verses they love best, or verses they think would tell the gospel story most surely and effectively. Read parts of Psalm 72 as a picture of what the world will be when all people know the true God.
   c. Prayer by leader.
   d. Closing hymn.

SUGGESTIVE ASSIGNMENTS

For Children—
Assign questions and answers to different ones from those given elsewhere on condition of women or child life in March number of Christian Monitor

For Young People 12-18—
Condition of Women.
The Dwarfs or Pygmies.
Story of Livingstone.
An African Heroine.

SUGGESTIONS TO LEADERS OF JUNIOR MEETINGS

If you have not already secured a copy of the book, African Adventurers, which can be secured from the Publishing House, Scottdale, Pa., for 30 cts., do so yet. Get as many boys and girls to read it as possible and use it in preparation of the topics. Try to get the Juniors to discuss the things found in the chapters and be ready to supplement the story by parts they have not mentioned. Review preceding chapters. Try to get the boys and girls interested in the needs of Africa and what the Gospel is doing there, and how it is transforming the lives of the people. Turn to January number of the Christian Monitor for other suggestive literature.

AMONG THE DWARFS

Explanations on Chap. IV.

Dwarfs or Pygmies are a race of people in Africa smaller than the men of other known races. Their average height is 4 feet 7 inches. They are dwellers in the forest—hunters and wanderers. They do

not build towns as other African tribes do, nor plant gardens. They often attach themselves to superior tribes and wander about in their neighborhood. They are very shy and timid. The great African Explorer, Paul Du Chaillu has written about his encounters with them; Stanley and other white men have written about them.

STORY OF THE CHAPTER IV

After school closed for vacation, Assam and Mejo, also the other school boys who were going to teach vacation schools, prepared to go. They had a farewell meeting in the school-house at the rising of the sun. Many people of the tribe of God, as the Christians were called, were there to bless these boys before they went. Mejo's mother was there; she looked at her boy in his white singlet and his bright loin cloth, sitting down in the company of the young men who were going upon such lonely journeys. She could not sing. Many questions troubled her heart; "where will my boy sleep tonight?" Ze Zom prayed for them and in her heart she could pray.

Presently she saw the boys rise to go away. Each boy had a load to carry on his back—some of books and slates and some carried personal belongings. On top of every load there was a piece of dried fish which Mr. Krug gave as a present to every boy for a great treat. Mejo's mother gave Assam and Mejo each a corn cake. Every one said to the little caravans, "Walk well—God keep you!" The boys looked gravely at the members of their clan, already they felt the pangs of home-sickness, that is a familiar sorrow to the African. They said, "We must go!" "Go on!" And they walked away and at partings of the way continued to separate until two and two would be left to walk together.

Oton's son, Obam, was going to spend the vacation speaking the word of God to the dwarfs. Little Minla, a boy of twelve, was with him. These boys had a good reputation for endurance. Work among the tribes of the dwarfs is very difficult. That night Assam and Mejo had to stay with Obam and Minla among the dwarfs. When Be, the headman, saw the face of Assam he came to salute him. He asked them why they had come to them at that time. Did they want dried meat in exchange for cloth and other goods they had brought? "Much money I have in little gourds, do you wish to trade for it? Or nuts, do you wish? Open up the loads quickly so that I may see the beautiful goods brought to me by Obam the son of Oton."

"Two of those loads are on a journey," said Obam. "They sleep but one night in your town. And these two loads that are mine are not loads of barter. They are my blanket to cover me at night and a lantern and some oil. There are besides some of the words of God that I have brought for your ears. Ah, Be—headman of this people—my father, Oton, and other great men of the Bulu tribe who are now members of the tribe of God—they desire to share with you the things from above. So they have sent two of their sons to open for you these things that have been hidden from you in the past."

Be told them he did not want to hear of these new things that they should open their loads, they would bargain for the loads and they might go with loads of dried meat, and honey and nuts.

"There is no trade goods in my loads," said Obam. "Every morning at dawn, and every evening when the stars are created, I will teach you the things of God. All this moon and the next moon I will open to you this wisdom."

"We are not sitting down in one place, as your father does," said Be. "We people who are dwarfs must do the forest work, we must go on the many little paths hunting and fishing and nutting. We rise and go away from this place tomorrow."

"Where you go, I too, I will go," said Obam. "Sleep where you sleep, and eat what you eat."

"Since I was born!" cried out Be, "I never saw a son of your father's tribe that would endure these things."

That night Obam told them the story of God and his son Jesus.

The next morning Assam and Mejo went away on their own path. Four nights they slept in villages, one night alone in the open, by the side of a fire they had made and then in the afternoon of the fifth day they arrived at Mekok the home of Asala their sister.

"They have come—Akera! The teachers have come. Now we believe the word of Asala," said the women on the path. Back in the gardens other women heard the news. Mejo heard the glad shout of his little sister as she ran thru the thick screen of the cassava plants. Such laughter! Such shouting! Such clamour for news of home! Asala ran before them into the village. She dared to go into the palaver house, tho her husband had not sent for her. Out of breath she told him that the teachers had come and that they were her brothers.

Efa, her husband, headman of the village, saw the boys come. He told Asala to cook them good food, to ask her ntyi to kill a chicken for them and she herself was to make the mango nut gravy for that chicken.

Thus were Assam and Mejo kindly welcomed in the town of Efa Nlem. Asala ran to cook for them. Efa received them in the palavar house. There was no great conversation as yet between Efa and his guests. There would be time for that, only Efa said,—"I hope that you have brought white man's medicine."

Assam told him he had. Mejo said he was thirsty. Immediately two little girls brought them each a gourd of water. As Mejo raised the gourd to his lips he met the eyes of a boy in the shadow of a corner. This boy was almost a man, his hair was finely dressed and studded with blue beads. He wore a splendid loin cloth. About his arms were many ivory bracelets and about his neck hung a great amulet.

"That young fellow has such style," thought Mejo, "that he must be the headman's son. But he looked at us without the friendly eye."

That evening Efa and Assam spoke long together of the things of school. Efa told Assam of the school building the people had made ready and that they had built a little house for them and that now they might go to their house for the night. Bekalli the youth with the unfriendly eyes was to take them. At this word the youth arose—he asked his father to speak a word—"Say it!" said Efa.

"Since I was born," said he, "did you ever build me a house?"

Efa looked in surprise at his son. Bekalli asked for the new house for himself but his father did not grant it. He told him they would build a new house for him too and would begin tomorrow. Bekalli said, "If you build me ten houses, I will never sleep in one of them!" And he put his leg over the high sill of the door and went off into the dark.

AFRICA

The Condition of Women

84. **Q. After a girl is sold what is her position?**

She becomes the slave of her master, even if she is considered his wife. A man may have as many wives as he is able to purchase.

85. **Q. What occurs when a chief dies?**

It is supposed that he will need slaves in another world; hence it is a common custom to bury with his body some of his many wives.

86. **Q. What is a woman's work in the home?**

In some tribes she must first build her house, and women learn to put up the ordinary hut skilfully. They also clear the tall, tough grass from the land, dig up the ground with a rude sort of a hoe, plant their cassava, yams, sugar cane, etc., and harvest them when grown.

87. **Q. What else is often necessary?**

When wild beasts threaten, the women form little bands, build fires and watch all night.

88. **Q. Are they also the cooks?**

The natives have two meals a day ordinarily, and these the women prepare. Their own share of food is taken last.

89. **Q. Have they skill in any direction?**

Household utensils are few and crude, and the food so simple that there is little to inspire them to attempt "new ways" or "new dishes." They seem to invent nothing.

90. **Q. Are they skilled with the needle?**

Among the Veys, northeast of Liberia, the women are said to embroider with much skill upon fine leather and cloth. Among the Zulus the women excel in sewing fur.

91. **Q. Describe the process.**

The needle is made like a skewer,—it has no eye but a point. The thread is made of the sinews of animals, steeped in hot water and beaten to make it elastic. After the fur is nicely prepared she makes holes in the edges with her "needle," pushes the thread through, and after days of patient labor has an elegant fur garment whose seams can hardly be found.

92. **Q. Do the women spin or weave?**
Where coarse cloth is made. as it is in some localities, the work of weaving is done by men. They help, however, in making the thread. and also in making the famous bark-cloth, which is now becoming rare.

93. **Q. Are there laws to protect women?**
Absolutely none in most tribes. A man may beat, sell, or kill his wife and no questions are asked. If there are he says, "She is mine; I paid for her." From birth until death the average African woman is a slave to man, the victim of superstition and ignorance and vice.

94. **Q. What is her best estate?**
Among the Veys, the Zulus, and possibly other tribes women are looked upon with a degree of respect which mitigates their servitude.

95. **Q. What recent action is hopeful?**
One of the native kings held a parliament not long since in which were some native Christians who were in favor of abolishing the purchase of wives. As a result the amount of dowry was decreased and a law made that infants should not be betrothed to grown men. This is a pencil ray of light in "darkest Africa."

Literature and Education

96. **Q. What do we realize as we speak these two words?**
The depth of Africa's degradation. Egypt has its ancient records, its hieroglyphics and its modern Mohammedan literature, but when we reach central and Lower Africa we find neither literature nor education.

97. **Q. Have present conditions always existed?**
There are indications here and there, mostly underground, that formerly there existed a race in Africa far superior to the present.

98. **Q. What has been said of the language?**
It is remarkable for its conciseness of expression. As related to its classification, a noted English philologist says: 'The origin of language cannot even be approached until the secrets of Africa, America and Oceanica have been revealed."

99. **Q. What progress is education making?**
Mission schools have thus far been the greatest force in this direction.

100. **Q. How are traditions and history kept?**
By word of mouth. Folk-lore stories are very numerous. Family and tribal history is transmitted from father to son. The negro imagination is vivid and delights to clothe animals with intelligence and to teach lessons through their fancied acts.

AFRIKANER, BEFORE AND AFTER CONVERSION

Esther Burkhard

While Robert Moffat was on his way from Cape Town to Afrikaner's kraal, he frequently stopped at the homes of the farmers for rest and here he heard many stories concerning this chief, Afrikaner.

"He will set you up for a mark for his boys to shoot at," declared one farmer with sinister emphasis.

"He will strip off your skin and make a drum of it to dance to," said another.

"He will make a drinking cup of your skull," predicted a third.

"Had you been an old man, it would have been nothing," bewailed a motherly dame, wiping the tears from her eyes, "for you would soon have died, whether or no; but you are young and going to be a prey to that monster."

Now this Afrikaner was an outlaw. His name was a bogy to women and children and a living terror for strong men. In every village there was a "trembling lest he should pay them a visit."

So fierce and cruel was he that a price was set on his head by the cape government. Many men had been sent out in search of him but he shrewdly resisted them.

Years before, missionaries were at this chief's home, but there came a misunderstanding between the missionaries and Afrikaner and finally the white men were driven away. Afrikaner had gone back to his life of plundering and bloodshed, but now he wanted a missionary to be sent to him. This the London Missionary Society granted him and now they were sending Robert Moffat, a young man who was unaccustomed to African life.

At last, after many weary days of traveling in a cart, Robert arrived at his destination. Afrikaner greeted him kindly, and learning he was the man sent to him, ordered a house to be built for him. In half an hour, Robert had a house which looked a good deal like the red man's wigwam.

Robert soon started a school for the children which was in session several hours a day. Here they were taught to read the Bible, to learn the stories and also to memorize verses. The children became very much interested in this and a good many came each day.

Soon, who should Robert Moffat see coming, but the chief, himself! Afrikaner was greeted kindly and he also showed a marked interest in this school. He came very regularly. He could not read well, but he set about reading the Bible immediately.

Many evenings Afrikaner would go to the home of Robert of whom he asked many questions. Oftentimes the two could be found near Robert's home very early the next morning, talking about Salvation and other similar themes. Robert would explain to him those parts in the Bible that Afrikaner had read the preceding day and could not understand. Finally, Afrikaner accepted Christ as his Savior.

Afrikaner was a changed man after that. He helped Moffat in many ways by going with him on missionary tours and getting the meat for him. When Afrikaner's tribe saw the influence Christianity had over their chief, they too, accepted Christ. As thoroly as Afrikaner carried on his plundering and pillaging, he now carried the gospel to other people.

One day while Robert was sitting in the presence of the chief, he looked steadily in the black face before him. Afrikaner asked why he did so. "I was trying to picture to myself your carrying fire and sword thru the country," answered Robert. "I could not think how eyes like yours could smile at human woe." At this the old chief cried like a child.

Several years passed when Robert was called to another part of the country, to start a new station. Afrikaner was unwilling for him to leave their tribe, but when he thought what the condition of those people was, he gladly gave up Moffat so that those people might be saved.

Goshen, Ind.

ECHOES OF LIFE

(Continued from page 482)

you can be kindly sympathetic and still be truly cheerful and that cheerfulness from within will often brighten dreary clouds in another. "Rejoice with them that do rejoice; and weep with them that weep." But in weeping weep cheerfully and you will never be a loser in this useful art of life.

With a song on your lips spread about you the sunshine of good cheer and happiness wherever you go. Give the best you have of all and you will truly get only the best in return. Have a smile on your face and a warm affection spot in your heart, and everything in life will have a kindly message in return for you. Life will become sweeter, nobler and more worth while in the living, and whether we shall be remembered or not when we go to sojourn in the City of the Dead matters little to us for we have covered the first lap of our great journey worthily and the all-wise Father will reward us accordingly when we resume the journey in eternity.

Manheim, Pa.

A Moslem "Seeker" in Bengal

An English missionary to Moslems in Bengal writes: "We meet not a few who are growing dissatisfied both with their prophet and their book. They have a secret desire to know more of Jesus Christ. One such Moslem was Karim, the 'gracious,' an elderly man, of humble position, who keeps a tiny shop.

"One of our evangelists first found him, not many months ago. During one of my visits he unwittingly taught me a lesson of more humble reliance upon God. When a customer intruded upon our talk, Karim, with singular politeness, besought the customer to excuse him that day, as he was busy! On the departure of the customer, he said: 'My good friend, we are engaged in business much more serious than a sale. God knows my needs, and, should He think well, He will send that man to me again.' Karim is a seeker after God, and this seeking is with him a matter of deep concern. He has never resented our talk about Christ; on the contrary, he expects it, and, so far as I know, not once has any bitterness entered into his speech as we have considered together the claims of the Saviour."—Sel.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XI. The Work of the Sunday School—Christian Nurture

Vernon J. Smucker

The work of the Sunday school may be divided under three heads: (a) Evangelism, (b) Christian Nurture, and (c) Fitting and Training for service. These three divisions are not mutually exclusive, but blend and grade into each other, each being the natural complement and result of the one preceding it. Last month we considered briefly some advantages the Sunday school has in putting forth evangelistic effort, and why evangelism is therefore a legitimate part of the work of this branch of the Church's activity. The present article will deal briefly with the subject of Christian Nurture.

The Bible, as the Word of God, furnishes the food on which the soul of man must live and grow. Nothing can take its place. It is unique in this that it furnishes both the "sincere milk of the Word" for the babe in Christ, and the "Spiritual meat" for the more matured and stronger Christian. Regardless of what theories of inspiration men may hold, and in spite of the fact that many disbelieve the truth and validity of the sacred writings and even make desperate and determined efforts to discredit them, the fact still remains that these sixty-six books which we call the Bible contain just what is needed for the spiritual nature of all alike,—for the aged saint as well as for the young child, for rich and poor, sage and illiterate, for weak and strong. Nor is this only for those of our present age and generation, but saints and martyrs of all ages have slaked their spiritual thirst at its fountain of living Truth. And as long in the future as men will continue to have a spiritual nature which transcends and rises above the earthly, so long will the Bible continue to furnish the source and supply of soul food for the individual.

It is this ability of the Bible to meet the needs and demands of all ages and all peoples at all times which makes it the indispensable storehouse of material for the upbuilding of the spiritual man. And unless the soul feeds and exists on the green pasturage of the living Word it will shrivel and die. Spiritual food is just as necessary for the sustenance of the spiritual life as is the natural food for the sustenance of the physical body. No more than the natural man can live without food can the soul develop and prosper without the truths and the food contained in the Bible. It would be spiritual suicide to attempt such a thing.

It is the unique and exalted duty and privilege of the Sunday school to supply, in part, this spiritual "meat" or "milk" to the hungry souls who need it. As we have heretofore noted, the Sunday school is the teaching branch of the Church, and the material which it is supposed to teach is this same life-giving, soul-satisfying Word of God. Thus we must readily agree that the Sunday school becomes a most important factor in the work of Christian nurture and growth.

No other agency is so well equipped for caring for the spiritual needs of old and young as is the Sunday school. The minister has in his audience the young Christian of tender years, the aged and seasoned warrior of truth, as well as people of all stations, conditions and circumstances of life. It is evident that while the sermon may contain some material helpful for all classes, yet each one requires a different grade and type of spiritual food. He cannot perfectly fit the needs of each one at the same time, and so runs the risk of losing the interest of the one while he ministers to the need of the other. But the Sunday school is adequately prepared to handle the problem. It is divided up into departments and classes, each group being, as nearly as possible, a unit in the kind of instruction required. The teacher is supposed to be adapted to supply the needs of the particular group in his charge, and to this end can direct his efforts and his preparation. Here are the white-haired saints tottering on the brink of the grave, there are the workers in the prime of life, yonder the young men or women just starting in the service, and there the little children still in childhood innocency. Each class is in charge of one best fitted to lead them on in the fulness and richness of the life hid in Christ Jesus.

The home is depending more and more upon the Sunday school to do the work which was formerly considered its own. Students of the problem all tell us that in the hurry and bustle of our modern homes the work of rearing the young in "the nurture and admonition of the Lord" is often sadly neglected. The Sunday school must respond to the challenge and rise to the occasion, or the result will be disastrous. And the Sunday school ought to do much toward staying the spirit of the age and retaining the Christ-like spirit in the homes of our land.

The task before the Sunday school is no light or trivial one. The welfare of souls is at stake, and everyone, whether he be teacher, officer or pupil, should feel the seriousness of the work. With all working together under the guidance and direction of the Holy Spirit the work will be blessed of God and will do much in contributing to the growth and upbuilding of souls in His Kingdom.

Smithville, Ohio.

MAKING SUNDAY SCHOOL WORK GO

You ask me to give you my methods regarding Sunday school work. First of all, I love pioneering in Sunday school work. When men say, "It can't be done," I love to take God with me and prove that "if God be for us, who can be against us?" I have always believed that "man's extremity is God's opportunity." First, know God; second, know your Bible; and third, have a burning desire for the salvation of souls, and the word fail will have no place in your life.

When I went to San Antonio, Tex., to make it my home, I found one and then another outlying district that needed a Sunday school. I was instrumental in starting two Sunday schools and have served as superintendent of both—one being held in the morning and the other in the afternoon. Later I was rewarded by assisting in organizing both of these into churches, which now own their own buildings and are out of debt. "Work and pray" is my slogan and it takes a great deal of both.

These suggestions will show how I always aim to make my Sunday school interesting:

1. Vary the preliminary work.
2. Give as many as are willing some part of that work to do.
3. Get them to understand that no one man can make a Sunday school a success; it takes an "all-together pull."
4. Inject enthusiasm into your school by keeping full of it yourself; it becomes contagious.
5. Have a great deal of singing, with special songs for special occasions, and make special occasions as often as possible.
6. Never permit any part of the work to get the "creeps." Always keep everything on the move.—Sel.

CURRENT EVENTS

$2.20 Wheat.—The President has fixed the price for the 1918 wheat crop at $2.20 at Chicago, with a few changes in the differentials for other grades and markets. Bills had been introduced in Congress by Senators and Congressmen from grain-growing states asking for an increase in the price of wheat from twenty-five to fifty percent. But the power vested in the President enabled him to defeat this campaign by fixing the price of wheat. Opinion seems to be divided as to the effect this decision of the President will have upon the farmers. Some agricultural papers are of the opinion that it will discourage the raising of wheat as farmers can make more money raising other grains whose price is not regulated by the Government and which are more profitable to the farmer. The President of the Oklahoma Farmer's Union declares that in his state at this price land that would have grown 5,000,000 bushels of winter wheat will be plowed under and planted to corn or seeded to some other crop. The increased cost of farm labor, implements, fertilizers, it is said, will leave the farmer very little if any profit for his wheat at the present fixed price. Some agricultural periodicals think that the Government should "reduce the price of farm machin- and of everything else the farmer has to buy, whether it goes into the making of a crop of wheat or into general living expenses. And let these reductions be on the same basis as the price of wheat was reduced." A number of newspapers in wheat-growing states voice satisfaction with the price fixed by the President, and think it was the best thing for him to do. It is said considerable wheat had been held by farmers hoping that the price would be advanced, this wheat will now be released. To increase the price of wheat to $2.50 or $2.75 would mean a rise of twenty-five per cent or more in the price of bread. And "85 per cent of the population would be called on to assume the burden of paying the increase to the other 15 per cent, represented by the producers, who are already obtaining 109 per cent more than the three-year prewar average." In fixing the price of wheat President Wilson says:

"To increase the price of wheat above the present figure, or to agitate any increase of price, would have the effect of very seriously hampering the large operations of the nation and of the Allies by causing the wheat of last year's crop to be withheld from the market. It would, moreover, dislocate all the present wage levels that have been established after much anxious discussion and would, therefore, create an industrial unrest which would be harmful to every industry of the country."

The War.—With the approach of spring there is increased activity in the war zones. No large offensive has yet been launched on the Western front by either side. For a number of months reports have been current that Germany expects to begin the biggest drive of the war on the Western front early this spring. Large masses of troops have been assembled behind the German lines and considerable activity noticed by aviators, but at this writing (Mar. 21) the attack has not yet been reported. The Allies have been making preparations to meet this offensive and feel confident they will be able to repulse and check it as they have all the previous offensives started by the Germans on the Western and Italian fronts. Both sides have been engaged in raiding each others trenches and testing the strength of the enemy at different points.

With fairer weather the aviators have been busy. Daily conflicts take place in the air. Recently German airmen made several trips to England and dropped bombs on London. Within the last year the enemies of Germany have made no less than 35 bombing expeditions against German cities. Considerable damage to munition plants and factories in Germany is reported as a result of these air attacks.

The submarines continue their work of destruction. The losses suffered by the Allies are less than earlier in this campaign of destruction. By convoying merchant vessels the submarines find it more difficult and dangerous to attack. But the menace is still present. Last year about 6,000,000 tons of shipping were destroyed, according to British reports, and over 9,000,000 tons according to German statements. The shipbuilding industries are speeding up in order to replace as rapidly as possible some of the losses.

Russia seems to be going from bad to worse. A treaty of peace was signed recently between Germany and Russia, but the German armies continue their advance towards Petrograd with very little if any resistance. Odessa, the great grain port on the Black Sea, was recently occupied by German forces, thus giving Germany access to the rich agricultural section of Russia. Russia is in a state of anarchy without a central government. Different provinces have made separate agreements with the Central Powers. Reports coming from Siberia state that German prisoners there are organizing to help secure control of the Siberian railroad. Some military critics are of the opinion that Germany is aiming to get control of Siberia and the vast supplies of munitions of war at Vladivostok and along the Siberian railroad. Japan is ready to enter Siberia and oppose the German plans, but the Allies have not yet given their consent, but are awaiting further developments there.

Parcel Post by Trucks.—The Postoffice Department is working out plans for motor-truck parcel-post routes to cover various sections of the country. The mileage of the proposed routes aggregates from 3,000 to 4,000 miles. It is expected that these routes will be in operation within the next three months. One chain of truck-routes will extend from Portland, Me. to New Orleans, La. Other routes are to cover parts of Ohio, Indiana, Illinois, West Virginia and California. "The new postoffice plans, in detail, look to the ultimate motorization of the entire postal service with the exception of some of the cross-country trains, both local and general." As an indication of the efficiency of the motor service in one of the cities where it was in operation one year, the motor trucks engaged in the transportation of mail from the depot to the postoffice were scheduled to make 384,526 trips, and there were only 132 failures, or one to every 2,913 trips. The present law does not provide for the employment of government-owned motor trucks on rural delivery routes, nor does it require the rural carrier to use motor-vehicles. However a recent law permits the government to designate what kind of vehicles are to be used on star-routes where mail is carried under contract. These star-routes are let by contract and where the payment asked is deemed excessive the government is empowered to provide government-owned trucks and hire drivers for the operation of these routes.

Daylight Saving Bill a Law.—On March 19 President Wilson signed the daylight saving bill. The bill provides that on March 31 all clocks be turned forward one hour, and on the last Sunday of October they be turned back one hour. The daylight saving plan will go into effect and be observed without the slightest disorganization or impairment of existing conditions. Trains will run as usual and every feature of daily life in which the element of times enters will remain unchanged. It simply means that we will get up an hour earlier and transact our busi-

ness and retire an hour earlier than has been our custom, but with our clock an hour fast we will not know the difference. By this plan an hour of daylight will be preserved in the afternoon. The practicability and efficiency of the plan has been demonstrated in twelve European countries. Advocates of the plan gave some of the following benefits to be derived from this plan: Saves illuminants, coal, increased manufacturing production because of improved conditions, an extra hour of daylight in the afternoon for recreation or gardening and thus reduces the cost of living of some, and will make for better health.

To Seize German Property.—The custodian of German property in the United States recommends that all the property held by alien Germans be at once disposed of to Americans and operated by them. In retaliation Germany announces her intention to seize all the property held in Germany by alien Americans. It is estimated that Germans are holding at least a hundred times as much property in the United States as our citizens hold in Germany. The principal reason given for disposing of this property is to break up the holding of the great German concerns which are said to be closely allied to the German government and are used to advance the political interests of Germany in this country and are adjuncts of the German government's military departments. It is a move to root out all the ramifications of the German propaganda to increase her commercial and political interests at the expense of other nations. These properties are now operated by the United States at a profit and it is argued that these profits might as well be enjoyed by our country. After the war Germany would be compensated for the property seized.

Non-flaming Celluloid.—It is announced that a professor in a Japanese university has invented a slow-burning celluloid which is said to be cheaper than the more combustible celluloid to which we are accustomed, and is in many ways preferable to it. Factory buildings are in course of construction for the manufacture of articles of commerce from this celluloid. The new material is made from the soybean, which the Japanese have found so widely useful. The process includes the use of a formalin to produce a durable, horn-like substance.

Pigeons Wanted.—"The city of Baltimore has been asked to furnish 2,000 homing pigeons for military use in France. These birds are invaluable for army service, being able to carry messages under conditions which would prevent the employment of the telephone or wireless. Over 90 per cent of the messages sent out by carrier pigeons arrive safely at their destination, it is said."

Dutch Liners Seized.—In a proclamation issued by President Wilson on March 20, he ordered the navy department to take control of all the ships of Holland in the territorial waters of the United States. There were at the time seventy-seven ships of probably 600,000 tons in American ports, and about 400,000 tons in British ports, which were also seized by England. Thus about 1,000,000 tons of shipping was added to that already in operation by the Allies. For several months negotiations had been in progress with Holland to come to a satisfactory agreement regards the use of these ships which were lying idle in American and British ports, but no agreement could be reached. Fearful of German threats Holland refused to give her consent to the Allies using her ships, and consequently they were seized. Holland is guaranteed compensation for any losses of ships that may occur.

Lower California Would Secede.—"The people of lower California, which in all the time of Mexican revolution has maintained itself as a practically independent state and has not suffered from disorder and bloodshed as have other parts of the country, have long desired to secede from Mexico and be annexed to the United States. The entire population is said to be in favor of such a change now but Mexico naturally will object vigorously. Lower California has a population of 40,000 to 50,000 thousand, is rich in minerals and has much excellent grazing and agricultural land."

Make Your Own Sugar.—"Prof. Holden, agricultural expert, says there should be no sugar shortage in this country. The average family can reduce its sugar bill 90 per cent by raising only one 20-foot row of sugar beets, he declares. And, he says, every home can be its own refinery. A fair-sized beet soaked in water 20 minutes and then boiled will make a cup of thick sirup which can be used for almost any ordinary sweetening purpose."

INTERESTING FACTS AND NEWS ITEMS

The Turkish Parliament a short time ago authorized preliminary work to start soon on the proposed tunnel under the Bosporus to connect Europe with Asia Minor.

Switzerland has supplied several thousand ready-cut barracks, each measuring 20 feet by 100 feet, and each capable of accommodating a company of soldiers, for the American military forces in France. The buildings are shipped in parts and so made that no nails are required in assembling them and setting them up.

Contracts for the erection of two plants for the manufacture of smokeless powder have been let by the war department. Each plant will produce daily about 250 tons and will employ from 10,000 to 15,000 men.

Terrible destitution in Turkey, Armenia, Persia and Syria is reported in cablegrams. The starving people are devouring dead animals wherever they can be found.

Benzyl acetate, a coal-tar derivative, which serves as a substitute for medicine derived from opium, has recently been discovered. The new agent is said to produce the same desirable effects as opium derivatives, without any of the ill effects of the latter.

The speed of light is now calculated to be 186,324 miles per second.

The latest estimates place the wealth of the United States at $250,000,000,000.

The United States has approximately 18,530,000 voters.

There are approximately 335,700 Indians in the United States, exclusive of Alaska. Of this number about 79,000 are U. S. citizens and about 26,000 are voters.

The Government has delegated 200 inspectors to travel over the various railroads to note the way in which they are managed and observe the conduct of the employees. The object is to get rid of those employees who are impolite and slothful.

Great numbers of fish are killed by the explosion of depth bombs which are used against the German submarines.

The populace of London and several counties of England, from the king down to the humblest citizen, are now on compulsory rations of meat, butter and margarine.

Before the war British universities refused recognition to American degrees, but will now grant American students larger privileges.

The Mexican Government has issued orders to prohibit the emigration of Mexican laborers to the United States. This action was taken because all Mexican laborers are needed at home.

Porto Rico is now dry under an act of Congress prohibiting the importation, manufacture, sale or giving away of intoxicating liquors or drugs. A local law may permit the sale of beer with less than two and one-half per cent alcohol.

Sir Cecil Spring Rice, British Ambassador to the United States since 1915, and who recently resigned, died suddenly in Canada while on his way home.

It is held that the only legal way to bring about prohibition in Great Britain is for the state to buy out the interests of the brewers, distillers and saloonists.

The American Newspaper Publisher's Association thru its executive committee recommends the coinage of 2-cent pieces. Since most newspapers now sell for two cents it was pointed out that a 2-cent piece would be more convenient.

Last fall a party of fifteen Japanese fishermen caught 600,000 dog salmon in a period of three weeks in the vicinity of Queen Charlotte islands. By the time they got them salted and corded up like wood a representative of the Russian gov-

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MISCELLANEOUS

SELLING SPLIT SECONDS

A great telegraph company some years ago went into the business of selling accurate time even to split seconds. For five minutes each day all the regular business of the concern had to wait until the important matter of correct time had been settled. So well did it perform this service that it developed a natural monopoly of the very unusual function of regulating most of the clocks in the United States, and has continued to do so ever since.

For a small sum each month this service is at the disposal of every one to whom accurate time is a consideration. Each day, hundreds of thousands of miles of wire, an army of men, numberless ingenious devices and the sun itself are used to set the time all over the country.

This is how it is done: Time for the United States is determined in Washington, D. C., at high noon. Here is located the United States Government Naval Observatory, where the observations are taken. At the instant the sun reaches the zenith at the seventy-fifth meridian, which passes through that city, a signal is transmitted to every telegraph office in the country and by means of this signal all the clocks in every community can be corrected.

To transmit this signal requires an elaborate system and many delicate instruments. The telegraph company has a department devoted exclusively to the work. This time service department operates from a master clock located in the main office of the telegraph company. This clock in turn is corrected daily, being synchronized by a wire from the government observatory at Washington. At five minutes before noon, Washington time, certain wires all over the country are released from their regular business routine and are connected with the master clock.

Each telegraph instrument then clicks exactly as the clock would tick, this movement serving to keep all telegraphers from using that particular wire. A few seconds before noon the instrument ceases to tick. Exactly at noon the armatures of the telegraph sounder come down making a final click and the correct time has been established for another twenty-four hours in each city and town having the service.

These master clocks are the subject of special care, being under the management of trained men always on guard to maintain the integrity of the service. The master timepieces in the main office are in turn connected with master clocks in every large center of population. Thus, are the master clocks located at New York, Chicago, Atlanta, Denver, Dallas and San Francisco.

The master clocks at these points control a service which is sold to firms and individuals in the surrounding territory in the following way: The company provides an accurate timepiece which is called a self-winding clock, that is, the motive apparatus of the clock, instead of being wound with the familiar key, is wound by an electrical mechanism actuated by dry cell batteries. This mechanism always keeps the clock springs at tension. The clock is connected by wires with the electrical circuit so that they can be moved forward or retarded according to whether the clock is running slow or fast. The time of the clock is, by this means, corrected once every hour.

To transmit the correcting signals each hour, an ingenious system of delicate instruments is necessary. This system includes the master clocks, a telegraphic transmitting apparatus and an elaborate switchboard which connects the radiating circuits and the leased clocks with the main mechanism.

The master clock distributes the signals to the various circuits by pulsating an instrument called a master relay. This in turn transmits the pulsations to instruments which again transmit them. It requires all this paraphernalia to sell split seconds to American business.—Illustrated World.

GAS ENGINE COTTON PICKER

If the unfeeling and smellful machine now working in the cotton fields of the Imperial Valley, California, does not develop some at present unsuspected fault, the songs of the cotton pickers will be replaced by the bark of the gas engine and the rattle of gears.

The California machine consists of a three-wheel steel chassis with sixteen horsepower gas engine, driving a suction pump, and a powerful centrifugal separator with hollow vane wheel. Across the machine runs a light steel pipe, and from this extend forward five rubber hose terminating in the patent picking nozzles. There is a man to each nozzle, and so five pickers to the machine.

The heavy suction in the hose draws up the cotton blossom as the pickers sweep the nozzle by the boll, and the white fluffy stuff is then drawn up into the main pipe and so on back to the separator, where the whirling hollow vane fan separates the cotton from the leaves, sticks, and "motes." Then the cotton is blown to the rear through the big curved pipe to the basket or sack, while the finely broken up leaves, motes, and residue are blown out through screens in the curved pipe. The brokers witnessing the trials say the cotton was delivered cleaner than that picked by hand.

Intensely hot weather prevented more than a plain demonstration of the superiority of the machine to hand picking, but working at ordinary speed with skilled men at the nozzles, it will pick 1,000 pounds per nozzle, per ten hours, or 5,000 pounds per day per machine. A good hand picker will pick about one hundred and fifty pounds per day—with no bricks in the bottom of the basket.—Illustrated World.

WASHING BANK NOTES

Burgess Smith, a workman in the Bureau of Engraving and Printing in Washington, has invented a money-washer. One of these machines will clean thirty-five thousand bank notes, and dry them ready for packing into bundles, every six hours.

The way in which the money is washed and dried is told by D. Allen Wiley in St. Nicholas:

First, each bill is placed by the woman operator on a rubber-covered cylinder that, as it revolves, carries it through a tank filled with what a washerwoman would call soapsuds—soap melted in hot water. This cleanses the bill, removing all grease and dirt.

Then another revolving conveyor draws it out of the vat of soapsuds and carries it through a tank of pure water that rinses it thoroughly. The now clean money must be dried, and this is the most interesting part of the process.

The five-dollar or ten-dollar note, or whatever the denomination may be, passes from the rinsing-tank, on an endless, moving cotton belt, between two polished steel rolls revolving so close to each other that they leave only enough space for the note to pass between them. The rolls are hollow and heated inside by gas flames, so that each bill is thoroughly dried as it passes between them. The pressure of the hot rollers also stiffens it and smoothes it out, so that it comes out of the machine perfectly flat, and looking like new currency, every figure and every letter perfectly distinct.

With the money-washer, bills can be cleaned at a very small expense, when compared with the printing and engraving of new currency. A toy electric motor of

one-half horse-power moves the mechanism at such a speed that four money-cleansers can clean and dry in a day 140,000 bills, ranging from one dollar to one hundred dollars, at a cost of only one-tenth of a cent each.

The money-washers are used, not only in Washington, but in the branch treasuries of New York, Chicago and San Francisco. They are turning soiled currency into bills as good as new, to the extent of nearly one million a day, to be sent to banks throughout the country in return for the soiled money which is a menace to those who handle it.

This preservation of our currency means a saving of millions of dollars a year to the nation in avoiding the great expense of destroying old bank notes and making new notes to replace them.—Queens' Gardens.

THE WHYS AND WHY-NOTS OF DEEP-WATER DIVING

One of the problems with which inventors have long been struggling is that presented by diving in deep water. In general terms, water pressure may be reckoned as four and one-half pounds per square inch for each ten feet in depth; and after passing a depth of 100 feet, it very rapidly becomes impossible for a man in an ordinary diving suit to put forth any considerable effort. Previous to the F-4 exploit, the greatest depth at which effective work had been recorded was 182 feet; and this was a truly extraordinary performance.

The many inventors who have tried to design a diving costume for use at abnormal depths have realized that the joker lies in the necessity for furnishing the diver with means of motion. It is a simple enough matter to encase a man in a suit of steel armor sufficiently stout to resist the pressure at any given depth; ability to grasp a tool is readily enough secured by the adoption of some kind of special clutch at the end of a rigid gauntlet; but it seems that the tool can be used only when there is provided, at elbows and shoulders and again at knees and hips, some sort of a flexible section interrupting the continuity of the rigid steel suit.

Here is where the Senegambian is located in the woodpile. The joint may be made either of a single piece of some tough but flexible material of the general nature of leather, or it may be built up from several pieces of rigid metal playing upon one another after the model of the flexible gas tubing. But in the first instance there is the greatest difficulty in insuring against a weak spot that will burst and let the water in, while the task of making a connection which shall be watertight under pressure between metal and, say, leather, is far from child's play; and in the second case it is equally difficult to make the joint tight at the places where successive segments bear upon one another. So more than a few would-be crackers of this nut have seen their carefully constructed suits blow in under pressure.

Granting that this obstacle has been met, however, and inventors there have been who have met it successfully, there is another and rather humorous aspect of the situation which almost invariably escapes advance notice. Such a joint as we mention, whichever way it may be built, must in the very nature of things present a varying volume in its varying positions. It can only be moved from a position in which it occupies a less volume to one in which it occupies a greater one by displacement of water; and displacement of water against the resistance of 100 pounds or more per square inch presented at depths exceeding 200 feet is not a thing of which the unaided muscular strength of a human arm or leg is capable. Accordingly when a diver gets past this depth, he finds his motions circumscribed by the fact that he can move his joints only in the direction which decreases their displacement. He may be able to flex his arm, but cannot then straighten it again; or vice versa. Moreover, there is certainly one position in which each joint presents a minimum volume; and having once got in that position it is locked, as it were, and the unhappy diver cannot use it at all, but can only stand, a motionless prisoner, until hauled up into a less pressing environment.—Scientific American.

CHRISTMAS LETTERS

When Christmas approaches we all think about presents. Many of us have not very much to give. Many do not care for presents of the ordinary kind. We are satisfied with our possessions. What everyone values in a present is its fitness, the kind thought of remembrance which it embodies. Why should we not this Christmas send out a batch of kind, affectionate, and encouraging letters? This at least is within the power of us all, and who knows what happiness we might give, what cheer, what strength, what hope?

We can call to mind, by a little thinking, friends and acquaintances with whom life has passed but roughly during the year. Write to the friend far away who is fighting a hard battle, and tell him what you think of his constancy. Write to the sick friend who fancies herself of no use in the world, and tell her that her life matters much to you. Write to the author whose book you have liked. Send no advice—there is a great deal too much advice in the world; send encouragement, words of recognition, of gratitude, of affection, of admiration, and send such words especially to those who are living thru a time of great stress and trial. Your letter may decide the issue of the conflict. . . . . If I were to covet any honor of authorship it would be this—that some letters of mine might be found in the desks of my friends when their life struggle is ended.—W. Robertson Nicoll.

ANSWERING RAILROAD QUESTIONS BY MACHINERY

To many persons it may be a source of wonder how a railroad company is able to answer isolated questions such as the amount of freight shipped in a year's time from one town on the line to some other town miles away or tell the individual amounts of scores of commodities handled in a specified period. The growth of the powers of the Interstate Commerce Commission and the creation of railway commissions in the several states have resulted in demand upon the railroads for answers to all sorts of inquiries. Because of the complexity of railroad affairs the information no longer can be carefully pieced together out of station reports as was the case years ago. The Union Pacific Railroad maintains for this purpose a system whereby almost any question arising in the auditor's office can be satisfied in a very short time without access to books or the detailed statements sent in by the freight agents along the route. The work is done by machinery and the answers are found practically automatically.

When the daily statements arrive at headquarters from the various stations every item represented on the report is transferred to a card by means of punched holes. The cards are covered with hundreds of numbers in columns. Each station on the line has a number, and so, by punching out certain figures, the station from which the goods were shipped, as well as the station to which they are consigned, may be represented. Punching out figures in other columns indicates the kind of commodity, weight, revenue, day of month and year, class of traffic, or other information.

From thousands of cards of this sort any information may be obtained. For instance, it is desired to know the amount of freight shipped from one station to another in a certain length of time. Apparently it would be an endless task, but in reality it is simple. The cards are run through a sorting machine which automatically picks out all the cards representing freight shipped to the first station. The sorting machine is set to operate in a particular column and distributes the cards in pockets according to the position of the punched holes. Then the cards are again sorted to separate those representing the freight coming from the second station. Either part of the work may be done first. In practical use the operations are carried out on a much larger scale and the individual station cards all sorted out at one time.

The next step simply consists in putting the assorted cards through an adding machine which, according to the way the figures are punched out on other parts of the cards, adds the total weight and revenue derived from business between the two stations. By similar methods the cards may be sorted out to represent any

day, month, or kind of commodity—in fact, any detailed question relating to the handling of freight for any period. The desired information may thus be obtained in a short time, whereas under the old plan it would be almost an endless task.—Popular Mechanics.

A MEDICAL PLEA FOR THE EXTINCTION OF THE BIG GAME OF AFRICA

In slavery days in this country it was noticed that often in a ship-load of slaves that had been captured in the interior of Africa a large number would sicken in a peculiar way and then die. They first became dull and listless, then so drowsy that they could be roused only with great difficulty. They refused to eat and then died. Other and subtler symptoms were overlooked. It was natural that illness and death should be ascribed to homesickness. These people, we now realize, explains Doctor Walter B. James, had the "sleeping sickness." In their jungle homes they had been bitten by the tsetse flies that had previously bitten persons, or perhaps animals, having this disease, and had conveyed the parasite in this way. For the germ—a worm, not a bacterium—inhabits the blood of its victim, and multiplies there. We quote Doctor James from the American Museum Journal (New York):

"When the blood containing them is taken into the stomach of the fly, the germs multiply there (the fly acting as the intermediate host between the two human beings) and go through a phase in their lives that may be likened—to use a comparison familiar to us all—to one of the stages in the life of a butterfly. The progeny find their way to the salivary glands of the fly and lie there, ready to be injected into the blood of the next person to whom the tsetse turns for a meal. If we take a drop of blood from the finger of a person who is in the advanced stage of sleeping-sickness, and put it under a powerful microscope, a remarkable situation is evident. Enormous numbers of the parasites (trypanosomes) are seen rushing about, apparently aimlessly, knocking the blood corpuscles about like so many ninepins, and one wonders that a man could live at all with such weird things going on in his blood."

Whole tribes of blacks in Africa have been annihilated by this disease and, as one of the methods of controlling it, it has been suggested that in the parts of Africa most affected, the wild game should be killed off, for it has been shown that animals, too, may be hosts for such parasites and thus help to preserve them. The laws that secure the perpetuation of these minute enemies of man are just as effective as the corresponding laws that seem to work for our benefit. Nature is impartial.

"To be sure she has given us an intelligence that leads us, or ought to lead us, to the use of microscopes, laboratories, and through these to a successful combat with disease; but as an offset to this, she has, as a rule, made us more susceptible to disease than are the lower animals. As far as we know the antelope with trypanosomes in the blood is not made ill by them. The killing of the vast herds of buffalo that once ranged our western prairies was necessary in order that these lands might support great herds of cattle; and so perhaps when the Dark Continent comes to be settled, it may be necessary to kill most or all of the wild game animals in order to eliminate this terrible disease."—Sel.

COST OF EQUIPPING A "SAMMIE"

The average citizen who finds the price of every commodity which he must buy greatly advanced and still tending upward while such a necessary one as coal in some cases can hardly be obtained at any price at all will be able to sympathize with Uncle Sam, who is obliged to buy enormous quantities of every kind of merchandise to supply the army and the navy and to use in the multitude of different enterprises in which he is engaged. Though he has a roll of colossal proportions, has well-nigh unlimited credit and is usually able to buy at bed-rock prices, his present activities in the aggregate are costing him vast sums of money every day.

For example the equipment which is being provided as rapidly as possible for men in the army is costing on an average $156.71 per man. The largest item in this bill is clothing which amounts to over $101. Fighting equipment costs something over $47 and eating utensils, etc., about $7.75.

In the clothing outfit the woolen blankets of which three are provided for each man cost most, namely, $18.75. The two wool service coats cost $15.20; one overcoat, $14.92 and two pairs of shoes $10.20. The other clothing items are: one bed sack; one waist belt; two pairs wool breeches; one hat cord; underwear; woolen gloves; service hat; leggings; shirts; socks; identification tags; five shelter-tent pins; one shelter-tent pole; one poncho; one shelter tent.

The eating utensils include: food issued to be carried in haversack during field service; canteen; cup; knife; fork; spoon; meat can; haversack; pack carrier; first-aid kit and pack for carrying it.

The rifle supplied the soldier costs $19.50; the gas mask $12.00 and 100 cartridges $5.00. Besides these in the fighting equipment are: one bayonet; one bayonet scabbard; one cartridge belt; one steel helmet; one trench tool.

At prices prevailing last May the food in the army ration—the allowance for subsistence for one person one day—cost 35 cents. When this is compared with the cost of the average civilian's "ration" it is evident that Uncle Sam knows a thing or two about the subject of food economy concerning which he is trying to instruct the public through Food Administrator Hoover. Savings in feeding the soldiers are effected for the most part by buying supplies in enormous quantities and so obtaining them at lowest prices. That the men are not starved or stinted is shown by the following "standard ration":

Fresh beef, two ounces; flour, 18 ounces; beans, 2.4 ounces; potatoes, 20 ounces; prunes, 1.28 ounces; coffee, 1.12 ounces; sugar, 3.2 ounces; evaporated milk, one-half ounce; lard, 0.64 ounce; butter, one-half ounce. In addition to these articles baking powder, vinegar, salt, pepper, etc., and syrup are provided.

To transport a force of 80,000 men requires about 6,230 cars, made up into 366 trains. Besides the locomotives, one for each train, there must be 2,115 passenger coaches, 385 baggage cars, over 1,000 box cars, about 1,900 stock cars and 775 flat cars. Naturally this costs a great deal.—Pathfinder.

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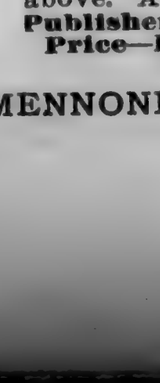

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Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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WORLD'S SUPPLY OF MEAT SERIOUSLY DEPLETED

In a few figures issued by the food administration in Washington is to be found one of the reasons for high meat prices. In comparing present with pre-war conditions a total decrease of over 115,000,000 in the number of the world's meat-producing animals is shown. While the increase of cattle in the United States was 7,090,000 during this period, the total world decrease was over 28,000,000. Sheep decreased 3,000,000 in the United States and 54,500,000 in the world. Hogs increased 6,275,000 in this country, but the world's supply decreased 32,000,000, approximately. For the year ended June 30, 1916, our meat exports totaled 1,339,193,000 lbs., whereas the average for the three years before the war was 493,000,000 lbs. These exports have gone chiefly to our allies whose stock of animals has decreased by 33,000,000 head.—Sel.

JAPANESE LAKE PRODUCES MUSICAL SOUNDS

A natural phenomenon which occurs at Lake Haruna, Japan, during the winter months has made that beautiful body of water known to natives and foreign travelers as "the musical lake." It seems that when the water is in the process of freezing, strange sounds resembling the firing of muskets or small cannon can be heard on the surface of the lake, particularly at night. This apparently is produced by the straining and cracking of the ice, but for some reason the sounds occur in a sort of rhythmical cadence and are said to possess a remarkable musical quality not found in other instances. Doubtless the unusual and picturesque setting of the body of water serves to accentuate the rather weird impression produced. At times as many as 60 reports a minute may be heard resounding across the surface of the unusual lake.—Sel.

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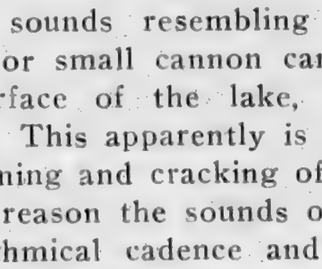

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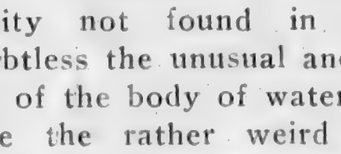
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INTERESTING FACTS AND NEWS ITEMS

(Continued from page 507)

ernment came along and purchased the whole catch, paying $300,000 f. o. b. the islands.

Recently the Carnegie corporation presented $1,000,000 to McGill University located at Montreal, Canada.

According to an estimate issued by the Department of Agriculture, over $19,443,000,000 worth of crops were harvested in the United States last year.

Due partly to higher prices that prevailed America's foreign trade last year amounted to $9,178,000,000, surpassing all previous records.

The Secretary of the Treasury has issued an appeal to the public not to build homes until after the war.

The North Dakota state board of education passed a resolution forbidding the teaching of the German language in all the public schools of the state after July 1.

The enrollment in most of the big colleges and universities of the country has decreased from 15 to 40 per cent as a result of the war.

The French government has ordered 1,000,000 footballs for the use of the army.

The total expenses of the French government for 1917 were $8,200,000,000. Of this amount $890,000,000 was interest on the public debt.

The Australian wheat crop for this year is estimated at 26,500,000 bushels, about 18,500,000 bushels less than last year. Unseasonable, rainy weather and a reduction in acreage are given as reasons for the shortage.

It is reported that the Cuban sugar crop will be smaller this year than usual.

By a vote of 13 to 3 the Delaware Senate ratified the Federal prohibition constitutional amendment on March 18. It passed the House a week previous. This makes the ninth state to ratify the amendment, of which four are now "wet."

According to the estimate of a financial authority John D. Rockefeller will pay the Government this year about $38,400,000 income tax. In addition to this are the normal taxes and excess profit taxes. The law requires that a 63 per cent tax must be paid on incomes of more than $2,000,000. The 30 wealthiest persons of the country will have to pay about $124,500,000 income tax this year.

At present this country has 700,000,000 acres of land under cultivation.

Present indications are that Jamaica will produce a record-breaking sugar crop this year.

Official figures, tho incomplete, indicate that the 1917 olive crop of France was the largest in the last 20 years, approximately 175,000 tons as compared with a normal crop of 125,000 tons.

Learning without thought is labor lost. —Confucius.

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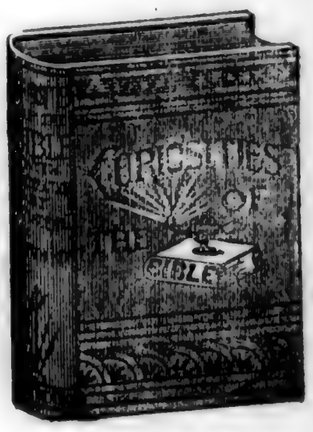

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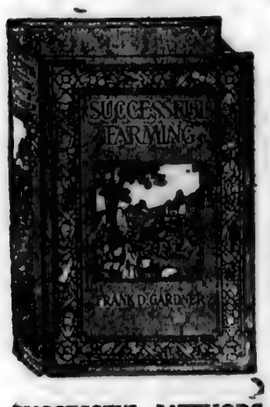

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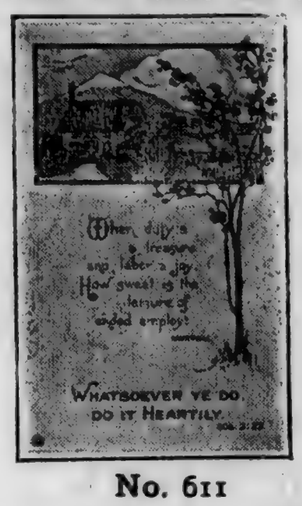

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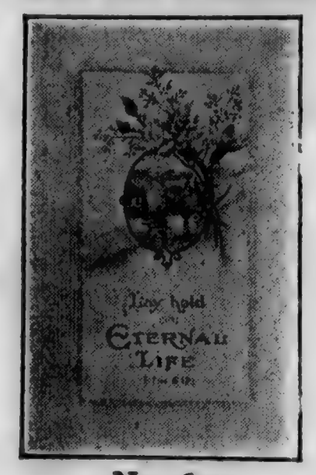

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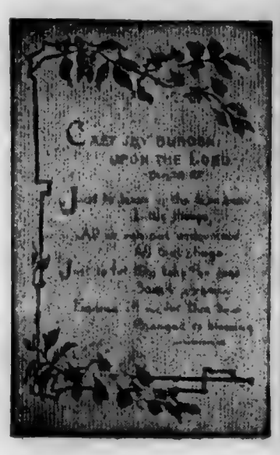

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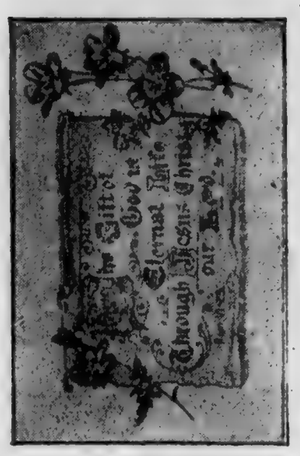

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CHRISTIAN MONITOR

MAY, 1918

No. 4. MENNONITE SANITARIUM DAIRY BARN AND DAIRY HERD

(See page 528)

SELECT READING

ECHOES OF LIFE

A Plowed Field

Clayton F. Yake

"Few of us look at a plowed field without thinking of the promise of life that it brings to us—a proof of the hope that is in us."

How true I thought when reading the quotation, and how symbolical is the thought it contains to actual life. Let us look at the analysis of it just a bit.

Spring has again come to us and just a bit earlier than usual it seems, with the same pleasures and beauties that it yearly has in store, but, it never comes so often but that it always brings some new message to us. There is always something new to be discovered if we are alert and even the rediscovery of the old things that we have found would be an exquisite pleasure after a year's lapse, I am sure.

And so the plowed field has been the attractive thing to me this spring.

In the first place there is hardly a greater exhilaration to any one, especially to the barefoot youth, than the touch of freshly turned, loose, warm soil. There is the very material source of life that you come in touch with. That profound and indescribable sensation that thrills your body brings awe and amazement for you realize that you are face to face with one of the greatest mysteries of life. What power lies hidden in that earth!

As you follow the plow and watch the swath turn slowly but steadily over and over your thoughts arise from the depths and with the smell of the good, fresh soil and the familiar sound that is produced by the plow—when it turns the swath you have the realization of a pleasure that can hardly be equaled.

But the field is being prepared for a really serious purpose—the burial of the seed. And "Except a corn of wheat fall in the ground and die it abideth alone: but if it die it bringeth forth much fruit," — (Jno. 12:24). And when you think of that burial of the seed and its death and the fruit that it produces and yet you know not how—and never will I presume —there is all the reason one deserves for wonder.

There is the law whereby all natural life is sustained; there is the law whereby we live and exist physically, and ,but for its fulfillment, all flesh would perish presently. Wonderful indeed!

But there is another phase of life to this plowed field, and I can't help but feel it in even greater amazement, and that is that it contains the germ and proof of all our Hope in such a beautiful allegorical way.

Probably to best illustrate to you the wondrous symbolism in the soil to life I might introduce you to one of the most beautiful pictures that brush has ever produced. It is marvelous in its symbolism of soil and life.

The author, an American, Gustave Henry Mosler, now dead, must have painted it out of the depth of his soul for he named it, "De Profundis" which means, "Out of the Depth".

The picture is the scene of a plowed field—a burying ground for seed—with a peasant and his two-horse plow-team in the fore-ground. The team facing west is resting and the plowman, his hands crossed, stands in bowed silence, with uncovered head in deep thought. And you begin to wonder why, but as you study the picture in detail you notice a procession appearing from the right over the top of a knoll, with the hope of resurrection as signified by the presence of the cross, slowly wending its way to another burying ground. With the color harmony that the painter has given the picture and the beautiful symbolism it contains it is a picture that is a constant inspiration to daily life

The plowed field, then, the burying ground for the seed and the only hope of fruit therefrom, becomes the great symbol of our real Hope. It is truly beautiful.

But for the death of Christ and His resurrection our hope would be in vain; our life would be void of its source of encouragement and inspiration just as without the death of the grain of corn; by burial in the ground, and its newer life there would be no fruit.

So,"he that loveth his life shall lose it and he that hateth his life in this world shall keep it unto life eternal."—(Jno. 12:25). 25).

It is the giving up of the old, the valueless, so that we may get the new and better, that which is ethereal. Unless we learn that principle—the principle of the relation of life to death from its smallest to its greatest application—we are wandering and drifting to our destiny.

Once in a while we human beings in a moment of despondency or discouragement summarize things up in this oft heard phrase,"What is the use! If I should die now some-one else would take my place and things would go on just the same."

If you are the kind of a man that thinks at all you will meet such periods of depression in life that make you feel the artificiality of your job and the non-essential relation it bears to the world's existence and progress.

But listen, please. God began the human race in a garden and from that day to this it has also been some kind of a law, I presume, that whenever man has grown weary of the perplexities of life, whenever his spirit has been distraught and sore he has turned back to the land and with its soil in his fingers and odors in his nostrils has found healing and calm."

Then when that feeling of depression grips you get out on God's soil somewhere, if it is only in your back yard or by the roadside, and with your spade dig up the ground; feel the soil run thru your fingers and let your nostrils inhale the odor of life that is peculiar alone to turned soil, and you will imbibe energy, vigor and life.

Plant something, if it is only a radish seed, a cabbage plant or a single potato; nurture it and watch it grow. You will surely get closer to the mystery of the Greater life. And you may say; "Behold, I am a producer! I am truly of use and what I have produced has been of use to me materially and ethereally for I have grasped from de profundis of the soil the Great Hope of life".

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THE RELIGION OF JOY

One of the distinguishing characteristics of the Bible and of the religion that it teaches is the fact of joy. It is very evident that God wants His people to be happy. In the days of David, the Spirit indited the words, "Blessed is the man that walketh," etc. When Christ began His matchless Sermon on the Mount it was with the word "blessed." Paul often repeated the command to rejoice. Any heathen scholar, knowing nothing of our religion, upon reading the Bible would be struck with the joy of it. Indeed, it would fill him with amazement to tell him that our religion is ever considered a gloomy one. Since joy is a great part of our heritage let us not mislead any one as to our happiness by any look. word, or act that suggests the opposite of joy.—Sel.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. X SCOTTDALE, PA., MAY, 1918 No. 5

THE TERROR OF THE LAW

There seemed to be no reason why Fred Lamke disliked to go to school except plain stubbornness. If it had not been for a younger brother who was very exemplary in attendance and who delighted in being constituted Fred's bodyguard, it is likely that he would have begun to play truant sooner than he did. But thanks to the bodyguard he went to school pretty regularly till he was twelve years old and had worried through the first three grades.

He was not stupid. He had an intelligent face albeit a trifle sullen at times, His teachers, one after another, made honest efforts to interest him and failed and they pronounced him stubborn.

There came a time when the bodyguard outstripped him and became enrolled in the next room. This gave Fred more freedom. One day he got permission to leave the room, ran down the stairs and out of the side door. He walked around the heating plant and then made as fast as he could for the street, being careful to keep that between him and the building as he ran. Down one street he ran and into another, then slacked his pace but kept on unhesitatingly in the same direction till he reached a small carpenter shop.

After this episode of course it became necessary for the principal to make Fred's acquaintance. Yes, he was sorry he did it—that is, he said he was, and he promised not to do it again. But he did do it again, many times, and the principal repeatedly failed to get any show of penitence from him.

Having succeeded so poorly with the boy himself, he began to inquire where Fred was when not in school. He traced him without difficulty to the carpenter's shop and forthwith he sought an interview with Mr. Conrad, the carpenter. After this he again called Fred into the office.

"I wanted to have a little talk with you, Fred," he said, offering the boy a seat and then leaning back idly in his chair.

"I hear you are a friend of Mr. Conrad's." "Yes," answered Fred cautiously, trying to figure out what the principal's scheme was now.

"He has an interesting shop down there; don't you think so?"

"Yes, sir," still cautiously yet with an upward glance of interest.

"I happened to drop in there the other day and found it a very interesting place. I suppose you have seen the cart he is making for the man who had his leg cut off?"

"Yes, sir," with more interest. "It is a mighty neat little piece of work; don't you think so? But it is so light I would be afraid it wouldn't bear the man's weight They tell me he weighs two hundred pounds."

"O, yes, sir, it will," responded Fred completely alive. 'It is strong. It is all made of hickory and there isn't a knot nor a flaw in any of the wood anywhere, and those braces, you know, underneath, that come around like this,"—he pictured with his hands the shape of them, "they are iron. O, it will hold him all right. Conrad says it would hold a four hundred pounder."

In the interest of a subject he liked he almost forgot he was talking to his natural enemy, but as he stopped he remembered and looked up a little ashamed of having been caught so easily. The principal, however, seemed as deeply interested in Mr. Conrad's shop as he was.

"I presume you are rght," he said, "Mr. Conrad knows his job too well not to make a thing strong enough. Do you think you would like a shop like that?"

The boy's face brightened and his eager "Yes, sir" spoke volumes.

The principal saw the situation clearly, saw why the boy hated school and why he played truant. He began revolving in his mind what he should advise him to do. In the olden days he could have been apprenticed; but now he was too young. The law compelled him to go to school. The principal realized that his desire was a natural one that ought to he cultivated. Commencement orators and others and the press, all bewail the fact that the rising generation scorn manual labor, and here was a boy before him spoiling to be taught a useful trade and there was no place where he could learn—except in the state reform school at Ashton. There was grim humor in the thought that if the boy were only a thief or a liar he might be taught any trade he might choose.

But Fred, the truant, was waiting. The principal's duty under the circumstances was clear.

"Well, Fred, I hope that some day you may be able to do all that Mr. Conrad does, and a great deal more. You must work hard to finish school just as soon as possible and then you can learn the trade.'

"How long will that be?" asked the boy.

Let's see, you are in the fourth grade? If you work and pass every time, you can do it in four years."

Fred sighed; four years was an eternity, and pass every time he knew he could not. The principal saw the boy's face fall.

"O," he said brightly, "four years will pass before you know it, and I am sure you can pass if you try. You don't look to me like a fellow who fails when he sets out to do a thing. That's all for now. If things don't go right come up and tell me about it. I will always be glad to see you."

That evening he called at the boy's home. The father was dead. The mother could hardly make a living; to buy tools to work with at home was out of the question.

For a while Fred came to school more regularly, but it was only for a time. He soon dropped back into the old habits, spending as much time as possible in the carpenter shop.

One day in passing through the basement during school hours he saw the door of the janitor's room open. He knew the janitor had a sort of shop in there, and he remembered seeing the janitor on the top floor as he came down. He went up cautiously to the door and looked in. No one was there. He stepped inside.

It was a wonderful place, almost as wonderful as Mr. Conrad's shop. He ran a covetous eye along the strap above the bench that held all kinds of instruments, most of which he could name and tell the use of. He nervously touched a few, pulled a chisel out of its place and fingered it lovingly; he thrust it quickly back as he heard steps in the hall above. The steps went on past the head of the basement stairs and he turned again to the shop. On the bench lay a bright edged draw-knife and beside it a pile of fresh white shavings. He picked up the knife and felt of its keen edge. It was delightful to feel it in his hands, and he longed to see how easily it would go through wood, but he dared not try it there. The janitor might come back at any moment. For a second he stood perfectly still, then he lifted the string of his blouse and slipped the knife under so that it stood up and down in front of him

(Continued on page 527)

EDITORIALS

RIVERS OF BLOOD:—Since March 21st the interest of the world has been centered on the most colossal struggle between nations that ever took place upon the earth. In the number of men engaged, the number of death-dealing implements employed and the expenditure of ammunition; it has no parallel in the annals of history. It is the big German offensive announced by Germany a number of months ago and for which her enemies were preparing. It is an effort by Germany to arrive at a definite decision and bring the war to a speedy close. It is thought to be Germany's supreme effort.

For four weeks now the desperate struggle has been raging day and night with only an occasional lull, and the result of the battle is still hanging in the balance. Hundreds of thousands of men have been sacrificed in these few weeks and daily thousands continue to fall. Men in solid ranks have been marching against the withering fire of heavy artillery, firing point blank, machine guns and rifle fire, and as the front ranks fell their comrades in the rear pressed forward filling up the gaps, ever going forward so that the enemy was unable to mow them down fast enough and were forced to yield ground by sheer force of numbers. Both sides are suffering enormous losses, but the fighting continues, and evidently will until one side wins a decisive victory.

The finite mind cannot grasp all the issues now pending or that will grow out of this mighty struggle. Great issues are hanging in the balance, but however great they may be we know they are but temporal, pertaining to this earth. A tremendous price the nations are paying for a temporal gain! If nations are willing to pour out rivers of blood and tears and untold wealth for earthly gain, how much more should the believers, the Church, be willing to sacrifice for the sake of eternal issues! The rivers of blood flowing so freely in Europe today should burn into the heart of every believer the divine call and purpose to suffer and sacrifice even more than the nations for the great Cause which he has espoused. Is the world teaching us anew the meaning of devotion to and sacrifice for a cause? May the Church dedicate herself anew to the great task committed unto her by the Master, awake from her state of lethargy and exemplify the spirit of the Master by showing a willingness to sacrifice her all in the great conflict against the forces of sin. The present world crisis calls for a larger and more determined effort to bring the Gospel to all men.

HIS-CONTROL:— Control of self is impossible. No one has the power of perfect self-control. Man cannot rule himself successfully. James says that no man can tame the tongue. It is our most troublesome member, defiling the whole body. He who has perfect control over it, he says, is perfect. Since this troublesome member cannot be tamed, by man, perfect control of self is not possible. Regardless of the degree of culture, refinement, knowledge and will power a man may possess he cannot gain perfect control over self; his evil nature cannot be brought into subjection by himself and will assert itself again and again despite his most heroic efforts to keep it in check.

Control of self is possible only by the entrance of a higher power into the life. Christ dwelling within alone can give that power of control over the body and nature desired by man and which he vainly attempts to gain by his own feeble efforts. It is allowing Christ to live the victorious life within you that keeps in subjection the tendencies of the evil nature and controls your life. The way to control self is not by committing the task to self, but by having self step aside and permit Him to control who alone is abundantly able. It is then no longer self-control but His-control.

BLANKS:—Some of our subscribers will find subscription blanks in their papers this month. This is a gentle reminder that your subscription is due and that we would appreciate receiving your remittance before May 1, 1918. The renewal of our periodicals is one of the things so easy to neglect. We do not mean to be delinquent, but somehow we are so apt not to attend to the matter promptly. It may be that thru a mistake a blank was inserted in your paper, if so, pay no attention to it, or possibly you have sent your remittance within the last few days and it failed to reach us in time to give you credit before this issue was mailed, if so, wait until the next number arrives and see whether credit was given. Your label will show your credit. If it reads "dec17" it means that your subscription expired with the December, 1917, number. The remittance of $1.00 will change it to "dec18." The figures always denote the year. See your label, and if in arrears send your remittance at once. New subscriptions, 75 cents. For club rates see next to last page.

SOME public official made the remark recently that the men who are obliged to pay from five to thirty million dollars of income tax do so cheerfully and without complaint. Why should they not? For every $2,000,000 income tax they pay they have more than $1,000,000 of profits left for their own personal use to keep the wolf from their door for another year. If they would have to work and dig for their money like most men who have to pay only $25 income tax they would possibly be inclined to feel a little bit grouchy.

CHRISTIAN LIFE

THE VICTORIOUS LIFE

A missionary convention was held in Rochester, N. Y., about eight years ago—the great Student Volunteer Convention that is held every four years, once in every college generation. Doubtless many of us who were there felt considerable satisfaction with ourselves at being at that convention. As we heard the wonderful addresses, and saw the vision of world-evangelization opened up before us, we felt that we were considerably beyond the rank and file of professing church members even to be there. We were "interested in missions;" we were not just nominal Christians, we were well beyond that. Some had gone at considerable expense of time and money. So it was a little discouraging, in the face of that satisfaction, to be confronted as we were by speaker after speaker, with a certain question.

I do not believe there had been any agreement among the speakers to ask the question. I think the Spirit of God, unknown to them, laid it on one speaker after another. However, the hundreds of delegates there were confronted with this question: "Is your kind of Christianity worth carrying to the non-Christian world?"

After the question had been "thrown into" us hour after hour, and day after day, it began to "get in under the skin." Toward the end of that convention some of us were not half so well satisfied with ourselves for being there as we had thought we were.

"Is your kind of Christianity worth carrying to the non-Christian world?" Not "is Christianity worth carrying," but is your kind of Christianity, the kind we who were at that convention were living day by day in our homes, when we were off guard, where the real life comes out; in our churches, in our offices, in our college classrooms, wherever we were—was our kind of Christianity really worth carrying, at the expense of thousands and tens of thousands of dollars, across the oceans to the non-Christian world?

Some of us began to have pretty serious doubts as to the answer to that question, and so God brought us just where he wanted us. He brought us down into the dust, and the self-satisfaction of being "beyond the rank and file of ordinary church members" was pretty well gone; praise God for that!

I believe God wants us to face that searching, challenging query here to-night. Is our kind of Christianity worth carrying to the non-Christian world? Is it worth spreading even here in Chicago, the kind we are living twenty-four hours a day, sixty minutes an hour, sixty seconds a minute? Is our kind of Christianity really worth filling our Sunday-school scholars with?

May I suggest a few simple tests that perhaps God would like us to face here tonight in answer to that question?

What is our kind of Christianity? What is the kind we are living, not the kind we believe with our heads, or even with our hearts; not the kind we know is in the Word of God; but the kind that our lives are showing forth? For you know there is a kind of Christianity that is worth carrying to the whole world. There is only one kind; and that is the kind that Jesus Christ lives, and it is the only kind he wants any Christian to have. It is the kind that Christ himself lives, not LIVED; but the kind he lives, right now, at this present moment, the kind he is living today. And that is the only kind of Christianity worth sharing, worth giving to others, worth propagating; and we can all have it. And not until we let Christ live our Christianity for us will our kind of Christianity be worth giving to anyone else.

In other words, "Christianity is Christ." That is gloriously true. Our religion is Christ. It is a person. It is not merely a religion, it is not a blessing, it is not an experience; it is a HE, a person; and we can have—not it, but him. But we cannot have him as he wants us to have him, until he has us.

I once heard Dr. J. Wilbur Chapman say at a great consecration meeting of the World's Sunday School Convention, at which there were thousands of Christian workers, ministers and laymen, "God can never make a soul-winner of you until he has all there is of you; never."

We can invert that sentence, and reverently say, "God can never make a victorious Christian of you, until you have all there is of him." It may startle us to put it in that way; but it is true. It is not meant that any one person can monopolize God. It is not meant that you can have all of God in such a way that your next door neighbor cannot have all of God; there is enough of God to "go around" for the whole world. But this is what is meant, that God, in Jesus Christ, offers us—not part of himself—but all of himself. How much of Christ, how much of God the Son, was held back when he went to the cross? Not one atom of himself; he poured himself out to the uttermost for us all.

God the Son, when he died on the cross, gave all there was of himself to the world; and today he is offering us all there is of himself, holding back nothing. So he not only wants all there is of you, but he wants you to have all there is of him; and when you have all there is of him, and he has all there is of you, I tell you something is going to happen? It is going to be a kind of Christianity that will be worth giving to other people, because it will be just Jesus Christ, in his fullness, as your life; and when you have him in his fulness you cannot contain him. He has to overflow, and others will know it; they are going to "catch" Christ from you. He is blessedly contagious, dear friends, when you have him that way!

You will not have to be thinking, and straining, concentrating and working, to give Christ to other people then—you cannot help doing so. They will see him in you when you are not even consciously thinking about him; and they will see him also when you are thinking about him.

When your Christianity is worth carrying to the non-Christian world whether that "world" is in a corner of Chicago, or a corner of the Moody Sunday school, or a corner of China there are three things that are true of you. You can remember them by the letter "F"; three F's.

In the first place you are having, if your Christianity is Christ in his fullness, a new Fellowship with God. "New," that is, as compared with any fellowship that we can have when we are simply nominal Christians, or fifty per cent. Christians, or three-quarter Christians. When you have Christ in his fullness, and he has all there is of you, you have a fellowship with God that no words can express. It is a continual fellowship. It is not for Sundays only, it is not only for a meeting like this one, it is not only when you are keeping your Morning Watch on your knees; it is all the time; just as much when you are doing the most commonplace, humdrum jobs in your everyday life, your fellowship with God then is just as sweet, just as satisfying, just as wonderful as when you are having the joy of leading a soul to Christ. Your fellowship with God is complete, is supernatural, is continual, unbroken.

I never knew what the meaning of fellowship with God was until one day seven years ago last summer, when, after twenty-five years of Christian life—sincere Christian life, too—God opened my eyes to the wonderful fact that I might take Jesus not only as my Savior from hell, as I had done, not only from the penalty of my sin, but as my life, my present life, my freedom from the power of sin as well as from the penalty. When Jesus himself became my fellowship with God, I tell you, dear friends, I had a precious fellowship! Christ himself has the most wonderful fellowship with the Father, doesn't he? And when Christ is our life, "we walk with Him and we talk with Him," and you know the rest.

That is the first of these three things that come to pass when our Christianity is worth sharing. The second is this. You have a new Freedom from the power of sin. "If, therefore, the Son shall set you free, ye shall be free indeed." You will be so free that God himself could not add anything to your freedom. Your freedom is complete, unimprovable, perfect freedom, which enables you to say those words which, it seems to me, are the most daring words in the whole Bible: "As he is, even so are we in this world" (I John 4:17). Not after we get to heaven—now. As God is, even so are we in this world. The miracle of the freedom that Christ accomplishes!

No man ever dared say that. God dared say it, because God knows what the blood of Jesus Christ can do, and God is satisfied with the work that his Son did, not only in paying the penalty of our sin, but in breaking the power of our sin. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death," (Rom. 8:2). It is a two-fold freedom now, sin not having dominion over us, because we are not under law, where we are unable to do it ourselves, but we are under grace, where it is all done for us (Rom. 6:14); and "My grace is sufficient for thee," that same Christ says to us (2 Cor. 12:9).

So you will have a new freedom; and that freedom does not need to be interrupted, or intermittent, or fluctuating—we have a freedom that is freedom indeed. And it is effortless freedom; freedom from the power of sin without working for it. What does "grace" mean? Work for it? No; grace means that God does it all. "The battle is not yours, but God's." "Be still, and know that I am God." I had supposed (during those twenty-five years of wilderness-traveling out of Egypt, trying to get into Canaan, scared to death of the giants most of the time) that my only way of victory now and here over the power of sin lay in clenching my fists, and setting my teeth, and nerving myself, and concentrating my mind, and using all the will power I had as I said, "I won't yield, I won't yield; O. Lord, Jesus, help me now, and I won't yield," and getting victory that way. But now, after twenty-five dreary years of that kind of traveling, I found that was not the way for a Christian to travel at all. That is not walking in "newness of life;" that is not the resurrection of life as we may have it in spirit here, and shall have it in body hereafter.

When I saw that Christ was offered to me as my life if I simply "let go and let God," then the victories became effortless so far as I was concerned. I stood by and watched Him do it. To come into a room—I, with one of the meanest, lowest-down natural dispositions that you have ever known, irritable, snappy, easily losing my temper—and hear someone say one of those things that used to be a perfectly good match, applied to a perfectly good powder mine; and then find to my amazement and joy that Jesus Christ, who was my life now, was "on the job," just to keep still and say, "Praise the dear Lord, he is working a miracle," and without any effort, or clenched fist, or set teeth, or will power, to look with love shining out of my face at that person who had said the "irritating" thing—do you wonder I say it was a new experience for me, utterly new kind of freedom, and that God did it all?

A man asked me one time, in an after-meeting where this subject was under discussion, "Where does any credit to us come in, if we do not have to use any effort in winning these victories?"

And I answered quickly, "It does not come in. There isn't any credit to us at all in winning the victory. We have no merit in the matter. That is not what grace means. Grace means that the merit, the credit is all God's. It is all Jesus Christ. There is no flattering of our pride in this thing at all." There is no credit belonging to a poor, helpless, powerless, wretched creature who is flat on the ground, when Jesus Christ comes and pute both his arms under him and lifts him up, and puts him on the throne in the heavenlies! That poor creature has no merit in this experience, nor do I have, or ever expect to have.

"If the Son shall set you free," not, "If you help the Son to set you free." He not only does not need your help, but he cannot set you free if you try to help him. He must do it all himself, if you are ever to have freedom and victory.

There is a third "F" God can give us, and that is FRUIT-BEARING. "If ye abide in me," he says, "ye shall bear much fruit, for apart from me ye can do nothing." The branch and the vine!

Though I had been a Sunday school teacher, and a Sunday school superintendent, and a personal worker, one who was studying my Bible, taking an hour before breakfast for my Morning Watch, who was "going through the motions" and had for years been trying to do the Lord's work, still I was seeing almost no results. Once in a while, to be sure, somebody "joined the church" because I asked him to; but lives revolutionized—I never knew such a thing as the result of my service until I had gone to God heart-sick, and hungry, and discouraged because there was no fruit-bearing in my life. Yet within a few months after God took the scales from my eyes and let me see that Jesus was ready not only to be my Savior but my life—that it was God's business to produce the fruit, and all I had to do was to be still and abide in the vine—he had let me see more fruit, more results in the way of revolutionized lives, through my simple testimony, telling what Jesus was able to do, than I had seen in thirty years before. There was a new fruit-bearing.

You can take "fruit-bearing," in either of two ways. In the one sense it is the personal life—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, self-control. That is the fruit of the Spirit, that is a part of the life which Christ, by the Holy Spirit, produces in the abiding Christian. On the other hand we may think of fruit-bearing legitimately. I believe, in the sense of service; results in the lives of others, which is fruit that the Lord brings to pass thru us—not with our help, but as we let him do the whole work, speak the Word and give the testimony.

So there are these three "F's" that I believe you will all agree God intends shall characterize the Christianity which is worth sharing because it is Christ, and Christ is worth sharing; a new fellowship with God; a new Freedom from the power of sin; a new Fruit-bearing. Not one of these three things can we do of ourselves; and not one of those three things can we help God to do. It is not even a joint work; it is exclusively the work of grace—all three of them. They are done without effort on our part. They are done as only God can work. They are ours if we will take them. And they do not have to be taken gradually, either. The victorious life does not have to be taken gradually. Victory is not a growth; it is a gift.—Chas G. Trumbull.

(To be continued)

"To be anxious for souls and yet not impatient, to be patient and yet not indifferent, to bear infirmities of the weak without fostering them, to testify against sin, and unfaithfulness and the low standard of spiritual life and yet to keep the stream of love free, full and open—to have the mind of a faithful shepherd, a hopeful physician, a tender nurse, a skillful teacher—requires the continual renewal of the Lord's Grace."

Paul says, "Let the word of Christ dwell in you richly in all wisdom." Now the word cannot dwell in us unless it first gains access to our minds and hearts, and this can only be accomplished by faithful reading and study.

MISSIONS

NOTES AND COMMENTS

The Genuine Mission Spirit.—When the subject of missions is mentioned some people at once think about the heathen in foreign lands or about the lost in our cities and associate missions with the task of the worker who gives all his time to this particular work. The idea that the same spirit that moves one to go to India should move every believer to sacrifice for the salvation of the lost needs continual emphasis. All are to be burdened for the lost. A certain missionary to India once said as he stepped on the platform to address an American congregation, that he would rather preach to a congregation in India than in America. When asked to explain, he said that there is a more whole-hearted response by an Indian congregation and that when souls are led to accept Christ they as a rule at once become soul winners and remain such all thru life. This, he said, he did not find true in America. The incident is related of a Chinese Christian father who was a true lover of the Master and who has passed to his reward, who had two sons. One was a devout Christian, but the other an outcast. The condition of this wayward son was a great grief to the father, so much so that about a year before he died he fasted forty days and forty nights for the lad's conversion. Some tried to dissuade the old man but he held to his purpose and only drank tea the whole time. The news of the father's death greatly moved the wayward son. The memory of this godly father's concern will have its influence upon the boy. The memory of such a concern can never be erased from memory's walls. This Chinese father had the genuine missionary spirit, the spirit every believer should possess. When once such a passion for the lost grips the Church she will not withhold anything from the Lord, but cast her all upon the altar of service to rescue the lost.

Another incident comes from Africa: A native pastor in Uganda asked for a year of rest to go and visit some of his friends, "but instead he went to the Congo Free State the place where he had suffered the severest persecution in earlier days, having been on one occasion thrashed almost to death with a hippo-hide whip and another time having been left for dead after his adversaries had done their utmost to kill him." He came to the missionary in charge and said, "I cannot take my year's rest. I must go back to those lost sheep. Are they not my children? I must go back to them." His request was granted with blessed results. What wonders the Church could accomplish if all the members had a similar passion! The work at home and abroad would enlarge by leaps and bounds.

The Worship of Man.—There is that within unregenerated man which seeks for recognition and praise from his fellows. Also within man is that desire to worship something which is considered superior. The world over are to be found evidences that man worships the creature rather than the Creator. Several colporteurs in Brazil in their journey penetrated a hitherto unreached region, and found a notorious ex-Roman priest who is being worshiped as a god, and to whom pilgrimages are being made from all the surrounding country. Altho discarded by Rome he practically rules that section of the country and thousands of his followers would die for him.

Another story of idolatry of this kind comes from India: "Mr. Kenneth J. Saunders of India has lately visited the headquarters of the Theosophical Society in India at a place called Adyar. This is what he found there: A beautiful shady room in which the central object is a shrine containing colossal marble figures of Madame Blavatsky and Colonel Olcott, the latter in a very American frock coat. 'These dreadful people are the central objects of worship; before them is a vast copper vessel upon which the sacred lotus floats and above them burns a dim lamp. Round about them are the lesser figures of the world's other prophets—Confucius, Gautama, Mohammed and Christ. Above them is a frieze in which the Cross, the Crescent and the lingam stand side by side and over the doorway is the motto, 'There is no religion higher than truth.'" Theosopy is declared is be nothing but Hindu philosophy modernized under the cloak of Western culture.

However in our own cultured (?) Boston we find evidence of creature worship. One of the advocates of Christian Science wrote the following sentence: "The star in the East (Christ) and the star in the West (Mrs. Eddy), the star of Bethlehem and the star of Boston, are welding the world into one, in the perfect unity of God's universe." Man refusing to worship the Creator will turn to his fellow creatures and there find one whom to worship. The first chapter of Romans is constantly verified before our own eyes. Man deliberately rejecting the truth will be led to believe a lie and accept it as truth.

Two Comprehensive Rules.—The tendency of man is to continually legislate. This is true not only in the political world, but likewise in the religious. We meet in Conference year after year, revise or enact new regulations, but are more or less conscious of the fact that mere legislation does not solve the problem. To effectually solve our problems life must touch life. The British government in India is endeavoring to reform criminals by settling them in villages under the supervision of missionaries. The government thought that if one-fourth of the criminals thus placed in settlements would be honest it would pay to continue the work rather than send them to jail. One of these colonies reports that thus far, 100 per cent have proved themselves to be honest The colony has no written law but a code of unwritten laws. Self-government is carried on in accord with the following principles: (1) "The settlers must understand that he that will not work shall not eat. (2) So far as possible, work is provided for the settlers, and 'now it is up to them to make good.' (3) All the rules and regulations of the settlement are compromised in the two verses: 'All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.' The other is like unto this one: 'If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.' So far there have been about 150 converts and they have proved to be very enthusiastic Christians." If all would observe the Golden Rule, even tho it is not the Gospel Rule, there would be a remarkable outward transformation in the world. If all believers would observe the other rule there would likewise be a transformation in the church that would be noticeable by all. The one who follows close to the Master is not in need of legislation other than the commands of Him whom he loves and serves.

A clean life is not accidental. It comes out of a clean heart. "Keep thy heart with all diligence, for out of it are the issues of life."

We should always be careful how we treat God's blessings. If we reject them He will withdraw them from us.

ADVANTAGES AND DISADVANTAGES OF CHARITY WORK IN A CITY MISSION

J. D. Mininger

In considering this subject let us notice:

The Supreme Object of a City Mission

The first, the foremost, the main and the last purpose of a City Mission should be to bring the Gospel to the lost, and to be used of God in turning souls "from darkness to light and from the power of Satan unto God. that they may receive forgiveness of sins and inheritance among them which are sanctified," (Acts 26:18).

Fishing for Men, "Taking Men Alive," (to borrow an expression from Trumbull) this is the first business of the consistent, wide-awake, Spirit-led missionary of the Cross.

If a Mission fails in this in a world where one-half to two-thirds of the people have not heard of our Christ, some readjustments should be considered. Readjustments either of location, of methods, if not of workers.

The expert fisherman well knows that all varieties of fish cannot be caught either by the use of one method or by the use of the same bait. In like manner also the "wise" winner of souls recognizes this law of adaptability.

"Methods are many
Principles few
Methods change
Principles never do."

The Master while in the flesh often deeply interested Himself in the physical needs of those whom He should win. He is the same Jesus to-day.

Charity Work Defined

By charity work, as done by a City Mission, we mean the giving of material or physical aid in cases of distress and need.

Let us imagine a few cases. Here is a family with five small children. The father is sick and unable to support his family. The rent is due, the funds are exhausted, what little furniture they have was gotten on the installment plan. Because payments ceased the furniture man removes the stove, table, etc., and it is not summer either.

When these parents started in the Christian life a few months ago they were shown the wrong of the Lodge, Life Insurance and the Labor Union. Since then they buried two of their children. Had they carried Life Insurance for them, they would have had money for their burial, now they have to trust God. Under these circumstances what is the missionary's duty?

Cases are so different that one seldom finds two alike. Let us look at another one.

A stranger from the country drops into the meeting and is really "born again." He is "down and out," having been robbed since coming to the city. This man is cited to a job, he is provided with board, lodging and clothes until his first pay day. This man later unites with God's people, his life is a satisfaction to himself, a blessing to his fellowman and a glory to his Creator.

An ideal case of helping a man to help himself.

Let us imagine a third case.

A poor Christian man with a family of five children gets very sick. The Doctor comes and leaves a prescription to be filled. The druggist delivers the medicine, but because they have no money he cannot leave the medicine. The man comes to the Mission and asks what to do. If you were the Mission worker what would you do?

The Sin of With-holding Aid

On this phase of the subject let us listen to God speaking to us thru his Word.

1. "Do good unto all men especially unto them who are of the household of faith," (Gal. 6:10). The early Church had respect to this command. See Rom. 15:26.

2. "Inasmuch as ye did it not to one of the least of these, ye did it not unto Me," (Matt. 25:45).

3. "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him," (I Jno. 3:17).

4. We look with contempt upon the Priest and Levite who with-held physical and material aid. We speak with commendation of the Good Samaritan who freely gave it. See Lu. 10:30-37.

5. "Let him labor working with his hands the thing which is good, that he may have to give to him that needeth," (Eph. 4:22). Notice the motive for working mentioned here.

6. The rich man in hell by his sin robbed his neighbor, (Lazarus Lu. 16:26) his Creator, (Mal. 3:10) and himself, (Lu. 16:23). The record of his fate is recorded by the Holy Spirit for "our learning."

7. "Whoso shutteth his ears at the cry of the poor, he also shall cry himself, but shall not be heard," (Prov. 21:13).

Dangers and Disadvantages

To the thoughtful person it is evident at once that it would be unwise to deal out material aid promiscuously.

That there are possible dangers and disadvantages in doing charity work, the writer admits. But let not this possible danger scare us—much less let us use such danger as an excuse or "cloak for covetousness."

There are many things which we all do daily in which there is danger. There is danger in breathing, eating, walking, talking, preaching, praying and even in giving.

But that is no reason why we should cease to do these things. **There is much greater danger in not doing them.** But recognizing of these dangers should lead us to the proper doing of these things. I suppose the rich man in hell was a believer in the "No Charity" doctrine but he was painfully unorthodox.

It may not be amiss to point out a few important precautions here.

1. Seldom is the Mission worker justified in handing out money to the needy.
2. He must guard against pauperizing the one whom he would help.
3. He must avoid as far as possible any cause for jealousy among members because of Charity given. He must be impartial to all.
4. He should aim as far as possible to help the needy to help themselves.
5. The direct leading of the Holy Spirit, (Who is always ready to undertake, see Jno. 14:26) should be sought in this as in all other phases of the Lord's work.

Advantages

There is great joy, great advantage and sometimes real salvation resulting from ministering to the temporal needs of the poor of our cities.

It is important because—

1. It affords an opportunity to show the genuineness of Christian love. Love is the key that unlocks the heart of man sinful tho it be. "Let us not love in word, neither in tongue, but in deed and in truth," (I Jno. 3:18).

The teaching force of one of our Kansas City Mission Sunday Schools is being strengthened by having a mother to teach who received material help before her conversion.

2. It gives power in prayer. "Then have we confidence toward God," (I Jno. 3:21). Nothing is trifling or unimportant that adds power in prayer.

Is not that where the rich man "fell down," in his prayer life? "There is that scattereth and yet increaseth and there is that withholdeth more than is meet, it tendeth to poverty, (Prov. 11:24).

3. It is following the example and teaching of Jesus. He supplied the multitude with food, tho He knew some would follow Him because of the "loaves and fishes." Like Paul, He wanted to "by all means save some."

4. It is important because of its amazing results. Here are some of them:

a. Needs supplied. II Cor. 9:12.
b. Causes thanksgiving.—II Cor. 9:12.
c. God Glorified.—II Cor. 9:13.
d. Fellowship of love and prayer increased.—II Cor. 9:14.
e. Sincerity of love proven.—II Cor. 8:8.
f. Provokes others to liberality.—II Cor. 9:2.
g. Develops Christian growth.
h. Great joy.—I Chron. 29:9.
i. Barns filled.—Prov. 3:9, 10.
j. More blessed.—Acts 20:35.
k. Treasures in heaven.—Mal. 6:10.

l. God loves.—II Cor. 9:7.
m. God is well pleased.—Heb. 13:16.
n. Pour you out a blessing.—Mal. 3:10.
o. Increased ability to give.—II Cor. 9:7-11.

Summary

To summarize:

1. The chief object of the City Mission is to minister to the soul.

2. It would be wrong, however, to tie the hands of the workers and contrary to the spirit of the Gospel to forbid workers from ministering to the material needs of the poor.

3. By charity work is meant the giving of material or physical aid in case of distress and need.

4. The rich man in hell whose fate is described by the Master, is a striking example of the sin and result of withholding help when it is in one's power to give it.

5. Charity work should be done with discretion, not promiscuously. Money should seldom be given to the poor. Caution should be used lest one causes jealousy, or encourages pauperism among those whom we desire to help. As far as practical, help the needy to help themselves.

6. Oft-times there are "poor saints" in our cities (as there were in Jerusalem, Rom. 15:26), to withhold from them would be to withhold from Christ and to sin against Him.

7. This work is important because it affords an opportunity to show the sincerity of Christian love. It gives power in prayer. It is following the example and teaching of Jesus, and is important because of its amazing results.

"O for a heart that is burdened:
Infused with a passion to pray;
Oh for a striving within me;
Oh for His power every day.

Oh for a heart like my Saviour,
Who being in agony, prayed;
Such caring for **others**, Lord, give me,
On my heart let the burden be laid.

My Father, I long for this passion,
To pour myself out for the lost—
To lay down my life to save others—
To pray, whatever the cost.

Lord, teach me, oh teach **me** this secret,
I'm hungry this lesson to learn;
This passionate passion for **others**,
For this, blessed Jesus, I yearn.

Father, this lesson I long for from Thee;
Oh let Thy Spirit reveal it to me."

Kansas City, Kans.

INCIDENTS OF CHARITY WORK

The Value of Charity

The question of charity work in connection with a Gospel Mission has arguments on both sides. I can only give what has been my experience along this line. A careful survey of our present membership, as well as those who have been converted and moved to the country, convinces me that the distribution of food and clothing has played a great part in the conversion of men and women. In a large city where many poor people live and have few friends the missionary oftimes becomes a warm friend to these people. The basket of food carried to the home of a sick father is an entering wedge to bring him to Christ. The channel thru which the charity comes is also to be considered in this connection. Our missionary interests today are due largely to the beginning of contributions to help relieve the sufferings of humanity.

In view of my past experience I therefore approve of having a charity department in connection with our Gospel work because of the teachings of Jesus and the experiences of the early apostles. God has graciously blessed the offerings contributed by our country people for this work. "Inasmuch as ye have done it to one of the least of these my brethren ye have done it unto me."

Yours in the Master's service,
A. H. Leaman.

Where Charity Failed

It is impossible to write on this subject without striking a vital point in your work. Material things cannot be essential to salvation, the Blood alone is efficient for that, and to draw the line and say, thus far material things have helped or hindered, is in many cases difficult to do.

We had a brother who was faithful and enjoyed his salvation so far as we were able to tell. He lost his health and for a time was unable to work and at the same time had unavoidable expense, which under these circumstances he was unable to meet. Action was taken to help him, and the expense was met in part. I do not wish to say that the man was ungrateful for fear of doing him an injustice, neither can I say that he was influenced thru it to better things, for as soon as he had received help financially he lost his testimony and was no longer loyal to the church. It is hardly fair to say that this was the sole cause for his draw-back, other things may have influenced him, yet it is clear that he was not helped.

I do not wish to be understood by this that Charity Work is not a help to city mission work. Many, many children have been made permanent members of the Sunday school, a number won for the Lord, and some among the strongest and most active workers in the church; many mothers have been encouraged to try again, and to economize and to seek the Lord thru the interest and sympathy that was shown them by supplying them with a few much needed garments or provisions.

Mrs. C. K. Brenneman.
Canton, O.

Charity and City Missions

The most helpful charity is the kind that is applied indirectly. The kind that helps a man to help himself is the only kind that will be of any lasting benefit. Any other variety tends to develop pauperism and takes the fine edge off of manhood and womanhood. That does not imply that children should be allowed to starve or freeze in order to develop self-reliance. It does not mean that the aged, the sick or the infirm should be neglected.

It does mean that an unusual amount of tact and wisdom and grace are needed to minister to the wants of the needy, so that they may feel that your ministrations are the overflowing of a heart full of love and that you are giving yourself along with the gift. "The cup of cold water only in the name of a disciple," has more of blessing attendant than thousands from a cold heart.

A community coal pile in the rear of the Youngstown Mission building has helped to keep many firesides warm during the bitter cold weather when coal was scarce. Many were unable to get coal. The Mission had 48 tons. It was sold to all comers by the bucket or basketful at a nominal price. In some cases it was given free. Whether this plan was a help or a hindrance to the work is hard to determine. We have no "yard stick," that measures that kind of results. I do not regard it as "charity" but rather a common sense method of helping folks.

C. K. Hostetler,
Youngstown, O.

A Transformed Home

It was with a burdened heart for the lost of the surrounding community that sent me out to call at various homes inviting them to services and giving them the gospel story as the Holy Spirit directed. Oftimes this is the only avenue thru which we may reach some hearts and arouse an interest in their own spiritual welfare. Passing down the street my attention was called to a home needing financial, as well as spiritual help. Calling at the door a palefaced woman came to open the door wide enough to see who might be there.

I first inquired if there were children in the home. Finding the mother already feeling the need of her family's spiritual welfare, I had no difficulty in persuading them to come to Sunday school. By making repeated calls in the home we soon gained the confidence and friendship of the family.

Sin had brought poverty to the home. The mother realizing this, she was touched with the Gospel story told to her. Seeing the need of the family in starting the home as it should be we knew some things must be supplied. Clothing, bedding, medicines and numerous other provisions were provided thus giving them an opportunity to gain some things they had been deprived of.

The father, a man of ambition and

strength, worked every day in the week from early morning till late evening with good pay. This being true only gave us a picture of what sin will do. We had very little time to spend with the father because he was always at work. The mother had accepted Christ, fully surrendered her life and was really acquainted with God. I wish the Mennonite Church had more mothers who were acquainted with God. What a change the church would soon make! We have found a rule that not often fails. The mother won for Christ and established in the faith means a home gained for Christ and the Church.

This mother met with severe trials, but she had that faith that could not be moved. She plead with her husband to become a Christian, but he having spent his life in sinful pleasures, cared little enough if he knew anything about religion. He only opposed her in every way he might. She never wavered, but unceasingly plead and prayed for him. She never wearied of going to her closet for intercession for her family. Can we see the result? God heard her prayer, her husband's heart was touched. Prayer can melt the hardest heart. He gave his heart and life to Jesus.

The home is changed. Where strife existed, there is peace; where envy existed, there is love; where sin abounded the glory of God is revealed. God is blessing the home. Charity is no longer necessary. The ringing testimony their lives give for Christ and the Church makes us almost ask the question, "Can a greater miracle be performed?" Does charity work pay? Is it worth our time and energy? May God bless the Christian parents of the Church.

INDIA NEWS CALENDAR FOR THE MONTH OF JANUARY

J. N. and Elsie Kaufman

1. Sister Kaufman and myself took charge of the work here at Balodgahan. After nearly four years of absence from the work we find it necessary to make some readjustments in ourselves. Paul began a siege of malaria which continued for three weeks.

14-18. Accompanied the colporteurs to the villages around Balodgahan for purposes of special evangelistic effort. The people are glad to listen to the Gospel message.

19. Received my passport from America. The Canadian Pacific Office at Vancouver, B. C., mislaid it so that I could not get it when we left America. They located it and forwarded it to Dhamtari.

21-25. These five days were profitably spent in special evangelistic effort in and around Chikli, an evangelistic station about fifteen miles from Balodgahan. The workers with their families are stationed here. We visited a number of the villages in the vicinity of Chikli and always found crowds of eager listeners. Many are very much interested in Christianity and several have asked to be received into the church. The workers at Chikli seem to have a good hold on the people and we believe that in the course of the next five years there will be many people ready to become Christians.

Fannie H. Hershey

3. In company with Sonai Bai, the nurse, I started for Ghatula to bring up the remainder of my goods. Returned on Jan. 8.

12. Sisters Stalter and Schertz left for America.

15. A new girl, Isabel, was taken into the Orphanage. Her parents are Christians, but very shiftless and not able to provide for themselves, and so much less for their children.

18. The Deputy Inspector of Schools visited the Balodgahan Boys' School and gave the annual examination.

22. The Lehman family and Dr. Coop-rider spent the afternoon and evening at Balodgahan.

24. Rabbits came into the garden last night and ate off the young cabbage plants, carrot tops and lettuce.

26. Bro. Bisrampuri shot a big deer. All the Dhamtari and Balodgahan missionaries, the Girls Orphanage and a number of the Christians had venison for dinner.

During the month of January the year's supply of wool for the Orphanage and myself was hauled in from the jungle. In all we got about two hundred rupees worth.

Crissie Shank

2. Time taken to explain how tin roofing on workshop contracts and makes noise at night. Indians believe Satan comes and pounds on anvil when no one is there.

4. Box of dresses, sacques, and caps, come from America for Indian babies.

10. Lathe put in order, to be run by means of large wheel.

12. Sisters Schertz and Stalter leave for America.

14. Bible women begin work again after plague. No cases reported since the first of the month.

17. Order for 125 two-foot bolts completed for road bridge in Bastar State.

18. Mission motor thoroughly overhauled and painted.

19. Money came from America for horse to be used in connection with shop work, and village Bible women's work.

20. Class of boys in English School ask that their teacher may also teach them on Sunday in the Sunday school.

22. A rain last night made it possible to plow, and the old American plow was sharpened and used. A very late garden will be tried.

23. Varnish for use in shop, made from lac and alcohol. The lac resin is produced on the twigs of trees, by an insect.

27. Largest attendance in Sunday school since last June.

28. Ten cart loads of logs—Sarai wood—arrive from Gatgaon, thirty miles away.

31. 500 cu. ft. of teak lumber being hauled for the work shop.

Lydia Lehman

All the boys in the Orphanage and all the Christian men, women and children are given iodine daily the first week in January. This to prevent plague. These all had left their homes about Christmas time to flee from the disease.

7. We move back to the bungalow.

16. Mission letter No. 42 arrives, very good.

22. Sisters Schertz and Stalter sail from Calcutta.

24. More plague in Dhamtari.

25. Mission letter No. 41 arrives. (Note the uncertainty of the mails).

High school had to move from Dhamtari. Different villages kindly opened their doors and accommodated different classes so the work did not need to close down.

Bro. Prasaram from Dhamtari has been praying for some time that one of the most famous idols of one of the largest temples in town fall to the ground. One day the idol fell to the ground, when a Hindu who had known this went to him and rebuked him for praying this way.

Wood has been hauled for the year's supply for the Boys Orphanage during the month.

A very marked interest and growth in the Young People's Meeting.

31. Money that was due from the Board Jan. 1st not arrived yet. Hard times.

Some one has said, "One of the blessings of the war is the uncertainty of the mails." One has always something to expect.

Notes from Medical Station

Florence Cooprider

1. Bro. and Sister Brunk started out on tour. They expect to stay out several weeks and tour a large district.

5. The Misses Fredorex, nieces of Robert Moffat, the missionary to Africa, arrived to spend several days with us. One sister is engaged in mission work in the Methodist Mission in Raipur. The other one is tutoring a Jewish girl in Bombay. They were very interesting guests.

25. Prasarom, the hospital evangelist, who has been out on tour with Bro. and Sister Brunk, has returned to resume his duties here.

30. Sara Bai and I visited a case of plague in Dhamtari. The woman was a widow and her widowed mother and two small sons were alone with her.

31. This month we treated four hundred and twenty-five patients in the dispensary. Made twenty-five outside calls and I spent the greater part of my time on the language.

THE BRAVE HUNCHBACK

The hero of my story is a black boy and a hunchback. His name is Hondo, and his age about fourteen. He was born in a village on the banks of the mighty River Congo, just at the edge of the great dark forest of Central Africa, where Stanley found the pygmies.

Hondo's father and mother had never heard of Jesus, all they could tell him of God was that "Mungu" (God) lived far, far away; that He was harsh and very cruel; it was He who sent hunger and pain, lightning and death.

When Hondo was about nine years of age he heard strange stories of some white men who had come to a village about thirty miles up the river. He was told that they were trying to learn the native language, because they had brought a message from God, and that they were teaching boys and girls to read. Then, one day, Hondo saw in the hand of a boy who had come on a visit a very mysterious thing called a book. This book told of God in his own tongue, and the boy read the wondrous story to the little hunch-

back. As he listened, a great resolve was born in his heart.

A few days later Hondo appeared at the house of the missionary. "I wish to learn to read," said he. "I will do any work you give me if you will teach me to read." I looked at the little hunchback and thought. "Poor little chap, 'tis but little work you are fit to do."

"Where do you come from?" I asked. "Yakutu," he replied. Then I knew he had come from a village where a government officer and Roman Catholic priest lived, and that he was the first lad we had ever seen from that place. Hondo was sent to help in the brickyard, while at school time he pegged away at "A B C" and drank in the Gospel stories with ever-increasing delight.

Four months later, the little hunchback stole up my veranda steps, and leaned timidly against the doorstep. He was looking very sad. I was busy working away at the translation of John's gospel.

"Hulloa," said I, looking up, "what is the matter?" "Oh, my father has come to fetch me away; he won't let me stay another day. I wanted to learn to read, so that I might teach my own people! Other villages have teachers, ours has none."

"Well," said I, "that is a great pity. Can I do anything for you?" "Oh, if you would," he answered, "if you would only give the Gospel by Luke." "But," I said, "we don't give Gospels away. Where is the money?" "Father has taken away all I had." he replied.

The appealing face stirred my heart, and I took down a Gospel. "Read," I said. The lad wiped his eyes, and slowly spelled out the syllables one by one.

"Why, you see you cannot read." "No," he sobbed, "but I know the syllables, don't I? If you give me the book, God will help me to read it." I broke my rule, and gave him the Gospel, and putting my two hands on the lad's shoulders prayed God to bless him. Away he went smiling through his tears, and tightly grasping the precious book.

We heard nothing of Hondo for some months; but he learned to read, and then gathered a number of lads about him, and taught them also. Then they put their heads together, went off into the forest, and cut some sticks with which to build a "God's House," such as the people were erecting in other villages.

Presently the officer arrived upon the scene. "Hullo, what have we here?" "God's House, sir," said the boy timidly.

"Stuff and nonsense. Pull up those sticks or there will be trouble. I'll have none of that silly work in this village."

But the boys were doing God's work. He must be honored at all costs. They went on with the building. A few days later, the officer took Hondo and four of his companions and locked them in a shed used for drying India rubber.

Picture the boys in the shed, in almost complete darkness. Were they downhearted? No. In the night they prayed and sang hymns. Up started the officer in high dudgeon. Going up to the shed he told them to be quiet, and let him sleep, vowing dire vengeance if they sang again.

But the boys were not daunted. Again their little voices were lifted in praise, sadly out of tune, I fancy, for they had had no white teacher. This time the officer came along with his black soldier. The door was unlocked, those five little boys were stretched out on the hard ground and soundly thrashed with an awful whip made of twisted hippopotamus hide. Bleeding and sore they were then hurled back into the shed.

What followed is best given in Hondo's own words. At a gathering of teachers and inquirers which crowded our brick chapel I put Hondo up to speak, and roughly this is what he said:

"My friends, our God is a great God, and he allways answers prayer. Let us never forget that. After we were thrashed and thrown back into the prison, what did we do? My companions cried bitterly, but I knew God would help us. So I told them that when I was up here learning to read I heard our missionary tell a story of two men who long, long ago preached the Gospel in a strange town, and they were thrashed and thrown into prison. But they sang and prayed, and God shook the prison and opened the doors. Then I said: 'Let us sing and pray.' So my companions dried their tears and we sang and prayed. Soon we heard the key in the lock, and the officer sent in the black soldier, and he took us one by one and kicked us out, saying: 'Here, get out of this with your singing.' Oh, I knew that God would let us out!"

As the missionaries looked into the glowing face of the brave lad, and saw his simple, triumphant faith, they laughed and they cried, and they said to each other: "God forgive us that we have not had faith enough to recognize His answers to our prayers when He has sent them."

Hondo's schoolhouse is up. He has a flourishing Christian Endeavor Society in his village, a large number of inquirers, and seven have been baptized on confession of their faith. May God give us all simple faith and brave hearts such as we found in the little hunchback.—London Christian.

THE TRANSFORMATION OF AN AFRICAN VILLAGE

I wish you could have traveled with me through the Angola country to the south of the Congo, in the midst of paganism as dark as any to be found in Africa. For days and weeks you would have walked along native trails from village to village, seeing all the dirt and destitution, the superstition, the immorality, and the indescribably degraded condition of the population, until you forget how the face of civilization appeared. You would have become saturated with heathenism; and then suddenly one day emerge from the forest and from the hillside look down upon a beautiful Christian village.

"The contrast is almost overwhelming. Here you see streets laid out in squares and modern little houses built on a line, each with its garden and its wall, with fruit trees and shade trees and vegetables and flowers growing all about. Passing through one of the gates, you find the house well constructed of burnt or sun-dried brick, with doors and windows and rooms. You find the whole family gathered for a meal, father and mother and children, all being neatly clothed. You notice that the father asks God's blessing upon the food, and you behold the ongoing of Christian family life very much like that in our own country so far as fundamentals are concerned. You see all the children going to the school in the morning, neatly clothed and carrying their school books under their arms. You find these children being taught not only reading, writing, and arithmetic, but useful domestic and industrial arts. You visit the farms which surround the village, and you find them being cultivated according to improved ideas, so that the Christians are raising five and six times as many bushels to the acre as their heathen neighbors. You find carpenter shops, blacksmith shops, and the whole paraphernalia of a civilized community.

"Over there is the missionary's house, which of course is larger than the others, and stands as a social settlement and an object lesson for the whole country around. When Mrs. Missionary meets you at the door and takes you within and you find yourself in a comfortable and cultured American home in the heart of African jungle; when you see our familiar pictures on the walls, our books, our papers, our magazines on the table; when you sit down to a good American meal, how can I describe the feelings which sweep through your frame? The tears spring to your eyes, you are overwhelmed. Who can possibly measure the meaning and significance of one cultured, devoted Christian family dwelling in the midst of these people?

"But perhaps your greatest thrill will come when you attend the village church. Some Church or Sunday school in America has sent the village a bell. (O, wonderful treasure in the midst of pagan Africa!) and this bell they have hung in the crotch of a tree right in front of their little meetinghouse. Just after sunset every day the bell rings vigorously, and all the people from all the houses resort to the house of God, their common home. The deacons occupy the front pew; the native pastor enters the pulpit, reads a passage from God's Word—which the missionaries have translated for them—and calls on several of the deacons to pray in turn; a hymn is announced, and you notice that nearly

every man draws a hymn book from his pocket. Then all bow reverently and receive the words of peace. They break up into little knots for a few moments of social chatting and then return to their homes, and another day has closed in this Christian community.

"Twenty years ago there was nothing here but utter paganism and barbarism. To-day you see all the on-goings of life in a Christian community. I maintain there is no power in the world which could produce such a transformation of individual character and social status except the Gospel of Jesus Christ. In twenty years, under Christian instruction and help these pagans have made the leap of twenty centuries of social evolution. When the missionaries arrived they were at the bottom level of society, the raw material of the human race. To-day they are living on a fairly decent level of Christian character and attainment. Have our scientists and socialists given sufficient credit to the wonder-working Gospel as a means of social transformation? I advise them all to take a trip to Africa before writing their final word on this subject."

—By a Traveler.

MISSIONARY MEDITATIONS

Hudson Taylor and his brother were the only children in the Taylor family. When Hudson started out on his missionary career, his brother objected very seriously on the ground that by following such a course he would add no fame to the family name. Not being heard, Hudson's brother consoled himself by seeking a seat in parliament and entering into a political career, believing that by so doing the good family name might still be preserved. Passing time corrects faulty visions and makes a proper perspective. To-day we find a long and detailed biography of Hudson Taylor in nearly every library, but when we look up the biography of the other Taylor, it may all be summed up in one terse but significant sentence, "He was the brother of Hudson Taylor, the well known and much beloved missionary."

In 1900, during the Boxer uprising in China, a one-story church was destroyed by an infuriated mob that scouted the neighborhood around Peking. Several months afterward the mob passed through the same vicinity again only to see to their chagrin the determination of the Christians. They planned and began to erect a two-story church instead of a one-story on the same spot where the former one had been located. At first the maddened mob determined to destroy it, but one of the more thoughtful men said, "Let it alone. If we destroy this one, they will raise the next to the sky." He said more than he knew. Oppression does not oppress, and destruction does not destroy in the realm of spiritual things. The Word of God is not bound. If it is crushed to earth it shall rise again and at each succeeding time higher than before.

In speaking about his experience in doing personal work during an evangelistic campaign, a business man said, "After two years of silence, I broke through my restraint last Saturday evening and spoke to my office boy about Jesus." Notice how he spoke to his office boy, not about uniting with the church, not about church attendance, not about the help the boy might be to the church, not about the social advantage or respectability of being a church member, nor yet about the effect it might have upon his chums, but he spoke to the boy about Jesus. This man had learned that in modern business only sound and fundamental methods could be relied upon for permanent success. When he turned his fine talent to the business of saving souls, he talked about Jesus to the unconverted, and not about a whole catalogue of accidentals. He further said that the boy accepted Christ. And of course he united with the church. What we need above all other things is more people who will present the claims of Christ, first, last and fundamentally instead of the advantages of church membership.

A Chinese Christian told the story of his conversion to his fellow neighbors, who were still clinging to their pagan beliefs, in a manner somewhat after this fashion: "I was in a deep pit; the air was foul and stifling; the mire was sticky and filthy. I was hungry and weary. Oh, how I longed to get out of the dark place! Presently, I looked up and there was a venerable face bending over the mouth of the pit and looking down upon my lamentable condition.

"'My son,' he said, 'I am Confucius, the father and prophet of your country. If you had listened to my teachings and obeyed my commandments, you would surely not be where you are. You should have been faithful." Then he moved his hand in a farewell with the words, 'If you ever get out of the pit, give ear to my teaching and obedience to my commandments." But alas, he left me in the pit, sadder and more depressed than I was before I met him.

"The next day I happened to look up and there was a second venerable face bending over the pit. It was Buddha. He advised me to fold my arms and think myself in a better place than I was and then I would be able to find Nirvana and enjoy the peace for which all the saints and prophets were striving. In my distress, I cried to Buddha to deliver me from my distress and torment, but he passed on.

"That evening another figure appeared. He looked upon me for a moment, then disappeared. But he soon returned with a long ladder which he lowered into the pit. Before I could realize what it all meant he was standing by my side. He pulled me out of the mire, placed me upon his shoulder and soon planted my feet upon safe ground. He did more; he cleaned my filthy garments and gave me meat to eat . Then he invited me to follow him. It is he that the Christians who are preaching to us are following." — Our Young People.

NOTES

The Refugees' Problem

Miss Butterfield, an American missionary in Jerusalem, tells of having received many pitiful appeals from representatives of the thousands of Armenian refugees who were living east of the Jordan under the open sky, with scanty clothing and almost no food. Some of the men who came to her had been deacons in American mission churches in their own cities. One of these said:

"I have been sent by our members to you for advice. We have no home. Our food and clothing are insufficient. Many are dying of starvation. Thousands of our people in Armenia have been cast into the river. Some have been collected in rooms, and after being covered with oil, have been burned to death. Thousands have died on the roadside as we were fleeing. Our wives and beautiful girls are being carried off into harems. What shall we do? We have been promised food if we will change our religion. Shall we turn or starve? Can you not help us in some way?" "What could we say?" says Miss Butterfield. "There was but one reply we knew to make. It was this: 'Go back and tell your friends that if they die with Christ they will be happier than if they live without Him.'" She concludes: "We have heard of many who stood true to Christ in the face of extreme suffering. On the other hand, many have been unable to stand the test and are nominally, at least, bearing the name of the religion of their oppressors."—Sel.

Facts Worth Quoting.—Forty per cent. of the pepole of India live in areas where the proportion of Christian workers to the population is only one in 115,000.

A converted thug in North India became such a man of prayer that he came to the missionary asking to be taught geography in order that he might learn the names of more places to pray for.

Christian Koreans who have settled in California have built a substantial church, are scrupulous in their observance of Sunday, and recently contributed generously to Armenian-Syrian relief.

Candidates for church membership in the West Africa Mission are so carefully trained in giving that the "Every member Plan" is taken for granted, contributions being regarded as an essential element in worship.

"The darkest spot in the United States," area and population considered, is said to be the Navajo country, where the illiteracy reaches ninety-three per cent.

From Missionary Review of the world.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

IV

After Paul had made clear his responsibility regarding his promises and had declared that his word must be true, as a minister of the truth of Jesus Christ, he declared that the source of spiritual life and the power of it is in God, and thru the Holy Spirit.—vv 20, 21. In this manner he unites the lives of all believers. The characteristics that are found in one will be found in another. What one Christian claims for himself thru the power of God he may expect also to find in another Christian. God establishes "us with you in Christ." He also seals and gives the earnest of the Spirit to all believers. And why should there be so great a divergence of the spirit that indwells the hearts of those who believe in Christ? It is evident, both by the statements of the Apostle, and by the conditions which he endeavored to harmonize, that he desired men to seek for those influences which harmonize the lives of believers rather than the external matters which encouraged separations. If the Corinthians had remembered that the source of their lives and the power and enlightenment with that of the Apostle was in God and in the Holy Spirit, and that as they judged themselves so also they should have judged the Apostle, they might have better understood their spiritual father, and the doubts concerning his faithfulness toward them would not have found place among them.

There is a three-fold blessing of the Holy Spirit mentioned in connection with the confirmation of the believers in Christ. God anoints them, seals them and gives to them the earnest of the Spirit. By the anointing they are approved, by the sealing they are accepted and by the earnest, are blessed with the evidences of the life in Christ, the first of the fruits that shall continue and increase as a result of the adoption into God's family. Christ's anointing, sealing and empowering by His baptism with the Holy Spirit are the examples of our anointing, sealing and earnest of the Holy Spirit baptism upon us. He was baptised by the Spirit, as the approved one of God. He was accepted,—"This is my beloved Son." He was given the earnest of the Spirit,—the power manifested in His life. These are the normal experiences and evidences of all Christian lives, and thus make all of our experiences common, and should lead to the appreciation of each other's experiences, give sympathy, provoke love and effect unity.

Paul gave two reasons why he had not returned to Corinth sooner.—1:22-24; 2:1-13. The first of these reasons involved the writing of the First Epistle to the Corinthians. It is possible that he loved the Church, or some of the brethren in the church, so much that he would not at once come into their presence. He wrote an epistle, rather, in order to effect in a mild way what might otherwise have been done in a more severe manner. Paul followed the injunction, "Give place unto wrath." That is, he gave no opportunity for wrath to be manifested, if provoked. The Apostle does not mean to say that he will be provoked to the exercise of harshness, yet he says, "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?—I Cor. 4:21. But again, speaking of the spirit of his ministry and exhortations he says, "Now I Paul myself beseech you by the meekness and gentleness of Christ who in presence am base among you, but being absent am bold toward you."—II Cor. 10:1. The occasion may have demanded severity, but the spirit that was within him manifested the gentleness of the Master, Jesus. His absence from them gave an opportunity to present the truth in an unbiased manner, giving due weight to the gravity of the situation and a true aspect concerning the spiritual conditions. His truth was pressed home to the hearts of the believers, and those who were in sin or in an improper relation to the spiritual life were made to feel their error in a way that they were made sorry, and brought to a repentance. What would have been the result had the Apostle been present among them under those conditions? "To spare you I came not as yet unto Corinth."—1:23. "But I determined this with myself, that I would not come again to you in heaviness."—2:1. And while we feel that the Apostle desired to allow no evil spirit or harsh spirit to control him, he also desired that there might be no occasion that would require any expression from him that might bring sorrow to others. His absence and delay would bring about two good results. 1. By his epistle he could inform them of the truth and admonish to repentance, while saving the possibility of too greatly afflicting the sinning ones. 2. While he was absent there could be ample time for repentance and renewal of life so that the time of his coming to Corinth might be an occasion of delight to himself and a time of gladness on the part of those who had amended their lives and their desire would be greater to see and rejoice with the Apostle. In this action on the part of Paul there is seen that mastery of character, the tact, and control and judgment, that adaptability, and withal that strength of will and purpose and integrity that made him the Christ-like leader of the Church. He was as tender as a nurse, as sympathetic as a mother, as devoted and faithful as a father, as stern and immovable as a King, yet Christ-like and lovable, pouring out his very life for those whom he would present to Christ pure and unspotted, saved by the precious blood of Jesus.

Would not some of the believers at Corinth who had become prejudiced against Paul take exception to his interfering with matters of their faith? His tact is again in evidence, in verse 24, when he said that he did not claim authority over their faith. He was not the author of it, how could he have dominion over it? The author was Christ. All of his admonitions were based on the idea of helping them to greater joy in the Lord. Their faith was of God and their salvation rested in their trust in the Lord and not in the obedience to his preaching or in keeping the words of the apostle. But here, again, Paul touches on the theme of salvation by faith, and lays another stone in the foundation of "justification by faith" which this occasion exemplified. If their salvation rested on faith and not on the keeping of the letter of the instruction, his own justification would necessarily be found of a similar nature. And he who had not bound them down to the letter of the gospel, but had helped them to the joy of the knowledge of salvation by faith, would appeal to them for the same gracious consideration of his claims, that he had in faith endeavored to do his duty to them both in his epistle and in his efforts to come to them.

Paul mentioned the effect that he desired his epistle to have had among the Corinthian brethren, that conditions might be so changed as to increase the love which existed between himself and the church at that place. He had no other object than to let them feel that he loved them, ch. 2:4, and to restore conditions of love among them—2:8. It would have been a great sorrow for him to find one

whom he loved and who should have given him joy, living a life that would have been and had been the occasion of grief to himself and to many others in the Church.—v. 2:5. What he had done to restore such a transgressor to his proper life and to the love and forgiveness of the whole Church was an act of affection and a token of his love to them all. It should not be construed as an act of ill or of a lack of love on his part toward them. His letter to them was a message of love. It accomplished as much for them as would his presence, and save them some personal sorrows.

The secondary effect of his letter was to give them an opportunity of proving themselves faithful. Had he any suspicions of their unfaithfulness he might have come in person and discovered such conditions. The fact that he wrote them a letter and left them alone gave them confidence in his trust for them and allowed them to prove their faithfulness to what had been given them as the gospel. There was to be no occasion on Paul's part for Satan to have an advantage, by turning away Paul's faith and love toward the Corinthians. There should be no occasion for Satan to pervert the love of the Church from one who had been faithful in his labors among them, faithful in his admonitions concerning their growth in the faith and life of Christ and faithful in his love and confidence toward them. How many times the love grown cold has been the advantage of Satan, and the lack of harmony and peace and the disrupting influences of strife and contention has been the device of Satan!

The second reason for his delay in coming to Corinth is assigned by Paul to the fact that he was seeking for their messenger whom they had sent to him.—2:12, 13. What ground was there to doubt his love to them? One who was so much devoted to the ministry of the Gospel as was Paul, and who was so desirous of preaching for the saving of souls as was he, to leave a new field and an open door to seek after the messenger of a Church that he did not love, was a condition that was beyond reason. This fact is presented as a crowning evidence that his heart was true to his Church and the brotherhood at Corinth. Our love is proven by the amount of our sacrifice for those we love. We show our love by our interest in messages from our loved ones. If we love our Lord we will gladly receive his Word and welcome His messengers. We will anxiously await His own personal coming from the glory to receive us to himself.

GENERAL ITEMS

A Sure Way of Salvation.—I Pet. 1:18.

A better and surer way than we have thru the grace of the Lord obtained, no one can point out; of this we are fully assured from the inmost of our consciences; for we realize and are fully convinced that we have the Word of God.—Menno Simon.

The Sheep and the Wolf.—Matt. 10:16.

Thus must the true Christian here be persecuted for the sake of truth and righteousness, but the Christian persecutes no one on account of his faith. For Christ sends his disciples as sheep in the midst of wolves; but the sheep does not devour the wolf, but the wolf the sheep.—D. Philip.

Like Christ.—Rom. 6:5.

Mephibosheth was no great ornament to a royal table,—II Sam. 9:13,—yet he had a continual place at David's board, because the king could see in his face the features of the beloved Jonathan. Like Mephibosheth, we may cry unto the King of Glory, "What is thy servant, that Thou shouldst look upon such a dead dog as I am?" but still the Lord indulges us with most familiar intercourse with Himself, because He sees in our countenance the remembrance of His dearly-beloved Jesus.—Spurgeon.

Faith and Works.—

"Making a candid confession, a Flemish preacher, in a sermon delivered before an audience wholly of his own order, said, 'We are worse than Judas; he sold and delivered his Master, we sell him too, but deliver him not.'"

Glory in Appearance, not in Heart.—II Cor. 5:12.

"See yonder eagle, how it mounts! Does it care for the ethereal blue, or aspire to commune with the stars of heaven! Not a whit; such airy considerations have no weight with the ravenous bird; and yet you will not wonder that it soars aloft when you remember that it thus obtains a broader range of vision, and so becomes the more able to provide for its nest. The bird mounts towards heaven, but it keeps its eye evermore on the outlook for its prey. No celestial impulse is needed, its love of blood suffices to bear it aloft. It soars only that it may flash downwards with fell swoop upon the objects of its desires. Wonder not that men with the hearts of devils yet mount like eagles: there is a reason which explains it all."

God's Strength Sufficient.—Isa. 49:5.

"Give what Thou commandest, and then command what Thou wilt."—Augustine.

Filled with all the Fulness of God.—Eph. 3:19.

"Beware of emptiness, . . . Empty hours, empty hands, empty companions, empty words, empty hearts, draw in evil spirits, as a vacuum draws in air. To be occupied with good is the best defense against the inroads of evil."

Unloading the World.—Heb. 12:1.

"To know the Lord Jesus is the only cure for worldliness."—Pearse.

Spirit is Spirit.—John 3:6.

"Streams rise no higher than their fountains. The idea of deducing a spiritual nature out of the carnal, is to reverse an eternal law."

The Workers' Column

THE LAMP-TRIMMER OF THE TEMPLE.—I Samuel.

Junior

May 12.

I. A Consecrated Son.
1. A Gift from God to his mother.—I Sam. 1:27.
2. A Gift from his mother to God.—I Sam. 1:28.
3. A gift of grace to the priesthood,—he was not of the tribe of Levi, but of Ephraim.

II. A Humble Beginning of Service.
1. Helping an old man.—3:2, Cf. 2:22.
2. Ministering for one who could not see.
3. Doing the work a child could do.—2:18.

III. An Exalted Service.
1. As a little priest,—wearing a little linen ephod.—2:18.
2. Caring for the lamps of the temple,—the golden candlestick.—2:3.
3. Keeping the doors of God's house.—3:15.

IV. Called of God to Great Service.
1. A messenger to the priest.—2:8-14.
2. A faithful servant of God.—3:18.
3. A man with the favor of God and man.—2:26; 3:19-21.
4. A deliverer of Israel.—7:9-14.
5. A devout leader of the people.—7:3, 4.
6. An earnest worshiper of God.—7:17.

CHRISTIAN SELF DENIAL. I Cor. 9.

May 19.

I. Having the Privilege to Live as do Others.—7:1-14.
1. God has the same attitude toward all men.—1, 2.
2. The liberties of one are the liberties of all.—3-6.
4. Self restraint is not required where there is no special necessity for it.—9-14.

II. The Nature of Self Restraint.—15-17.
1. Not an occasion to win sympathy or condemnation.—1.
2. A purely personal matter with personal aims and obligations to God.—16.
3. A free will matter and of a free will spirit.—17.

III. The Occasion of Self Restraint.—18-22.
1. To be sufficient in one's self, with Christ.—18, 19.
   a. Not free from obligations to others and to God.—18.
   b. Free from obligations of others to one's self.—18, 19.

2. To be equal to the peculiar task or need.—20-22.
3. To be able to save any and many men.—22.

IV. The Object of Self Restraint.—23.
1. For the Gospel's sake.
2. To enjoy the benefits of salvation with all others.

V. The Reasonableness of Self Restraint.—24, 25.
1. It is natural,—used by men in natural affairs.—24, 25.
2. A greater gain for the Christian than for the natural man.—v 25.

VI. In what Manner to Restrain.—
1. Keep under the body.—27.
2. Be temperate in all things.—25.
3. Bring the body into subjection.—27.

VII. The Blessings of Self Restraint.
1. Enabling one to save others, and more than otherwise.—19-22.
2. Enabling one to obtain the Christian prize.—24.
3. It brings confidence, and certainty of results.—26.
4. It disqualifies none for the kingdom.—27.

THE GOSPEL THE HOPE OF THE WORLD.—Rev. 14.

May 26.

I. It is the Foundation of the Fellowship and Blessings of the Lamb of God.—1-5.
1. The Lord's presence is among the redeemed ones.—1.
2. Those who accept the Lamb are approved of God.—1.
3. The faith of the Gospel and of the Lamb is approved in Heaven. 2.
4. The testimony of the redeemed is accepted in Heaven.—5-6.

II. The Gospel is, and will Continue to be, a Message from Heaven to Men whether by Christ, Men or Angels.—6, 7.
1. It is an everlasting gospel.—6.
2. It is a message from Heaven.—6.
3. It is sent forth from God.—6, 7.
4. It is sent to all men in the earth.—6.
5. The character of it.—7.
   a. It is for the ungodly.
   b. It calls for repentance.
   c. It is a means of God's glory.
   d. It saves from God's judgments.
   e. It turns men from idolatry.

III. The Imperative need of the Gospel.—7.
1. Evident, because God must add angels to the forces that are to proclaim it.
2. It must be proclaimed with a loud voice.
3. The judgment of God imperils all nations.
4. The judgment of God upon all nations is imminent.
5. The Gospel is the only hope offered from heaven for escape from God's judgments.

SONGS OF ZION

June 2.

I. Songs of Praise.
1. Praise for God's goodness.—Psa. 147.
2. Praise for mercies.—Psa. 146.

II. Songs of Joy.
1. An occasion of joy.—Psa. 100.
2. The spirit of joy.—Psa. 149.

III. Songs of Thanksgiving.
1. Thanksgiving for mercies.—Psa. 89.
2. The spirit of gratitude.—Psa. 21.

IV. Songs of Worship.
1. Personal, or soul meditation toward God.—Psa. 23.
2. An occasion of worship.—Psa. 27.
3. The spirit of worship.—Psa. 24.

V. Songs of Adoration, or Delight in God.
1. Because of His love.—Psa. 87.
2. The qualities of God a delight.—Psa. 45.

VI. A Psalm of Confidence and Trust. Psa. 108.

VII. An Expression of Personal Experience.—Psa. 103.

VIII. A Song of Consolation in Time of Trouble.—Psa. 121, 126.

IX. A Song of Invitation to Others.—Psa. 95.

X. A Missionary Song.—Psa. 126.

THE TERROR OF THE LAW

(Continued from page 515)

completely concealed by his waist. Then he walked out and took his usual way to the shop.

He did not dare to go in with the drawknife inside his waist so he went cautiously around to the shed behind the shop, hid it between two piles of lumber, and then entered the shop from the front as usual.

At noon he put the knife in his waist as before, and when he got home made sure to hide it under the back porch before presenting himself to the rest of the family. After school when his mother caught him using it he told her Mr. Conrad had given it to him.

It was evening before the busy janitor missed the knife. He reported the matter at once to the principal. It was not difficult to fix upon the probable culprit and the next morning the truant officer came bringing Fred.

When he stood before the principal and heard in plain terms the name for what he had done, the boy was serious. He took his whipping bravely, without a tear, and seemed to the principal truly penitent.

On the way home the virtuous brother added his admonitions:

"You're a disgrace to the family; that's what you are. Next thing the cops will get you and take you to Ashton, where they took Kibby Blodget. Gee! then won't ma cry!"

"Shut up," snapped Fred. He didn't like to be reminded of what his mother would say. To her the matter was not one for fine speeches.

"O, Fred," and her eyes were full of trouble, "you boys are all I've got to live for, and I've always prayed that the good Lord would keep you honest." She put her hands on his shoulders and her great eyes searched his face.

"Tell me just how it happened," she said. When he saw her so full of grief, tears that the whipping had failed to bring ran down his face and she alternately questioned and comforted him till she had the whole story. He didn't mean to steal. He took the drawknife because he wanted it. He knew it wasn't his but didn't think of it then. Yes, honestly, he would remember after this.

The next day he went bravely back to school resolved to work hard and pass, and the day after that he went, and for two weeks and more. But the figures and the geography had no meaning for him and the end of it all seemed so very far off.

The shop called him more and more insistently. The hardware stores invited him to wander in whenever he went down town. One big store especially was his delight, and he had been in there so often that he knew just where the nicest things were.

He happened in one day about noon. The place seemed deserted. The opening and shutting of the door as he entered had failed to bring any one in sight. He tip-toed down the aisle. Yes, there it was on the low table, the box with the bit and brace and the augurs. He never looked around. Still there was no one in sight. He put down the cover. A very ordinary looking box; might be a lunch box for all anybody would know. He took it by the handle and walked out of the store trying to carry himself as usual.

The next day a man came to the school to find a boy that had been frequenting his store. A case containing a bit and brace and half a dozen augers had disappeared and the boy was suspected of having stolen them. He couldn't tell the boy's name but he could identify him.

Several boys were summoned to the office. That's the boy," said the gentleman as Fred entered. This time the principal telephoned the police, and by the time the merchant had finished his business with Fred a burly officer entered.

"You've been stealing, have you? said the policeman to Fred in greeting, and then added severely, "Do you know what we do with boys who steal?"

"Send them to Ashton?" said the boy inquiringly.

"Yes, you young rascal, we send them to Ashton," replied the big man vengefully, "and it won't be so much fun as you seem to think," he continued as he prepared to take his prisoner out.

"Wait a minute," interrupted the principal, then addressing Fred:

"What do you know about Ashton, my boy?" "I guess it ain't a very good place to go to," answered the boy, guiltily.

"But tell me what you know about it," urged the principal kindly. "Do you know anyone there?"

"That's where they took Kibby Blodget," he answered, still with head down.

"Well, did he tell you anything about the place?"

"He wrote home that he was learning the trade, and sent a picture of the shop."

"And you thought you would like to go there?" added the principal.

"No, no, I didn't want to go there," broke in Fred. "I didn't intend to steal. I promised mother I wouldn't."

The simple policeman was puzzled, and as he took his young prisoner by the collar and marched him to the station he wondered just how he could modify his usual sermon on the terrors of the law so that it would fit this case."—Sel.

EDUCATIONAL

THE MENNONITE SANITARIUM FARM

S. G. Winey

Numerous inquiries regards the Sanitarium farm have come to us since we have had charge of the farm. In order to make more generally known the character of the work done here we concluded to have published this descriptive article with a number of illustrations.

The farm contains four hundred acres. Two hundred and fifteen acres are irrigated by running water from the ditches, and sixty-five acres can be irrigated by pumping water from the ditches. Of the sixty-five acres thirty-five are under cultivation and now in wheat.

The Sanitarium is located on a knoll about fifteen or twenty feet higher than the irrigated farm land. Looking eastward from this knoll we see one-hundred and sixty acres stretching before us. We notice a sixty acre field of alfalfa and a twenty-four acre field of sugar beets with numerous little mounds dotting the field which are piles of beets covered with ground. To the northeast is a cherry orchard containing nine hundred and fifty trees. The trees are just commencing to bear fruit. Last season we picked about sixteen hundred gallons of cherries.

Picture No. 1, shows Mexicans thinning sugar beets. Ground for beets should be plowed early and deep and should be thoroly pulverized and leveled before planting. In sowing the seed a drill is used which sows four rows at a time. The rows are usually twenty inches apart and the seed is sown quite thick in order to insure a good stand. From twelve to fifteen pounds of seed are planted to the acre. This seed is furnished by the sugar company for ten cents a pound. As soon as plants have from four to five leaves they are thinned as shown in the picture leaving a plant every eight or ten inches. This work is given to Mexicans by contract. Last season we paid $7.00 per acre and furnished the Mexicans with fuel and water. They live in tents and board themselves. Beets usually require from four to five cultivations after thinning. The hoeing of weeds costs from two to three dollars an acre, which is mostly done by Mexican labor.

Beet harvesting commences about the first of October. Beets are pulled one row at a time by a mechanical beet puller drawn by four horses. Mexican laborers then top and throw them on piles of about twelve to twenty hundred pounds each. For this work they get $8.00 an acre. We usually cover some beets with ground to keep them from drying out and freezing, for this work the sugar company pays the farmer one dollar per ton extra. The cash outlay for Mexican labor is from $18.00 to $20.00 an acre, besides the labor of the farmer. The beets on the Sanitarium farm averaged nearly fifteen tons to the acre for which we received $6.50 a ton.

Picture No. 2, shows the Sanitarium teams hauling beets. The sugar factory may be seen at a distance of a little more than a mile. The two-horse team hauls an average of three and one-half to four tons per load, while the four-horse team hauls an average of five and one-half to six tons per load. This will seem like exaggeration to some of our Eastern people; to such we say, "Come and see."

Picture No. 3, depicts the cucumber threshing outfit and squad. Cucumbers are picked after frost by Mexicans. They are thrown in piles and then thrashed.

No. 1. Mexicans Thinning Sugar Beets

It requires four men to pitch them into the machine driven by a three-horse power gas engine. The seed is hauled into a pit where it is left to sour for a week, then it is washed by a power washer and put on screens to dry. After seed is dry it is sacked ready for the market. Last year our crop amounted to one hundred and fifty-three sacks, or ten thousand pounds, which sold for twenty cents a pound. Part of the cucumbers were grown on rented land for which we gave share rent. The cucumber crop was not very good the last year.

We also raised about four acres of cantaloupes for seed. Most of these were hand seeded for stock seed. These four acres yielded about twenty-two hundred pounds, for which we get twenty and twenty-five cents a pound. We also raised several acres of Mexican or Pinto beans; fourteen acres of wheat yielding thirty bushel to the acre, and ten acres of corn for ensilage.

Picture No. 4, shows the barn and dairy herd. The barn has room for twelve horses, fifteen cows, shed room for thirty-five young cattle, mow room for about twenty-five tons of hay and a granary with a capacity of four hundred bushels. There are nineteen cows in the dairy herd, seventeen of which are producing milk at the present time. The herd consists of Holsteins, Jerseys, Ayrshires and Polled Shorthorns.

The dairy is an important factor in the work of the Sanitarium since it supplies an abundance of milk and cream twice daily, also butter and buttermilk. The milk not consumed by the tubercular patients at the Sanitarium and the workers is separated and the cream churned into butter which is sold at the retail price for creamery butter.

The dairy machinery is in the basement of the farm house and is driven by an electric motor. We use a No. 15 De Laval separator and a sixty-gallon churn and butter-worker combined. Butter is put up in one-pound prints. The total amount of butter from March 1, 1917 to February 1, 1918, was 1910 pounds. The work in the dairy is in charge of the Superintendent's wife. The milking is done by hand by the farmer and wife with such additional help as is necessary.

The entire herd of cattle on the farm numbers sixty-six. There are ten head

of work horses and one driving team, and four colts.

The silo shown on the picture has a capacity of one hundred and thirty tons. It is filled with corn ensilage which is being held for fall feeding. During the winter and spring months beet pulp, beet tops and alfalfa hay are fed to cattle. Beet pulp costs the farmer twenty-five cents a ton at the factory.

Picture No. 5, shows the tractor pumping water. The pump was not throwing full stream when the picture was taken. The pump is a centrifugal bowl style with a capacity of throwing 2500 to 3000 gallons per minute, depending on the speed of the pump. Under ordinary conditions eight to ten acres can be irrigated in twenty-four hours. The man standing by the pump is our faithful Mexican, who does the irrigating of the farm. He is a Catholic, but we expect him to be a Christian some time. We use an Emerson Brantington tractor, bought last November. The tractor has become a necessity on the Sanitarium farm. We use with it a three-bottom fourteen inch plow of the latest type with a power hoist. With this outfit we can plow one acre per hour.

Many people when they hear and see what irrigated land yields think that money can be made fast, but it must be kept in mind that it requires more than twice the labor and expense to farm an acre of irrigated land than it does in the rain belt. However more money can be cleared per acre here than in rain-belt sections.

The County Commissioners have exempted from taxation the one hundred and sixty acres on which the buildings stand and all buildings and personal property. The Irrigation Company has cancelled the water taxes on both places, which would amount to about $90.00 a year.

The Sanitarium farm has a good prospect before it. With the present equipment I think it can do more towards taking care of the poor and needy patients at the Sanitarium than it has done in the past. The privilege of being used in this task of working on this farm has been a pleasure to my wife and I. Altho the work has been hard, but since it was done for the good of the Cause it was done cheerfully. When one sees the poor and needy come here without money, home, friends and without God, and then sees them accept Christ and some die happy, while some get well and go home and tell what great things the Lord has done for them, it makes us feel as tho we had a small part in doing the work of a Good Samaritan.

Any one who has the cause at heart, and who desires to help by doing some manual labor, will do well to correspond with Allen H. Erb, the Superintendent at the Sanitarium.

It is with prayerful hearts and best wishes for the future success of the work that we give place to our successor, Allen H. Erb, the present superintendent of the Sanitarium, who will also supervise the work of the farm.

La Junta, Colo.

No. 3. Cucumber Threshing Outfit and Squad

Joy and praise put us in harmony with the divine purpose, and inspire us to win in every right contest.

Guard your motives. God knows what they are, and judges you by them. People judge you by your actions.

No. 2. Sanitarium Teams Hauling Sugar Beets to the Factory

MAIL THRU THE AIR

Since 1908, when Orville Wright first demonstrated to an incredulous world that a heavier than air contrivance of canvas, wood and gasoline engine could actually fly, enthusiasts over the new art have railed at the United States government for its supine attitude regarding the development of what appeared to be the most revoluntionary discovery in transportation since steam was first applied to stage coaches.

And for eight years, indeed, the government took but little interest in aviation, appropriated for it most meagerly and encouraged its commercial development not at all. For this neglect it paid dearly enough when war brought the need for a great aerial program.

But there have always been some government officials who kept alive the hope that some day the power of the nation would be officially directed to the development of aviation. That day came, not when Congress appropriated $640,000,000 for battle planes and aviators for foreign service, but when the war developed aviation sufficiently to enable professional aeronauts and manufacturers to assure the Postmaster General that an aerial mail route was at least not an impossibility.

It is now about to become a fact. A daily mail service between New York City, Philadelphia and Washington is to be established as soon as the postal authorities can get machines built under bids or obtain them from the War Department—which method will be used is not yet quite decided.

It appears that the difficulties in the way are no longer those bound up in engines, plane, strut or fuel—that neither distance, air current, prevailing wind nor landing ground offer insuperable difficulties. The lions in the path of him who would fly with a mail sack from capital to metropolis are meteorological beasts, and until they have been met and slain no man may say whether or not the service will be a success. With all else provided in perfection, there yet remains the matter of fog.

Imponderable in itself, it may be the one bar to the successful establishment of the service. An airplane which cannot find its landing grounds is the most helpless thing imaginable. It can stay aloft only so long as its fuel holds out, after which it must come down. If it can find no proper place to land, disaster is the inevitable end of the flight. Whether mail planes can find their landing places in the winter fogs which do so frequently encompass New York harbor is something which only the first fog and the first aviator, to test it can say.

With ample funds, appropriated by Congress for the purpose, the Post Office Department begins the establishment of a mail service via plane with every prospect of success in every way except the one unknown factor of weather. It is pointed out that no service which is occasional or intermittent in character will be regarded as satisfactory. Airplane mail will be decidedly more expensive to send than ordinary mail and those who use it may have to pay as high as 24c. an ounce for the privilege in additional to the regular 3 cents, altho no definite rate of postage can be established until some months experience have demonstrated the running cost of the service. The Post Office will not be willing to make a high charge for the privilege of sending mail from city to city in a few hours and then not "make good" on the delivery.

Every provision will be made for the inevitable interruption incident to any transportation system. Railroad trains break down, ship boilers have been known to blow up, mail carriers have died of heart failure on their routes. And airplanes may be expected to develop engine trouble and descend in corn fields or marshes or rivers. But the air route from Washington to New York lies over a very thickly populated section and no such untoward happening would be apt to escape unnoticed. A telephone message to the nearest Post Office would bring help instantly and the mail, somewhat delayed, but still within the same day, would be delivered either by automobile or train or both.

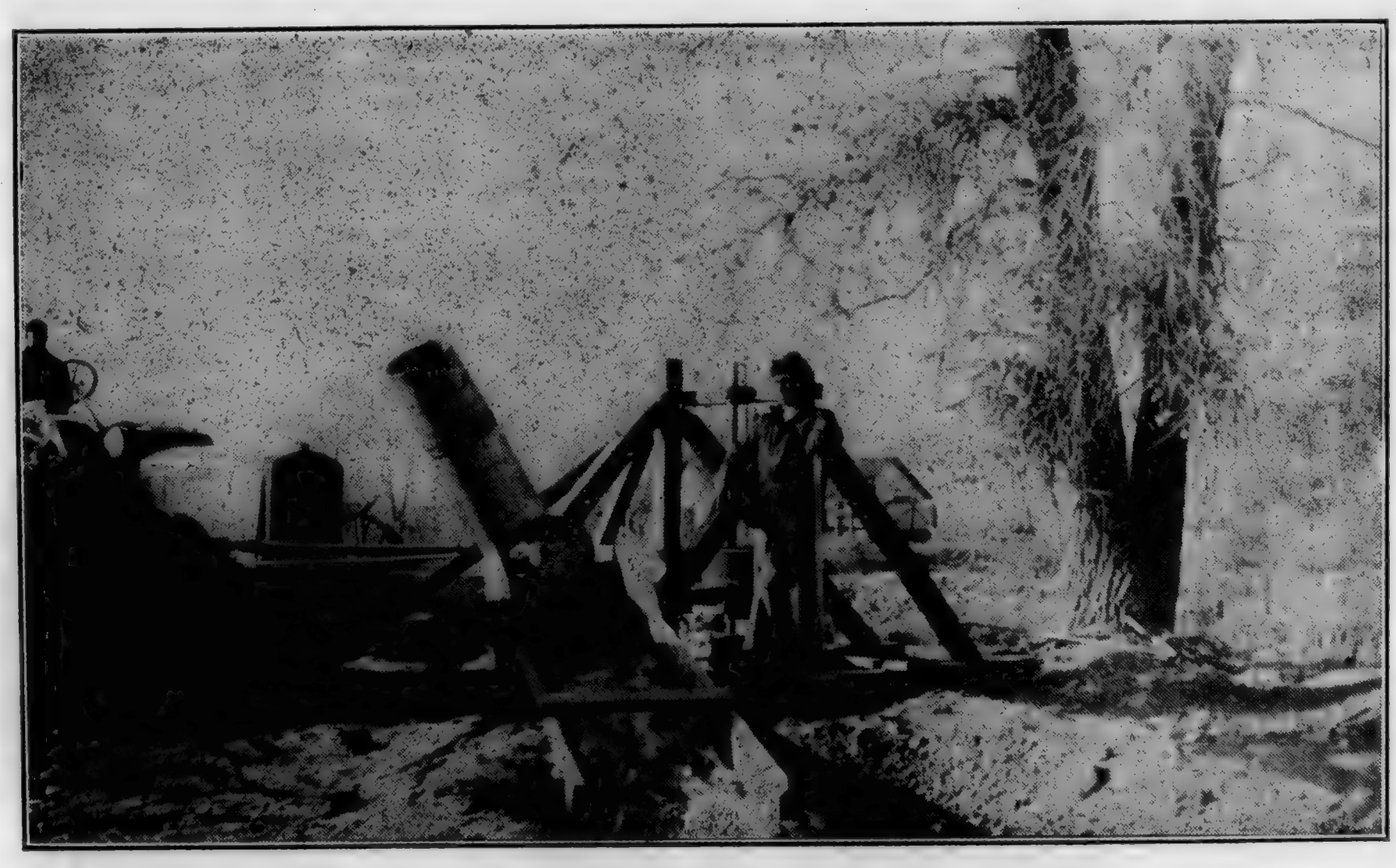
Automobile trucks will be a part of the service, stationed at both terminals and at Philadelphia, and if the necessity is found to exist, a mail relief truck will be stationed in half a dozen other cities enroute.

The Postal authorities are not considering the establishment of this service by contract, except a contract for the purchase of the necessary machines, of which at least five and perhaps more will form the nucleus of Uncle Sam's Special Delivery Aerial Mail Fleet. The Air Mail Service will be entirely a government service, and the pilots, helpers, mechanics, hangar men, etc., will all be postal employees.

Some criticism, entirely unjust, has been leveled at the Department for attempting to start this service at this time, when, according to the critics, every man and every plane which can be built in America is sadly needed over the firing lines in France.

To begin with, the kind of plane to be used for mail service would be of as much use in France as a row boat in chasing submarines. The mail planes will not be fast planes, using the word as a battle plane pilot uses it. Something less than a hundred miles an hour will be their speed. As for the men who will fly them, there are a great many young men anxious to serve Uncle Sam as birdmen whom Uncle Sam won't have for one reason or another. Many of the factors which disqualify a man for military aviation do nothing to unfit him for postal work, and undoubtedly it will be from such ranks that the Post Office will draw its aerial recruits.

Moreover, the establishment of an aerial mail service, even should it take planes which would be used in France, and men who could serve over the trenches, might yet be a most valuable war factor in the stimulation of production. While the government is encouraging the production of planes in every possible way, even to the financing of manufacturers who have the ability but not the capital to expand to the needed war program extent, it cannot wholly overcome the native caution of the farsighted business man. No capitalist is going to build a huge industry involving the expenditure of an immense amount of money, without some reasonable assurance that that capital will earn interest for a sufficient length of time to make the investment attractive.



No. 5. Tractor Pumping Water for Irrigating Purposes

At the close of the war—should it, perhaps, come within a few months or a year—America may be left with an immense force of plane builders, factories, and half molded material, and with no purchasing power to turn such resources into money. The development of peace uses for aerial transportation is a problem of great magnitude, and the establishment, not only of one mail line via plane but of many such, is a matter of vital interest to the commercial side of aeronautics.

From the scientific standpoint, the proposal to establish a day-in-day-out service, in which planes will attempt a 200-mile run twice every 24 hours without reference to weather, holds much of interest and should result, whether successful or not, in a vast increase of knowledge both aeronautical and meteorological. While daring aviators fly today when military necessity commands, with little regard for the winds that blow, aerial work is still to some extent circumscribed in effect by storm, cloud, fog and the rather broad latitude which meteorological prediction yet demands. Just how much progress in the art of flight, as well as in the science of weather prediction, will result from an attempt daily to negotiate a definite distance without reference to the prevailing temperature, pressure, wind velocity, atmosphere, cloud and precipitation no one can say, but certainly the experiment promises much.

With no knowledge of what the experiment will cost to maintain for any given period, the Post Office Department is quite willing to go ahead. If the experiment succeeds, it will be worth whatever it costs, and if it fails, it will still be a paying investment. If the experiment succeeds, it will open up a new avenue of usefulness to that function of the government on which the entire business fabric of the most business-like nation in the world has been built. The Post Office Department has invariably been willing to run a new postal departure at a loss, if it paid in the service rendered. Rural Free Delivery is a case in point, as indeed, are many mail deliveries to distant points. If the experiment fails, between two close—to centers, over thickly populated territory, and in latitudes where the weather, if occasionally trying, is not normally subject to such tremendous disturbances as other parts of the country have to endure, it will pay to know it before making plans to enlarge the postal facilities between other commercial centers on the airplane plan.

But the postal authorities are convinced that the experiment will succeed. The Second Assistant Postmaster General, Mr. Otto Praeger, who has the matter in charge, believes that while difficulties and obstructions will be encountered, they will be surmounted, and that the resources of the Department, plus the co-operation of both manufacturers and the War Department, will succeed in overcoming any handicap the weather gods can place on the aerial mail service. He expects that mails closing at 11 o'clock in the morning in Washington and New York will be delivered in New York and Washington shortly after 2 P. M., day in and day out, from the establishment of the service until the interval necessary for transit is diminished.—Sel.

OUR BOOK SHELF

Books for a Minister's Library

J. B. Smith

In recommending half a dozen books helpful to a minister, it is not meant that these will constitute a complete preachers library.

By way of preface a few works, indispensable to any Christian worker's library may be mentioned; viz., a good Bible, an exhaustive concordance (Young's is the best), a Bible dictionary, Treasury of Scripture Knowledge, Thesaurus of English Words (Roget and Mawson) and last, but not least, a Webster's unabridged dictionary. Among the many helpful works for the minister, I mention the following:

Synthetic Bible Study by James M. Gray. The greatest need of the minister is that he gets acquainted with his Bible. This work gives the student a knowledge of the great facts contained therein. The books of the Bible are taken up separately and consecutively, the author directing the student step by step so as to give him a thoro grip of the contents of each book as a whole and so of the Bible as a whole. This method of Bible study is synthetic and telescopic and naturally comes first.

Theopneustia, by Gaussen. The preacher in order to preach with authority must believe that the Bible is (not only contains) the Word of God. The author holds to the plenary inspiration of the Bible; viz., that every part of the Bible is divinely inspired and that its inspiration extends to the words. No one should make light of the verbal inspiration of the Bible who has not read this book and no one **will** make light of it after reading it, unless his eyes have been hopelessly blinded by the mists of the Higher Criticism.

The Bible Companion. It seems providential that this work has "come into the kingdom for such a time as this." It will consist, when completed, of six volumes—the last volume is now in press. One cannot help but thank God that at least some scholar's (and profound scholars too) have a simple, child-like faith in the Old Book. A leading scholar of this country has well remarked that this work is worth all the commentaries put together. It is decidedly conservative in its viewpoint and interpretation, upholding such fundamentals as the verbal inspiration of the Bible, the creation of man by an immediate act of God, the substitutionary character of the atonement and the personal coming of the Lord. It takes the position that the creative week consisted of six days of twenty-four hours each. It has no sympathy with but deals hard blows upon the Higher Criticism, evolution and kindred tenets of the new theology. The structures are a symmetrical exhibition of the literary forms of the Bible which in themselves are a convincing proof of verbal inspiration. The numerous appendices alone are worth the price of the book.

Great Doctrines of the Bible, by Evans. This book treats of the Doctrine of God, Christ, the Holy Spirit, Man, Salvation, Church, Scriptures, Angels, Satan and the Last Things. These doctrines are treated entirely from the standpoint of the Scriptures. The author is loyal to the traditional faith. The outlines are clear, concise and yet comprehensive. The Scripture references are very copious, usually well-taken and suggestive. The work will commend itself not only to the minister, but to the layman as well.

The Ideal Ministry, by Johnson. This book should find its way into every minister's library. A leading authority has said it is "destined to supplant every other text book on homiletics." The author treats of the ideal ministry under the following heads: its permanent function; its supreme aim; its ruling spirit; its subject matter; its preeminent business; its central theme; its eternal sanctions; and its cooperating agent. The author also discourses the three methods of preaching (extemporaneous, manuscript, and memoriter) and the three kinds of discussion (expository, observational and propositional). In the last part of the book he characterizes the ideal sermon. Any minister reading this book will be seized with a new and enlarged vision of the sacredness of his calling, of the seriousness of his responsibility and of the extensiveness of his opportunity.

Christianity and Anti-Christianity, by Andrews. This is a book for the times written by a master mind. Dr. James M. Gray in the opening "appeal and commendation" writes: "Pastors, missionaries, Sunday School teachers and social workers, bear with me if I say, **you must read this book."** Dr. Gray is known to be careful and deliberate in his statements, so an appeal like this from him should have special weight. The anti-Christian spirit of the age as characterized by the vain philosophies and by science (falsely so-called) are pointed out in the light of Scripture and present world conditions. Teachers of sociology, philosophy and theology in our colleges and seminaries would do well to read this book. It is a powerful antidote to the spiritual poison of the new theology.

Harrisonburg, Va.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

In the times in which we live, large things are expected of those from whom we ordinarily expected little. In fact larger things are demanded of all of us than we are able to perform. But that should not make us shirk the task and refuse to work. Remember the lad with the five barley loaves and two small fishes who was the instrument of feeding five thousand men besides women and children. Let us give our mite into the hands of the great Master.

God has given each of us a kingdom. To rule in that kingdom with success we need the secret of power. No one can have the self-control that he ought without the grace of God. Our kingdom is our own spirit. Our power is the Holy Spirit. To have right control over ourselves we must submit ourselves under the hand of God.

God can use men and women who have given themselves over to Him in this hour of great need to represent to the world the true life and the only way of salvation.

As we go forth in the strength of the Lord it is our privilege to go out with songs. Let us keep our life in harmony with the songs we are singing. Let us learn to have a greater variety of favorites because we have made greater progress in the divine life.

As the weeks roll on may the young people find more real help in meeting together by making the meeting a place where God also meets with them.

THE YOUNG MAN'S MITE. (Jr.).—Jno. 6:9-13

Topic for May 12

MOTTO

"God loveth a cheerful giver."

THE STUDY HOUR

1. **What a Boy Has of Use to Christ.**—What is the use anyhow? The crowd is so big and my help so little that it would not reach anywhere. That is the way a boy might reason. But no wonder. Did not a grown man, called Andrew, reason that way? And even Philip reasoned that 200 pennyworth would not amount to any thing among so many (Jno. 6:5-7). Well let us get down to business and figure a little. You are a good hand at figures no doubt and when it comes to figuring for hungry mouths it is real lively business, especially when there are a lot of little boys and girls who have had no dinner. How much bread can you eat? Three or four biscuits to say the least at an ordinary meal, and probably if you are real hungry six or more would be none too little. Well there were five thousand men besides women and children. Five thousand, and not less than five thousand more thrown in for women and children, would be small enough for a guess. That would make ten thousand. Ten thousand times four biscuits would be forty thousand biscuits. The little boy had five barley loaves about as much as four biscuits each, I suppose, for they were flat thin wheels of loaves. It would take a half loaf for a thousand people. That would not go very far. But wait! We left out the principal part. Jesus took the loaves and blessed them and then broke them and gave to the disciples and they to the multitude. And the more they broke the more they had till every body had enough to fill them. And every body had a piece of fish from the two little fishes. Now what was the boy's lunch in this crowd?

   But Jesus is no longer here to change little into much. Is that really true? In one way it is and in another it is not. How much wheat do you sow to the acre? How much do you often harvest from the same acre? How did it become so much? Who made it more? Now let us consider some other things. How much money could you give to the mission cause? A dime, or quarter, or half dollar, or even a dollar would not figure out very big in sending a missionary or buying Bibles for the millions that never heard of Jesus. But let us figure in the blessing of God. One heathen gets enough of the message to be saved. He breaks the news to as many others as he can. All those he tells tell others and they tell others and others till the little message given to one reaches up to millions upon millions who are happy in the knowledge of salvation. Is it worth while doing anything or giving anything when we figure in that Jesus is to bless our little bit till it really amounts to something for this world and a great deal more in eternity?

II. **Cutline Study.**

1. **What Do You Have?**
   a. A body.—Rom. 12:1.
      Hands.—Eccl. 9:10.
      Feet.—Rom. 10:15.
      Head.—Prov. 4:20-27.
      Heart.—Matt. 22:37.
   b. Temporal things.—I Jno. 3:17; II Cor. 9:7-15.
   c. Spiritual treasures.—Jas. 2:5; Matt. 6:20.
2. **What Can You Give?**
   a. All for God.—I Cor. 6:19, 20; 10:31.
3. **What are the Blessings?**
   a. God remembers you.—Heb. 6:10-12.
   b. God blesses your labors.—I Cor. 15:58.

PERSONAL THOUGHT

I may be but a small person and have very little to give, but Jesus expects me to give my mite and He will take care of the results.

SUGGESTIVE ASSIGNMENTS

1. Text Word, **Give.**
2. The Story of the Loaves and Fishes.
3. Little Things I Can Give into the Service of Jesus.
4. How Jesus Counts Our Gifts to Him.—Mk. 12:41-44.
5. How Small Gifts Increase.
6. My Best Plus Jesus' Blessing.

MAJESTY OF SELF-CONTROL.—Prov. 16:32; Jas. 3.

Topic for May 19

MOTTO

"He that overcometh,—to him will I give power over the nations."

THE STUDY HOUR

1. **Kingliness.**—A king is one who has dominion. He directs the forces of his kingdom in harmony with his will and accomplishes the ends which he determines in his heart to accomplish. He so systematizes and so executes the subjects of his kingdom that there is no defeat or humiliating disorder. Should any part of the kingdom show a disposition to rebel the other forces are so completely under order that the rebellious part is brought to submission at once. Kingliness requires **watchfulness.** He who would have no disorder must keep out the elements that cause disorder. Kingliness requires **industry.** The king and his subjects must be engaged in enterprises that build up. To allow idleness of the forces gives opportunity for things to come into the kingdom which will disorganize the harmony and cause defeat and failure. Kingliness requires **righteousness.** A king who is evil and tolerates evil within his dominion will soon be overthrown by that evil. Righteousness and unrighteousness have nothing in common. Any king who tolerates it for a moment in his life will have trouble. Kingliness requires **wisdom.** A king who does not know his realm and how to direct it is already dethroned in the real sense of kingship. Kingliness requires **power.** He must have more than mere word at his command. There should be backing to make his word a power.

   Earthly rulers have succeeded or lost according as they have had the qualities named and in the measure of things over which they ruled. We as human beings are called to rule over ourselves. Before that can be done in a way of real success, we must have our lives placed in a right relation to God that righteousness may be the ruling principle. We must have the power of God in our lives to give us

the victory over evil. We must have God's wisdom to direct us and occupy ourselves in things that are good and right before God. We must be on our guard against anything that would creep into our life contrary to His holy will.

A real king always is a subject. Not indeed a subject to forces under him, but to the forces that are above him. He obeys the laws of righteousness and truth that make his kingdom a success. Even God in the Heaven cannot lie or do evil because He is too kingly to be disobedient to these eternal principles that would forever ruin the universe.

II. The Text, Prov. 16:32.—This text shows the foundation of real kingliness. The spirit in a man that is kept in the right place will enable that man to go forth at all times in a righteous way. Anger does not enable a man to direct the forces of his life aright because anger is usually due to some selfish and unrighteousness elements in the character. A righteous character has no selfish indignation. He is not angry at people so much as at the evil that possesses them. His anger is slow because it is right and falls at the right time in the right way without injury to anything but what deserves it.

Jas. 3.—This passage gives a description of the mastery over the tongue. It shows the source of the evil that comes from a tongue not under the control of righteousness. It also shows how by being a subject of heavenly wisdom we can have that power in our lives that bring forth the fruit of righteousness.

III. Outline Study.

1. **What is Kingly?**
   a. Righteousness.—Heb. 1:8, 9.
   b. Truthfulness.—Prov. 17:7.
   c. Wisdom.—Prov. 4:1-13.
   d. Power.—Prov. 16:32.
   e. Faithfulness.—Isa. 11:5.
   f. Diligence.—Rom. 12:8.
   g. Teachable.—Jas. 3:17.
2. **How Become Kingly in Self-Control.**
   a. By becoming a Child of God. —Jno. 1:12.
   b. Faith is the Victory.—I Jno. 5: 4, 5.
   c. His grace is sufficient.—I Cor. 12:9.
   d. Self is not to be depended upon. —Rom. 7:18.
   e. It is the Spirit of Life that frees. —Rom. 8:2-9.
   f. Those who continue will be successful.—Jno. 8:31, 32; 2 Pet. 1:5-11.

PERSONAL THOUGHT

The life of self-control is within reach of the poorest and weakest. Have you and I entered this life? Is it worth while investigating?

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Textword, **Overcome.**
2. King of Myself.

For Young People—
1. Difficulties of Controling the Spirit of Self.
2. The Power in the Unregenerate Man Beyond His Control.
3. How We Become Ruler Over Our Own Spirit.

For Older People—
1. The Spirit Of Jesus an Example of Self Control.
2. Kingliness Of Bearing Suffering For Jesus' Sake.

MISSIONS AND THE WORLD CRISIS. —Eph. 3.

Topic for May 26

MOTTO

"Ye are the light of the world."

THE STUDY HOUR

1. **Crises.**—Times when things turn out one way or another, right at the parting of the way, are called crises. When a disease has run a certain course and the battle between life and death has been waged there comes a time when the forces for health begin to overpower the forces for death and the crisis is past. But should the forces of disease overpower the forces for health the crisis will pass in the other direction.

The world is now at a crisis. Perhaps we should have recognized the crisis that has come to the world daily in all the past of our lives. But now as never before do we see a conflict among men in the political world. It is a crisis because there is about to be a change. The world is looking on with anxiety for the political change, expecting better times to prevail. But God has taught His people to observe a different kind of crisis in the world. It is the crisis of spiritual forces and their relation to the souls of men on the earth. With the great political conflict has come a religious crisis, —a time when individuals and churches are lining up on one side or the other of the great principles of Jesus Christ as they were given to the world. Missions have sent and are sending the Word of God into all the world. The world is reading it and has been reading it in the light of the way the professed children of God are living it. Missionary endeavor has been checked along certain lines so that the heathen world is caused to wait for teachers of the Word. But it is the duty of the Church to press on with even greater zeal to bring the true light of truth to dying souls. But if the light that is in us is darkness, what will the heathen be bettered by our light? If in the great conflict the true light shines on and we be its representatives or candlestick in the real sense, then the darkness of a testing hour will greatly bless the world by making the light more plain. But, if we, like multitudes are doing, herald the truth with a great mixture of error which is even now causing the great disease of the world, our efforts will after all avail nothing in the salvation of men. If the light from the church is dark today, it is because it was gone already before the great storm broke. But if it was shining before, it will shine with greater lustre now in the dark background of evil. True Missions will go on, they cannot help it, but their plans and order may be wonderfully upset.

II. The Text, Eph. 3.—In this wonderful passage is set forth the mystery of God's plan thru the church. In this time of grace the Gospel is preached to all nations and they have the offer of salvation. The church is the light bearer in this age. Her light illuminates both heaven and earth making known the manifold wisdom of God. Even angels desire to look into these things (I Pet. 1:12). The light is to penetrate into the hearts of individuals and enable them to enjoy the fullness of God. The glory of God through the church will never lose its splendor for all the ages.

III. Outline Study

1. The Purpose of Missions.
   a. To call out a people for His name. —Acts 15:14-17.
   b. To gather in the fullness of the Gentile portion of the church. —Rom. 11:25.
   c. To seek and save the lost.—Acts 26:17, 18.
2. The Time of Missions.
   a. From the descent of the Holy Ghost —Acts 1:8.
   b. At all seasons.—2 Tim. 4:1-5.
   c. To the end of the age.—Matt. 28:19, 20.
3. Missions in Dark Times.
   a. Greater devotion of God's people. —Heb. 10:25; Mal. 3:13-18.
   b. Light in the darkness.—Phil. 2: 14-16.
   c. Liberality in times of trial.—2 Cor. 8:1, 2.
   d. Enduring hardness.—2 Cor. 11: 23-28.

PERSONAL THOUGHT

The weaker we are the more the grace. The darker the hour the larger the provision for our life. Let us claim all our privileges and go right on working.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Preach.**
2. Sending the Gospel to Others.

For Young People—
1. The Power of the Gospel to Every One That Believeth.
2. The Mission of the Church as Long as She is Here.
3. Crises for Individuals, for Churches, for Nations, For the World.

For Older People—
1. Evangelization, Christianization, Civilization,—Distinguish and Define the Work of the Church in Relation to Them.

MY FAVORITE HYMN. TELL WHY. —Rev. 14:1-5; Ps. 137:1-4.

Topic for June 2

MOTTO

"He hath put a new song in my mouth, even praises to our God."

THE STUDY HOUR

1. **Favorite Hymns.**—We should not ride hobbies. Our favors should not go out to things in a one-sided way. But it is true that the things that come into our experience have a bearing upon us to a degree that causes us to feel a special desire to remember certain blessings continually. Songs that voice the great experiences that have moulded our life are apt to be our favorites. It is well for us to take delight in such songs when we can do so to the glory of God or for the welfare of others. The newly forgiven soul must feel more vividly the blessedness of the man whose transgression is forgiven and whose sin is covered. David must have felt this and wrote the words of the 32nd Psalm. But we notice that he wrote psalms of other experiences. To find out which was the favorite psalm of David would be somewhat difficult. And so it is in our own experience. Today our favorite may be different to the favorite of tomorrow because the blessings and grace of today are cast in different circumstances. Yet again we find some experiences that overshadow all other experiences just

as the atonement of Christ overshadows all else that was done for our salvation. Songs that fit these experiences are never old as long as we keep in touch with God. But it is with songs as with other experiences of our life. We should "go on" to the things God would have us learn and not only stay back in the a, b, c's. It is well to be able to sing with an experience like Paul and Silas in the jail. It is good to have a song at all seasons appropriate to our experiences.

II. The Text, Rev. 14:1-5.—Here is a song of the redeemed that will be an experience peculiar to themselves as they stand on Mount Zion with the Lamb. The reason why no one else can learn that song is that heaven is made up of songs from the heart and real experiences. Their favorite will magnify the work of redemption as the stand in their triumph in that glad day because of all that the Lamb has done for them.

Psa. 137:1-4.—The Jews of Babylon were not in the spirit of joy which characterized their singing while they were yet in their own land. To be required to sing joyful songs would have been false to their feelings. They rather sung a song of penitence and mourning because that was more appropriate at the time and place.

III. Outline Study.

1. **Favorite songs under different circumstances.**
   a. Under affliction.—Psa. 3.
   b. In gratitude and praise.—Psa. 34.
   c. In memory of great events.—Psa. 106.
   d. In penitence for sins.—Psa. 32.
   e. In adoration of God's great goodness.—Psa. 145.
2. **Songs from our hymn books.**
   a. "Jesus is mine."—Gospel Hymns, No. 647.
   b. "Only for thee."—Gospel Hymns, No. 255.
   c. "Give me the wings of faith."—Gospel Hymns, No. 96.
   d. "Holy, Holy, Holy."—Life Songs, No. 246.
   e. "The City of Light."—Hymnal, No. 153.
   f. "How firm a Foundation."—Hymnal, No. 33.
   g. Olive's Brow.—Hymnal, No. 360.
3. **Your own Favorite.**

PERSONAL THOUGHT

Have I stopped to consider why I like to sing certain songs? Is it the kind of taste for singing that is most highly pleasing to God?

PERSONAL THOUGHT

For Children—

1. Text word, **Sing.**
2. Songs I like to sing.

For Young People—

1. The Need of Spiritual Progress Along With The Sentiment of Songs.
2. Favorites at Different Periods of Life.
3. Appropriate Selections for the Occasion.
4. My Favorite Tonight.—Why?

For Older People—

1. Hymns with Holy Associations.
2. A Precious Hymn to Me Tonight.

AFRICA—ADVENTURES OF ASSAM AND MEJO

(Junior Mission Topic)
Program for May 26.

SUGGESTIVE PROGRAM

Devotional period.
Hymn—The Morning Light is Breaking.
Scripture, Psa. 34.
Reading or telling of the story of the adventures of Assam and Mejo.
Talks to Juniors.
Business—announcements.
Closing Prayer. All in unison repeat Psa. 19, last verse.

SUGGESTIVE ASSIGNMENTS

The Brave Hunchback. (See article in Christian Monitor).
The Transformation of an African Village. (See article in Christian Monitor)
Religions of Africa. Tell about witchcraft, fetich, superstition and a strange belief from questions and answers on Religion in Christian Monitor.)
Schools Among the Africans. (From notes on Chap. 5)

ADVENTURES OF ASSAM AND MEJO

CHAPTER V.

Now began for the two brothers a time of great busyness; there were all the things of school to be made ready.

Little lads with brooms of leaves swept out the school house with its rows and rows of log seats. As they scrambled about under Mejo's leadership they made their little silly comments upon the things of learning.

And all the little sweepers paused to look at Assam's clock where it ticked on a litle rough table at the end of the school room.

"Get busy!" said Mejo sternly, and once more was heard the rustle of their brushy brooms.

Assam hung his alphabetical charts about the room. All his little adventurers would begin their adventures upon these charts. And they all yearned to be off; they dropped their brooms to stand before those white banners, tattooed with mystic figures. Daring little brown figures ventured here and there in that strange country until Mejo forbade them; the older boys of the village—like copy-cats—cried out the same prohibition. Others hung about the slates. One unhappy little boy dropped a slate and was carried shrieking to Assam. He howled and he trembled, rolling horror-struck eyes.

"The writing stone is broken," said the bigger boys who had captured him, and the captive writhed in their hands.

The slate was not broken, but an awe of slates fell upon the little sweepers.

The next morning in the many villages of that neighborhood was heard the first drumming of the school drum,—

"The promise that we made yesterday
we keep today!
"The promise that we made yesterday
we keep today!"

The villagers, listening to the clamor of that phrase beaten out on the drum of Efa Nlem's town, knew that school was calling. Everywhere in the huts little boys bustled about, worrying their mothers for a bite to eat before they went to school, for a hen to pay the school tuition, for a bottle of palm oil, for a basket of peanuts,—for anything with which to pay for school.

Bigger lads at the sound of that drumming were about the same business. They took ivory bracelets off their arms, leopards' teeth off their own necks. They twisted the long vine that is the bush rope into marketable coils, they looked long at knives which they would never carry again, but must pay to go to school. Sad partings took place that day between boys and their possessions.

In these palaver houses of these villages the youth of the tribe went to inquire of age. Every boy must receive of his father permission to do this new thing.

Some fathers said, "It is well, go in peace and, with what you learn, return to strengthen the tribe."

Some fathers said, "Why do you ask me? Your heart is set on it; don't bother me."

Some fathers raged and called to mind the old wisdom of the tribe, the old custom, the things of magic—and all these good old ways that would now be forgotten because all the fine young lads were turning away to foolishness.

But all these fathers of their different sorts—all these fathers felt deserted and lonely when they saw the little companies of brown bodies, laughing and chattering, go away out of the village to school!

"No man knows where this will end," they said in their hearts.

Sometimes that morning when the school drum was calling, a little girl stole into the palaver house to beg of her father. Some little girls never found courage to open their mouths, they stood about idly until they were called by the women who were going to the gardens; then they went slowly away. And all that day the elder women scolded them or laughed at them, saying:

"Today you walk like a worm without eyes."

"You are as slow today as a chameleon."

Some little girls said what they wanted,—

"I want to go to school!"

"I envy those that go to school."

"Ah, Father, me too—permit me too!"

"School! What next? Shall I bring a curse on my town by sending women to school! Who would marry you then? Get along!"

In the school house Assam was writing the names of the boys who were paying their tuition to Mejo. The pupils stood in line; one at a time they put down their treasure of payment; they murmured their names—watching with awe the hand of Assam traveling over paper and leaving a trail of marks. Some were so taken out of themselves that they could not speak their names; they panted for their turns to come and when at last they stood

before the teacher, with his magic hand, they fixed him with vacant eyes and were dumb.

Some coming to their turn had no tuition; these were cast out weeping—to return again tomorrow, as Assam knew very well they would—with the offering.

Once the voice that answered Assam was a girl's voice, and he looked up into an eager girl's face.

"My name is Adda."

"Does your father permit you to come to school?"

"My father does not know. I ran away."

"It is forbidden that a girl should come to school without her owner's permission. To receive girls who have run away would be to hunt trouble in the school."

"We told her!" cried the boys in a line. "And we said, who wants girls in school? They are as stupid as hens!"

"Be still," said Assam. "If you ask, —who wants the girls in school? I will tell you that the teacher wants them. Go in peace," he said to Adda. "It may be that God will change your father's heart and then you may return."

She went away crying.

Another girl's voice spoke, and this was Asala.

"He says I may," whispered Asala, over the edge of the table. "I am to go to school, Efa permits me."

Her eyes were brilliant in her little, soft, brown face that was not tatooed. She laid her tuition before her brother Mejo,—it was a fishing net. Such pride was in her heart that she could not conceal it.

"She will be too proud," said a boy in line, and others said so. But the teacher frowned, and again it was still while the name of Asala was written on the school roll.

At the opening period and the closing all those young voices sang new songs that they were so quick to learn. With a curious obedience they were all day obedient to their young teachers. They who had run so wild so long now rose on signal and were seated on signal. On signal they spoke or were silent. They curbed their voices and their bodies to a new custom, and behind their tattoo their faces looked out with a common expression of discipline.

Among the pupils, many were as old as Bekalli, Efa's eldest son. But Bekalli never came to school. Sometimes he stood on the outside of the low wall, looking in and smiling. Sometimes, when the real men of the village passed the school house on the way to hunt, Bekalli stopped at the open door—leaning on his bow-gun, or signalling to the older boys. He never saluted the teacher as the real men did.

All the first months of school there was a great contentment in the town of Mekok. Assam, speaking the Word of God at the morning and the evening prayers, saw more and more brown bodies gather about him in the early and the late dusk. Women who had begged the Word of God from Asala's little store now received a daily portion from Assam, and went away to their gardens murmuring over and over the verse of the morning and the evening lesson. On a Sunday when Assam beat the call to the service, many real men came to hear for themselves these new things that were rumored everywhere. Of an evening when Assam sat in his little house, one and another would come to ask him privately of these things—as Nicodemus came to Christ of old.

To the house of the two brothers came the sick who desired to try the white man's medicine. Little gaunt children devoured by itch were healed, poor bodies fading with malaria were restored. The simple drugs for simple ills were dispensed by the boys, who put away the goods received for medicine with the goods received for tuition, until all this treasure should be carried back to the mission at the close of school.

These were good days. There could be no enemy, you would have said, in the town of Mekok. Until the night Efa Nlem fell ill,—then trouble came as thick as rain. Assam woke to find a woman shouting at his door.

"Rise," she cried, "and make medicine for the head-man—he is dying!" and she rushed away.

By the light of his lantern, Assam found the town gathered in the palaver house. Efa lay upon his bed, leaning against the shoulder of Bilo'o; his breath was short and his body burned under Assam's hand. But he was not unconscious. He begged Assam to give him the white man's medicine.

"Ah, my son," he said to Assam, "I am dying!"

Assam gave him quinine. But when two days passed and the heat did not pass from Efa's body, Assam told Mejo that he did not know what to do. This illness did not look like the old sickness of the heat in the body that the white man calls malaria.

Assam and Mejo felt strange now in the village, they felt uneasy. They were grieved too, for Efa had been kind to them and Assam feared that he was about to die. "If he dies," he thought, sitting with Mejo in his little house, "then the town's people may trouble us. They may say that we gave him a witch." Mejo, looking at Assam's face, read these thoughts there.

At this moment a real man of the town stood at the door.

"You are summoned," he said, and he went away.

This was bad. The two boys did not dare hesitate, they followed him immediately. In the palaver house they were fixed by every eye, only Efa did not gaze at them. He lay as if he slept. There was a great stillness in the palaver house and the brothers, standing beside Efa's bed, were still. Mejo felt terribly frightened; he trembled, and Assam put his warm arm around about his little brother's shoulders.

Suddenly Bekalli rose and began to speak.

"You all know that I killed a leopard ten days ago with my own spear. With your eyes you saw the leopard still warm upon the floor of this palaver house. Now I ask you,—did you see with your eyes the leopard's whiskers?"

One and another said, yes, they had seen the leopard's whiskers.

"Even so," said Bekalli, "when I began to skin that leopard there were no whiskers —not so much as your eyelash!"

A great silence fell upon the people in that palaver house. Mejo and Assam were not the only frightened creatures there.

Bekalli continued: "I do not accuse the members of my father's household, nor of his town, nor of his neighborhood. Why should they hate my father or hunt a way to hurt him? I say, it is these strangers who are troubling my father."

At this moment the bush rope on the floor was violently agitated. Every eye in the room looked with horror at that cord.

"Bekalli continued:

"These strangers have brought new things to this town that are not the things of black men. And a new power. By the strange magic of their power they cast a spell upon the boys in school. All day in that school there is a great silence except as these strangers permit the boys to speak!"

A curious look of intelligence dawned upon many faces in that crowd.

"But that magic," Bekalli went on, "did not have power over real men. None of you felt that power. I did not feel it. My father continued at all times to speak as he pleased. For this reason, because the new magic had no power over my father, these strangers struck him with a leopard's whisker."

Now a murmur began to grow in that company. One took counsel with another. Bekalli standing in the midst said no more, but a friend of his brought the bright leopard's skin from where it was stretched to dry in the sun; it was spread upon the clay floor, and its absence of whiskers was noted. The clamor of comment grew, and Efa groaned. Every one was then still; but at the sound of that groan, angry eyes were fixed upon the teachers. Mejo felt Assam's hand grip his shoulder, and Assam began to speak.

Although he was a person of the tribe of God, he said, he was not ignorant of the old things of the black man. His father was Akulu Mejo—wise in every knowledge of magic. Therefore he knew that the next word from the mouth of Bekalli would be a word about the trial by poison.

At this Bekalli sprang to speak. But Assam continued very quietly to say that there would be no help for him nor for his brother if they were tried by poison, and fell, and were killed by the daggers

of strangers in this town of strangers. Many innocent men had fallen in the ordeal by poison, and so might he fall and his little brother. But what hope would there be for Efa in their death?

"There is indeed a new power in this country," said Assam. "It is the power of the people of the tribe of God to heal disease. It is not a magic, it is a knowledge—a wisdom. The doctor of the tribe of God has that knowledge. At the missionary town there is such a doctor. He is not a witch doctor—he does not speak of witches. With his great wisdom he hunts the sickness in the body of man, and he makes a medicine to cure that disease. If I lie here dead in this palaver house and my brother beside me,—how will our two deaths heal Efa—our friend and the father of this village? But if four real men of this village rise up and bear Efa upon the path that I can show them, and if I lead them to the missionary town, and if we there beg the Christian doctor to heal this disease which has caught Efa,—then shall the living praise God!"

From the bed where Efa lay he suddenly spoke, and his friends were astonished.

"I desire to follow Assam to the town of the Christian doctor. Those who love me must carry me!"

And nothing more would Efa say but those two words in his feeble voice,—

"I desire! I desire!"

None in that company dared oppose him, not even his angry eldest son. The real men of the neighborhood were bound to obey him. They had respected Assam, and there was a calm and a courage about his manner at this time which impressed them. It was determined to carry Efa at night lest the heat of the day overcome him.

That very night in a hammock made of Assam's blanket tied to a pole and borne by relays of two men, Efa went away upon the path to the place where the sun sets. Assam led the way with his lantern.

Bekalli was left to rule the town and Mejo was left to keep the school.

Mejo stayed because his brother said that the school must not "die."

"It is our work, however hard. It is harder for you than for me," said Assam. "I wish I could take you with me, but you see how God has made a path for us in all these dangers, and we must believe that He will care for you even when you are alone. Try to do all the big works and let the little works go. Take the clever boys to help the slow ones. You know I will hurry back."

SOME NOTES FROM CHAPTER V.

In one African mission at the beginning of the European war there were seven station schools where the teachers were under the supervision and instruction of white men and women; there were nearly two hundred village schools taught by black teachers. In the schools of this mission there were over seventeen thousand pupils. Among so many young teachers there were some who were thriftless and lazy, incompetent, and even dishonest. But the great majority were faithful plodding boys, and the better sort were of the type of Assam. I assure you that I have not idealized, in Assam and his school, the best type of school and the best type of teacher. Every established African Mission can show the equal of these. Neither have I exaggerated, in the story of Asala, the influence of a little Christian girl in a forest community. Mejo is just such a boy as is common in our school—many a boy of his age and his type has had to bear heavy responsibilities. In the account of every missionary's experience there is record of boys and of girls who have distinguished themselves. It is fine to read in the life of Mackay of Uganda about Sembera, the first Christian among the Baganda. It is sad but very thrilling to read of those young Baganda boys, who were martyred for their faith on January 30, 1882. In our own mission we must always remember a young lad who was killed by black soldiers because he would not deliver to them the mission mail bag. Another young lad of our mission kept for us in hiding a treasure of nearly one thousand dollars, and faithfully returned every piece of silver money when the danger of robbers was past. Girls, too, have been brave and faithful. Read, if you can, about the bravery of a little maid servant, on page 125 of the book by John Mackenzie called Ten Years North of the Orange River. There are more of such stories than I can mention, you must be looking for them yourselves.

This matter of trial by poison is a common way, devised by witch doctors, to find out who has given the "witch" to the sick person. If the person who drinks the poison gets dizzy and falls down—then he is guilty, and those people who are present kill him. It is true that the Bulu people attach a great importance to the killing effects of a prick by a leopard's whisker. Some of them think there is magic in such an injury, but our mission doctors begin to believe that wicked men dip the whisker in a poison that they make and with the poisoned whisker prick their enemies.—Sel.

AFRICA

Religions

101. **Q. What are the religions of Africa?**

In Northern Africa the Mohammedan faith prevails, but in by far the greater part of the continent the people are pagans.

102. **Q. What is a universal belief?**

That of witchcraft. If a person is sick or dies it is believed that some one has bewitched him.

103. **Q. What is done in such a case?**

The witch doctor is called. He brings out a fetich before which he jumps and screams until he works himself into a frenzy. He then accuses some one of bewitching the person and causing sickness or death.

104. **Q. What then occurs?**

The person accused is seized and tortured to make him or her confess. In some localities the test is to drink poison. If the person dies he is said to be guilty. If he lives it is because for some reason the witch doctor mixed a harmless potion.

105. **Q. What is a fetich?**

It may be anything,—snakes' teeth, a shell, human bones, leaves, roots,—anything into which the "doctor" has put a "spirit." The sacred mixture is often put into an animal's horn and sealed. It is not the fetich itself that is of value, but it is supposed to bring its possessor into mysterious connection with something of supernatural strength.

106. **Q. Is a man content with one?**

No, there are fetiches for disease, for love, for protection of property, for success in hunting, ec. "The man buys one as a sick person buys patent medicine, hoping it may help him." One or more is always found in a hut.

107. **Q. Is the witch doctor a fraud?**

He is a stupendous one but is apparently self-deceived. That is, in the awful life he leads he is enslaved by the secrets of superstitions which have descended to him. There are those who firmly believe these men to be Satan's agents, dragging the ignorant Africans to lower depths.

108. **Q. What other wickedness do they endorse?**

The sacrifice of wives and slaves, already mentioned. The feast to the "sacred crocodiles" is observed in the northwest every five years. At this time twenty-five slave mothers bring their babies to offer in sacrifice. As the mothers throw them into the water to the alligators, the medicine-men in large numbers harangue the crowd gathered to watch the scene.

109. **Q. What are other superstitions?**

One is called Ukuku. This signifies a departed spirit, and is also a secret society to which only men belong. When the cry is heard "Ukuku is coming," every woman must hide herself, for if she should see him she would be put to death.

110. **Q. Mention another strange belief?**

It is that human beings can become animals and in that form retain intelligence and kill their enemies. This is called "Uvengwa."

111. **Q. Have they no high ideas of worship?**

Those who worship the sun or moon seem less degraded, although even then other superstitions hold them.

112. **Q. Have they no idea of God?**

They have a vague idea of a creator who made the world and then gave it into the care of the devil and demons whom they worship.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XII The Work of the Sunday School—Service

Vernon J. Smucker

We have already spoken of Evangelism and Christian Nurture as two phases of the work of the Sunday school. But a third, that of fitting and training for service, must still be noted. To stop short of the latter duty would be to ignore perhaps the greatest truth of all, namely, that we are "saved to serve."

So far as the growth of Christianity and the extension of Christ's kingdom are concerned, the greatest significance of a soul won for Christ is not the well-being of that particular individual, but the fact that thru him other souls will be reached and brought into the kingdom, and so on. "Go home to thy friends and tell them how great things the Lord hath done for thee," was Christ's answer to the maniac of Gadara when he had been healed and desired to follow Jesus. "Go ye into all the world" is the command to the disciple today. The Sunday school, then, must not be content merely with bringing certain individuals into the kingdom and affording an opportunity for growth along spiritual lines, but it must instil into each heart the desire to pass along the good news and do something for others. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

There are various ways in which this can be done. First of all we can teach the life of Christ who both by word and deed exemplified the life of unselfish service and devotion. What an excellent opportunity in our present series of Sunday school lessons from the Gospel of Mark! Jesus goes about teaching, preaching and healing. He works to the point of physical exhaustion, till his friends conclude that he is beside himself. No one who is needy is turned away. His mighty works are done, not merely to convince men of his authority, but also because there was a real human need. Surely the example of such a life of service can not fail to have its effect on those who study it, especially the young.

Getting the Sunday school interested in missions is another way of cultivating the idea of Christian service. This can be done by putting missionary biographies, and by teaching them to give and pray for missions. Missionary activity exemplifies the highest type of Christian service. Show that real happiness comes from serving, and not from being served.

Again, the Sunday school must not only foster the desire to be of service but it must provide channels and opportunities thru which this desire may be expressed. Many pupils are willing and anxious to do something if only they know what. Here too, there are a number of ways in which the Sunday school may serve. Raising money for missions, either as a class or as individuals, may be one way. Inviting others and bringing them into the Sunday school is another. Perhaps there is a poor family in the neighborhood which needs assistance and the class would be glad to help them if the suggestion were made. Or the school as a whole might be interested in starting and supporting a mission Sunday school in some neglected district. Kindness and helpfulness at home and among playmates may be emphasized. No service is too small or too lowly for the true child of God. And once the individual has tasted the real joy and blessing of true Christian service he will be eager and willing to do more.

The Sunday school must look beyond its own horizon if it expects to live and grow. A selfish school is a dead one, or at least will be in a short time. The wide-awake school will not regret giving up its strongest workers for service in a more needy field, or in sacrificing its own aims and possibilities for the sake of others. As H. F. Cope says, "It will make all the difference to our schools whether we think of them as little circles to be fed, ministered to, polished and perfected for their own sakes, or as centers from which life and life-giving power must radiate into all lives and into all places. The centrifugal school lives more and more, the centripetal dies daily."

To win souls for Christ, to supply them with spiritual food, and to fit and train them in Christian service,—surely this is a big program for any institution. And the duty which developes upon each individual connected with this organization is a responsible and a serious one. It calls for our very best and most consecrated effort. It requires a complete and a full surrender of self in every form. It demands a close walk and communion with God and a full consecration on the altar of service. Does the cost seem great? Rest assured that the reward is still greater, and it shall never fail.

Smithville, Ohio.

THE INDIFFERENT PUPIL

The indifferent pupil is in all our Sunday schools. He is generally distinguishable by what he does not do. He does not come on time, he does not join in the singing with any degree of heartiness, he does not participate to any extent in the lesson. But there are times, however, when his indifference takes an active turn and he is found actively engaged in mischief.

Why he comes to Sunday school at all is often a good deal of a mystery. Sometimes it is because his parents send him and he fears the punishment which might result from detected truancy. Sometimes it is because of his chums: he wishes to be with them even in an organization whose chief activities do not appeal to him. Not infrequently, tho, it is because of something about the Sunday school in which he is really interested.

The remedy for indifference has three chief ingredients. The first ingredient is a proper relationship between the teacher and his class. The world of average boys and girls is largely one of personal relationships. By their very nature they desire and need the friendship of their fellows. Friendship begins with and is based on acquaintance, and the first duty of the teacher who wishes to transform the indifference of his pupils into active good will and co-operation is to get to know them, in their homes, at their work, in their school, in every significant aspect of their lives. Such a remark would seem unnecessary were it not clearly evident that in many of our Sunday school classes what the teacher knows of her pupils is almost wholly derived from what she sees of them during the Sunday school period.

The second ingredient is a Sunday school organization sufficiently intelligent and flexible to take into consideration the needs of individual pupils. Frequently a teacher's difficulties arise from unsuitable grading: A boy is put into a class where, because of his age or because of his stage of advancement, he does not fit. Or the physical surroundings in which the class is placed forbid the privacy and the concentration necessary for any effective class work. Or no outlet is provided for the pupil's desire to express himself in some sort of physical activity. Or attention is not given to the matter of school

spirit, so that the pupil has no reason or incentive to take pride in his school and to order his conduct so that the school will gain, rather than suffer, by his presence.

The final ingredient is a suitable series of lessons and is, I think, the most important of the three. If it is not present, the class may be a center of helpful influence, but it is a club rather than a class proper. We have traveled some distance from the view once so prevalent in our schools, that almost any portion of Scripture would do as a Sunday school lesson for almost any class. But we have not yet arrived at a whole-hearted acceptance of the belief that our first duty in Sunday school teaching lies not in the perfection of our methods, but in the selection of our subject matter. The increasing use of graded lessons is a tardy acknowledgment of a principle which should have been as clear as daylight to us from the very beginning, and even yet there are many superintendents and teachers who regard graded lessons as a fad, if not as a nuisance.

While it is the chief duty of our Sunday school authorities to provide lessons which have a direct apeal to the various grades of pupils for which they are designed, there are few lessons whose appeal is so manifest that they will teach themselves. Skill in teaching consists chiefly in taking a truth which in its Bible dress is unfamiliar and perhaps uninteresting, and putting it in a garb which makes it both familiar and welcome.

Indifference in the ordinary pupil means simply that, at the particular time in question, there are other things which make a greater appeal to him. If the teacher can connect a single one of these other things with some aspect of the lesson, or with some little activity which is connected with the work of the class or of the school, he has in his hand a clue which, if intelligently followed, will lead both himself and the indifferent pupil out of the dungeon of mutual distrust and incipient ill will into the clear sunshine of a common purpose and enthusiasm.—The S. S. Journal.

DO WE USE WHAT WE HAVE?

We never realize how much we have until we lose it. You never knew how much you cared for that old jackknife un til you got home one day, and found it gone from your pocket, and you never could lay hands on it again. A new knife never can take its place.

Some of us count up the things that we do not have, but forget all about what we do have. This is a most uncomfortable way to live. The fact is, that every one of us today probably has a great deal more than he uses, and is undoubtedly a great deal better off without some of the things that he wants, and can't have.

Out in the middle western country, in the early days there was a hat maker who traveled about through the settlements working at his trade. He became interested in the Sunday school through the efforts of his little daughter. When he really got started in Sunday school work, he was doing a good business in his home town. He joined the church and became so interested in Sunday schools that he began to start them in places around his village until he had organized thirteen hundred schools, and no one knows how many more schools were started from these after his death. This man, Stephen Paxson, used to tell the story of a little fellow who knew so much less, and had so much less than most boys known to you, that he is a good illustration of a boy who was willing to use what he had. Mr. Paxson's daughter tells the story of his talk with that boy:

"I met a boy on the road one day. I stopped my horse and inquired of him the way to Mr. Brown's house. The lad was walking so I asked him to get into my buggy and ride. As we jogged along, I asked him some questions, as is always my custom, in the hope of awakening some interest in his young mind for something above the sordid affairs of time. I began by asking him his age. 'Fourteen,' was the reply. I then inquired if he could tell me who died to save sinners. He responded promptly: Nobody has died for sinners in our neighborhood; leastways, if anybody has, I never hearn of it.'

"I asked him if he would like to have a book which would tell him all about One who died to save sinners.

"'Oh! yes,' was the response. 'I'd give a heap for a book, for I've been wanting something besides my old speller for a long time.'

"'How much would you give?' I inquired.

"He pulled out a handful of marbles and an old knife from his pocket, saying, 'All I've got, there 'ere.'

"When years had passed by, Mr. Paxson learned the sequel to this story, to the effect that this ignorant boy was awakened to a new life in that Sunday school, and was diligently pursuing a course of study in a distant college, preparatory to entering the ministry."

That boy knew how to use what he had, in order to move on into something better and finer; and that same spirit working in any boy today will produce the same kind of result. It is no credit to some of us today, who have everything made so easy for us, to do well, because on every side there are ready-made things to lift us from hard places. Books are so common now that not many fellows would have to give up a handful of marbles and an old knife to get a book.—Sel.

If you have faith in an enterprise, the best way to prove it is through faithfulness.

WORLD-WIDE SUNDAY SCHOOL NEWS

Reconstruction Opportunity of the Sunday School After the War

Far reaching responsibilities are forcing themselves upon the religious organizations of the world due to this world-wide carnage of war. No one organization is as broad in its outreach as is the Sunday school which has a membership of over 35,000,000, is found in every land and is made up of all the evangelical denominations. A very significant paragraph was in a recent letter from Bishop John L. Nuelsen, of Zurich, to Frank L. Brown, Joint General Secretary of the World's Sunday School Association. He said, "I often think of you and of the great task that is ahead of the Sunday schools. It is my expectation that among the great forces, which make for reconstruction of the world and for bringing the Christian forces in the different countries into a new and strong alignment, the Sunday school movement will be especially important. The tasks of tomorrow are staggering in their magnitude, but we must face them under the guidance and strength of the Master."

Religious Education in West China

No one should think lightly of any place because of its geographic situation. Fine suggestions concerning religious education are coming from West China. In a letter recently received by the World's Sunday School Association it was stated that the West China University has an organized system of religious education which reaches into 280 cities of that province. There the Sunday school lesson is not the matter of an hour a day on Sunday, but an hour every day of the week. Then these students form the nucleus of every Sunday school that is organized in the various churches. In speaking of the Sunday school work in West China and the United States this significant statement is added: "The character of the work which we desire to do in these schools is very much the same as that to which the Sunday school is dedicated in America, the instruction of the young and the formation of Christian character. It differs only in that we are endeavoring to make it **much more systematic and thoro.**"

The Special Committee on Religious Education of the China Continuation Committee has named as one of its objects, "To continue efforts to promote **family worship** and **daily Bible study in homes,**" and "That a special **home welfare week** be inaugurated to emphasize the importance of daily Bible reading and family prayers." Then to still further produce Christian character they add, "To study to make recommendations regarding the religious education of inquirers and church members, in this connection stressing the subject of teaching Christians to read the Scriptures." Every educational institution in America would do well to do as much as they accomplish in this far off "heathen" China.

CURRENT EVENTS

The German Drive.—On the first day of Spring, March 21, the Germans launched their long-heralded offensive on the Western front. At this writing (April 17) it is still progressing with unabated fury. The ultimate outcome is still uncertain. The Germans began the offensive on a 50-mile front striking from St. Quentin westward in an effort to drive a wedge between the British and French armies, and capture Amiens about 40 miles to the west, an important railway center and base of the British armies. The plan was to separate the British from the French, then roll back the British army towards the sea and destroy it, turn upon the French and settle with them. The first few days the Germans made rapid progress at the sacrifice of thousands of men. Wave after wave of men in solid formation attacked the British lines who mowed them down with artillery, machine guns and rifles. But they came on in such great numbers that they overwhelmed the defenders and forced them to retreat. The British retreated fighting rearguard actions, exacting a heavy toll from the enemy. The drive was finally checked within eight or ten miles of the German objective, Amiens.

Unable to make any further progress here the Germans attempted to widen their wedge, driven into the British and French lines, by launching heavy attack against the French on the south, but gained little territory. After a lull of several days to give time to move up their big guns and supplies the Germans made another attack against the British lines farther north in Flanders. Here desperate fighting is in progress now, the British being forced to give ground to the Germans who continue to attack in mass formation. On April 12 the British commander issued orders that his men are to yield no more position to the Germans but fight to the last man. Reports at this writing state that the British have been forced to retreat further and to give up some important strategic positions. The aim of the Germans evidently is to break thru the British lines and capture the channel ports of Calais and Dunkirk, thus seriously threatening England.

Soon after the offensive began the Allies and the United States put all their forces on the Western front under the supreme command of the brilliant French commander, Gen. Foch, who is one of the greatest strategists in Europe, and who has thwarted the Germans a number of times from successfully carrying out their plans. American forces are engaged in this conflict. Gen. Pershing offered 100,000 men to the Allies and they were accepted. The United States is rushing men and supplies to Europe, and will have 1,500,000 men in France by the end of the year, it is said, Germany is endeavoring to win the war before the United States can bring her full weight to bear in the conflict. It is reported that Germany is willing to sacrifice 1,500,000 men in this offensive in an effort to win. It is evidently her supreme effort to reach a decision.

Germany is continuing her conquest of Russia and Rumania and some of the Baltic provinces. However she realizes that in order to hold her gains on the Eastern front she must win a decisive victory on the Western front.

On the Italian front are signs of an impending offensive by the Austrians. Large bodies of troops have been moved to that front and some fighting is being done.

Eliminating German.—There is considerable agitation in favor of eliminating the study of German from our public schools, colleges and universities. A number of cities and colleges have already taken action against the study of this language and others have it under consideration. French and Spanish are being substituted. There are those who would forbid not only the study of German in our schools, but also the publication of any newspaper, periodical, or anything in the German language. They also urge that all the text books be thoroly examined and that all references favorable to Germany found therein be taken out, or the books replaced by new text books that are free from such references. A bill in Congress prohibiting the publication of all German periodicals was defeated. Sentiment against anything German seems to be on the increase. In various sections of the country citizens have dealt none too kindly with individuals who were alleged to be pro-German. In Illinois one such was lynched, and in other states some narrowly escaped a similar fate. Tar and feathers have been liberally applied to a goodly number of alleged friends of the Kaiser. Cities, towns, churches, banks, and citizens with German names are changing their names to root out every suggestion of German.

Burning Books.—In the seventeenth century the Carmelite order was established in Bagdad and since that time has collected about 20,000 volumes of books dealing primarily with subjects connected with Mesopotamia. Also many rare Arabic manuscripts were gathered at a great cost, the manuscripts were the work of Arabic scholars who lived between the seventh and eleventh centuries. As most of them were not printed no extra copies exist. This library was destroyed about a year ago when the British captured the city in their campaign against the Turks in Mesopotamia. How it was destroyed is not known, but it is thought that when the Turks realized that the city would fall into British hands that the valuable library was destroyed to prevent it falling into the hands of the enemy. Several days before the capture of the city it is said two Turkish soldiers were stationed in the library to protect its contents, and during the night took books and manuscripts to feed the fire, which is believed started a conflagration that destroyed the entire library. There is some evidence, however, that the destruction was intentional.

Americans Building Roads in France.—It is said that during 1918 American Road Engineers will build in the rear of the American forces in France enough military highways to reach from New York to St. Louis. These roads are necessary for the rapid transportation of war supplies and troops from one point to another. The motor-truck plays a vital part in modern warfare, and in order to be of the greatest service good roads are essential. Thousands of these trucks are in use. Several thousand trucks of different types will be used by the Road Engineers in the construction and maintenance of good military roads. The task of building new roads and keeping others in repair is a tremendous one. The wear and tear on these roads is teriffic as "can be imagined when it is realized that the traffic is ten times as great as that on Fifth Avenue, New York." Most of the roads are water-bound macadam. The British introduced the tarred surface roads and an increased mileage of it is found behind their lines. One objection to water-bound macadam roads is that they become dusty in dry weather and these clouds of dust near the front draw the artillery fire of the enemy, and for this reason the Americans will probably use large quantities of tar coating, which is easily obtainable in France. France for years has been noted for her good roads. When the war is ended no doubt France will have many miles of American constructed roads in good condition and which will be of permanent value to her.

Riots in Quebec.—The bitter opposition to conscription thruout French Canada resulted in rioting in the city of Quebec which continued for several days. The mayor and officials of the city took a passive attitude at first because of their sympathy with the rioters, but finally put down the disorder. It is said that damage to the amount of $60,000 was done in the city. The offices containing the records of the conscription authorities were burned and two newspaper offices were raided and their plants damaged. One Canadian paper gives the following as the cause of the trouble:

"There is a large section of the population of Quebec City that is not only hostile to conscription, but also is antagonistic to French Canada taking any part in the war. These objectors have resorted to all sorts of trickery in order to evade conscription. It is known that the Military Service Act has not been operated in Quebec City, or anywhere else in Quebec Province, not excepting Montreal, with the same rigor that has attended its enforcement throughout Ontario and the West. The result of this is that thousands of young men liable for service throughout Ontario and the prairie provinces are already in khaki, while the quota from Quebec Province has not yet reached one-tenth of what it ought to be."

The New Long-Range Gun.—One of the surprises and marvels of the war is the new gun with which the Germans are shelling Paris at a distance of 75 miles. When the present great offensive began explosive shells began to drop on Paris at regular intervals. At first they thought they were bombs dropped from a great height by hostile aeroplanes. However it was soon discovered that they were shells from a long-range gun located in the forest of St. Gobian seventy-six miles away. If the enemy expected to strike terror in the heart of the Parisians he missed his guess, since reports indicate that the folks in Paris pay very little attention to the bombardment and are very curious to know about the construction of a weapon and the composition of the powder that can make such a feat possible. "Experts" and "authorities" had been quite certain that it was impossible to hurl a shell so great a distance. Fragments of shells found indicate that the shell is nine inches in diameter and about twenty inches long, weighing about 200 pounds containing about twenty pounds of explosives. On Good Friday one of these shells struck a church and killed about 75 women and children engaged in worship. The thing of particular interest to military men is the latent possibility of a new weapon for future warfare.

Church Census Figures.—Dr. H. K. Carroll, who for years has been compiling the religious statistics for the Church Council, reports that during the year 1917 the increase in church membership in Protestant churches in the United States was 573,000, which was 183,000 less than the previous year. The Catholic directory reports an increase of only about 175,000, or less than half what it was the year before. There were 167 denominations listed, besides these there are scores of others too small to be listed. The total number of church members is given as 40,515,000, of which about 14,663,000 are Catholic. The sixteen bodies of Methodists number 7,782,000, and the fifteen bodies of Baptists, 6,542,000. These three bodies combined form about seventy per cent of our total church population. There are now 226,600 churches, an increase during the year of a little more than 1,000. The ministers number 182,000, an increase of more than 1,200.

Cost of Russian Peace Treaty.—The Russian Commissioner of Commerce announced that under the terms of the treaty made with Germany and her allies Russia has lost 780,000 square kilometers of territory with 56,000,000 inhabitants, or 32 per cent. of the entire population of the country. She also lost one-third of her total mileage of railways, amounting to 13,350 miles; 73 per cent of her total iron production; 89 per cent of the total coal production; 268 sugar refineries, 918 textile factories, 574 breweries, 133 tobacco factories, 1,685 distilleries, 244 chemical factories, 615 paper mills, 1,073 machine factories. The territories that now become German formerly had 1,800 savings banks.

Ex-King of Greece to be Tried.—Charges of intrigue have been brought against former King Constantine of Greece, who was forced to abdicate his throne in favor of one of his sons. After his abdication he went to Switzerland where, it is charged, he has been engaged in endless intrigues against the present government in Greece, and because of this a court-martial has ordered that he be criminally prosecuted. When he abdicated the throne he was promised $100,000 annually at the recommendation of the entente powers, but the Greek budget committee has voted against granting him this allowance because of his alleged activities against his own country.

Pneumonic Plague in Asia.—The deadly pneumonic plague is raging in Mongolia and the Shansi province of China. In a single town 1,000 persons died of the disease in five days. Heroic efforts are being put forth by missionary doctors to prevent the plague from spreading further south into China. Efforts are being made to stop traffic on one of the railroads running thru the infected district southward into China. Government aid is promised, but the greatest barrier in the way is the difficulty of getting the natives to take the proper precautions against getting the disease and put into practice the necessary rules of sanitation.

Standardized Blouse.—It is now reported that Germany is attempting to standardize woman's dress. Thousands of blouses of a material said to be neither wool nor cotton have been put on the market and German women of every class are supposed to wear them. They cost $1.50. The authorities in Berlin state that it has "not aimed at style or elegance, but has sought to produce something durable, combining solidity of material with cheapness of price."

Parcel Post Limit Increased.—"The Postoffice Department has increased the 50-pound limit of parcel post packages in the first and second zones to 70 pounds and extended its scope to comprise also a third zone. For all other zones the limit is raised to include 50 pounds. The change was made to stimulate a greater movement of farm crops towards the cities."

INTERESTING FACTS AND NEWS ITEMS

Due to a scarcity of horses in France girls drag harrows across the fields, usually three girls to one instrument.

Our daily war bill is about $40,500,000, or about 28 cents per capita.

Minnesota last year raised 33,000,000 bushels of potatoes over one-third of which are yet in the state due to a lack of cars.

It is estimated that in the Rio Grande region of Texas more than 12,000 acres will be devoted to the raising of Bermuda onions this year, an increase of 4,000 acres over last year.

The longest straight stretch of railroad is in Australia having 330 miles of track without a curve. For 1,052 miles there is no tunnel and very few cuts.

The output of the South African diamond mines for 1917 amounted to 2,902,000 carats and was worth about $38,500,000.

At the beginning of this year there were 4,800,000 motor cars and trucks in the United States worth $5,000,000,000. Last year 18,000,000 tires were made for them costing $450,000,000.

Switzerland is now sheltering 26,000 war prisoners. Of this number 16,000 are French, English and Belgians; the remainder are German. In addition there are about 7,000 relatives visiting the interned men. Because of the heavy drain on the food supply no more visitors will be accepted for a long stay.

The subscriptions to the fifth national Italian war loan totaled approximately $1,200,000,000. About $200,000,000 of this was subscribed by Italians living abroad. Up to Feb. 1, 1918, the war has cost Italy $6,000,000,000.

The government warehouses contain 157,000,000 gallons of whiskey. At the present rate of consumption this will last for eighteen months. The distilling of whisky was stopped last September.

(Concluded on page 543)

MISCELLANEOUS

WHY MUSK IS WORTH TWENTY TIMES ITS WEIGHT IN SILVER

Musk is one product of world commerce of which China practically enjoys a monopoly. It is of industrial interest inasmuch as the United States, since the outbreak of the war, has replaced France as the largest foreign buyer of Chinese musk. China itself, we read, consumes about one-half the musk it produces in compounding pills that form the best-known remedy in the Chinese pharmacopoeia for Asiatic cholera. The Chinese, like ourselves, however, use great quantities of musk as a perfume, and also as an insurance against moths in furs and clothing.

This precious secretion of the male musk-deer is of a dark purplish color, prior to chemical treatment, and is dry, smooth, unctuous to the touch and bitter to the taste. A grain of musk, says the Far Eastern Review, will distinctly scent millions of cubic feet of air without any appreciable loss of weight, and its scent is not only more penetrating but more persistent than that of any other known substance. As a basis of perfumery it is of the first importance, its powerful and enduring odor giving strength and permanency to the vegetable essence which also enter into colognes. We read:

"Three kinds of musk are distinguished in commerce, the most important and valuable being the Chinese or Tongkin musk, imported principally from Shanghai. It is put up in small tin-lined, silk-covered caddies, each containing from two to three dozen pods. These are generally adulterated with dried blood, fragments of leather, leaden pellets, peas, etc., so that often little more than the smell of the original tenant of the pod remains. The Chinese pods vary greatly in value according to quality and genuineness. Some musk collected from the western Himalaya is exported from India. It is much less prized than genuine Tongkin musk. The third variety, known as Kabardine, or Siberian musk, is exported from central Asia by way of Russia. It is in large pods, said to be yielded by a distinct species of deer, and is very inferior in point of odor.

"Practically all of China's musk comes from Tibet through the Szechwan frontier, the chief markets being Sungpan and Tachienlu, the former being by far the more important. Sometimes, when the road from Sungpan to Chengtu is unsafe, owing to brigands, part of the musk will be taken south and marketed in Tengyuch to go to India. This happened to a considerable part of the output in 1915, when 6,890 ounces out of a total of 25,367 were so shipped. The value of the 1915 musk crop was $266,000 gold. In 1916 some 25,160 ounces, valued at $407,000 gold, were shipped."

Good musk is bought for ten times its weight in silver at Sungpan, and at Chungking for eighteen to twenty-five times, so there is a heavy profit somewhere. Supplies are brought out to various points along the Lungan road, we are told, where every coolie seems to have some about him and the inns reek with the sickly smell. The musk is brought to market in its pod, the best kind being recognized by its color and, in its pure state, by its overpowering stench. It is retailed in one-hundredth of an ounce particles, but is subsequently adulterated more than any other article in the Chinese market.

The musk-deer differs from the typical members of the deer family in that both sexes are entirely devoid of any sort of horns and the upper canine teeth of the males are remarkably developed—long, slender, sharp-pointed and curving downdard out of the mouth, with the ends turned curiously backward. It also differs from the true deer in that it has a gall-bladder which contains the unique secretion known as musk.—Sel.

THE GUILTLESS SPIDER AND THE WILY FLY

Observations of entomologists in recent years cast an unexpected light upon the simplicity of spiders in their intercourse with flies, according to a writer in Science Progress of London. The male spider is remarkably stupid in dealing with his prey, which again and again escapes him. The female is more efficient. She lights upon her victim with promptitude, whereas the male is so deliberate in moving that a fly often has time to get away. The male seems unable to contrive traps with the ingenuity shown by his consort. Something, no doubt, depends upon the kind of spider and the climate in which the web is spun. The difficulty with the male was supposed to be impatience. He will not very often take time to build a proper snare. He frightens the prey by his restlessness. So much has been inferred at any rate by Professor F. M. Campbell in the Journal of the Linnaean Society, from a curious action of male spiders only, in a sharp twitching of the abdomen, a perking of it down on the web. No silk can be seen to be secreted, and a male spider on the web of a female does it whenever it stops moving, but never more than once at a time. Is this gesture one of impatience? Professor Theodore Savary, a careful student of English spiders, doubts it. He can not help thinking, however, he says in Science Progress, that it must possess some physiological rather than psychological significance. He expresses his belief that "no spider ever felt impatient." It is hardly probable that, even supposing such a mental state possible, an animal whose life was so largely spent in waiting for the chance blundering of an insect into its web could retain such a characteristic. "Nor do I believe," he declares, "that a spider could become impatient any more than it could feel delighted or love-sick."

In regard to the spider and the fly it seems from experiment that degrees of intelligence in individuals explain captures and escapes. Sometimes a spider will seem unable to seize a fly buzzing right into its maw. Another individual of the same species will trap everything and anything. The females seem to excel the males in the sport. They are more cruel too. Here is a little adventure that befell a couple in a web:

"I admitted a fly to the cage, and the female, much the bolder and more active, caught it by the leg. The male now rushed up and in the melee which followed the fly escaped. Soon, however, the female caught the fly again and I, hoping to prevent a competition which might end fatally, put in a second fly to attract the attention of the male. But not he! A bird in the hand being worth more than one in the bush, he approached the female, who had the fly by its thorax, and buried his chelicerae in its abdomen. Thus they remained imperurbable, the two spiders sharing the one fly for two hours. Arachnological conjugal bliss!"

One reason the spiders do not get more flies is that they spend so much time at a crisis in fighting with one another. The males are very prone to do battle. Meanwhile the female is placidly swallowing, perhaps, an insect that comes incautiously by. Here again a reservation must be made on the subject of vision. Some spiders seem unable to see a fly even when very near it. On the other hand individual spiders are blessed with such keen sight that no fly can come near them without being, as it were, snapped up. This apparent power of vision is possessed by spiders of an active rather than

a sedentary nature. Again and again the active spider—as distinguished from the sedentary—will make a dart upon a fly—and miss it!—Sel.

JACK THE "SHANTY BOY"

A long rough box was lifted into the baggage car as the train stopped at a little new station near the forest.

"It is one of our shanty boys," said a very rough, but kind-looking fellow, as he helped lift the box into the car and stepped onto the train himself.

"He was killed yesterday in our lumber camp."

"Are you sending him home?"

"No, we don't any of us know where his home was, but we all liked Jack, and the boys in the camp chipped in and donated enough to give him a decent Christian burial in our town. Poor Jack," continued the lumberman, "that falling tree was a sudden call.

"He was the liveliest fellow in the camp. He used to be rather rough. He didn't sing the choicest songs nor use 'class meeting language'—but Jack wasn't any worse than the rest of us. We weren't any of us brought up in a prayer meeting, but we think Jack had been there more than some. His change in camp was this way: One day a lot of good reading came to us and some nice little sacks called 'comfort bags,' full of little things we fellows found handy, and there was a little Testament and a singing book in each bag. Jack at once took to singing these hymns over, and other hymns he could remember."

"How that fellow could sing! And we would find him with his Testament, too. At first some of the boys laughed at him, but Jack didn't care. He wasn't one of the kind that could be laughed out of anything and the boys really liked him better for that. He was always lively and the boys are not sorry now that he changed off to the right kind of tunes—Poor Jack—it don't seem as though it could be him in that long box. He went to work in the morning whistling and singing, 'When the Roll is Called Up Yonder I'll be There.' The roll was suddenly called. He was among the choppers. Amid the crash of a fallen tree the singing stopped suddenly—Jack, the singer, was under. It was dreadful, but he did not suffer long."

Jack was taken to town in the crude box, and when his rough clothing was exchanged for a burial suit, given by a Christian man, there was found in Jack's toboggan jacket a little New Testament. Somebody had invested in a five-cent Testament that had helped to save the soul of that wandering boy. Will not the giver be glad forever?—Sel.

Love not the world, neither the things that are in the world.—I John 2:15.

WHY LATIN IS USED BY PHYSICIANS

"I don't see," said the man who was leaning against the drug store counter, "why a doctor can't write his prescription in English instead of Latin."

The druggist said: "You think, I suppose, that the doctor writes his prescription in Latin so it can't be read so easily—so the layman can't steal his trade and learn what he is giving him. But that's all wrong. In the first place, Latin is a more exact and concise language than English, and, being a dead language, does not change, as all living languages do.

"Then, again, since a very large part of all the drugs in use are botanical, they have in the pharmacopoeia the same names that they have in botany—the scientific names. Two-thirds of such drugs haven't any English names, and so couldn't be written in English.

"But suppose a doctor did write a prescription in English for an uneducated patient. The patient reads it, thinks he remembers it, and so tries to get it filled from memory the second time. Suppose, for instance, it calls for iodide of potassium and he gets it confused with cyanide of potassium. He could safely take ten grains of the first, but one grain of the second would kill him. Latin is a protection and a safeguard. Prescriptions in Latin he can't read; consequently doesn't try to remember.

"Now for a final reason. Latin is a language that is used by scientific men the world over, and no other language is. You can get Latin prescriptions filled in any country on the face of the earth where there is a drug store. We had a prescription come in here the other day which we had put up originally, and which had since been stamped by druggists in London, Paris, Berlin, Constantinople, Cairo, and Calcutta. What good would an English prescription be in Petro grad?"

I am the first, and I am the last; and beside me there is no God.—Isa. 44:6.

Surely goodness and mercy shall follow me all the days of my life.—Psa. 23:6.

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NEW FRUITS AND TREES DISCOVERED IN CHINA

Many new fruits, flowers, vegetables and trees, believed adaptable to the United States, have been gathered during a three-year expedition to China just concluded by Frank N. Meyer, plant explorer of the department of agriculture. Mr. Meyer went thru Central China 1500 miles on foot to the borders of Thibet, touching some sections never before visited by a white man.

The most important discovery, probably, was the jujube tree, which bears a heavy crop of brownish fruit, delicious when fresh, and forming when dried a confection similar to the Persian date. Officials believe it offers a new industry to California and the southwest.

Mr. Meyer discovered a wild peach, resistant to alkali, cold and drought, the root system of which offers great possibilities as a grafting post; Chinese persimmons, larger than any hitherto known in this country; adequate food roots and vegetables offering promising possibilities for the utilization of swamp lands; about thirty varieties of vegetable and timber bamboos, and a number of Chinese vegetables, bush and climber roses, shrubs and trees. In a hitherto unvisited valley in Thibet, he found a hazel tree, 100 feet high, a surprising departure from the hazel bush. Elsewhere English walnuts were discovered in a wild state.

Plantings were obtained of a Chinese white pine tree remarkable for its white bark, and among the roses found, was a variety of rosa xanthina, bearing small light yellow flowers, which promises to lead to the production of new hardy types of yellow roses.

Yellow rambler roses were found which may meet a demand for a climbing rose, with a flower differing in shade from the crimson and pink flowers of the well-known rambler varieties.

Discovery of the wild peach is regarded as indicating that the peach may have been a native of China rather than of Persia, and the presence of native and hardy oranges and other citrus fruits gave added evidence that China was the home of the orange. Many other plants commonly ascribed to other countries, such as the wistaria, chrysanthemum, lilac, azalea and certain poenies and rambler roses have been developed by the Chinese, altho, because they reach Caucasian use thru other nearby nations, their origin often has been overlooked.

The fact that the Chinese have been farming in some sections for about 4000 years led department of agriculture officials to explore in that country in hope of finding solutions for special difficulties which confront American farmers in regions of excessive cold, drought or alkali or swampy soil.—Sel.

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FACTS AND NEWS ITEMS

(Continued from page 540)

More than 962,000 acres of national forest lands were burned over by fire last year. The damage done amounted approximately to $1,358,600. Over 7,800 different fires were recorded. Of this number 2,130 were started by lightning and the rest by human agencies. About 950 were incendiary.

The Bureau of Labor reports that since 1914 the increase in the number of women employed in the United States is 1,460,000.

The President of the United States receives $75,000 salary, $25,000 for traveling expenses, and $160,000 for clerk hire and White House expenses, a total of $260,000.

It is estimated that the coal resources of the world are 7,397,533,000,000 tons, of which the United States reserves amount to 3,214,174,000,000 tons.

Germany demands that Russia pay her an indemnity of $4,635,000,000.

Lightning annually causes the destruction of property in the United States to the value of about $8,000,000. Most of the property destroyed is in the rural district.

Of the 17,000,000 people in Brazil more than 6,000,000 are Africans, many of them the crudest type of negro on the American hemisphere.

The iron and coal fields of Shanshi Province, China, contain deposits sufficient to supply the whole world for several thousand years.

Columbia University is the largest in the world, having an enrollment of 17,600 students. The enrollment last year was 20,234.

During February and March forty new steel ships were completed. Every month for some time now is expected to show an increase.

Recently the ancient Hebrew flag was restored on the tower of David in Jerusalem for the first time in nineteen centuries.

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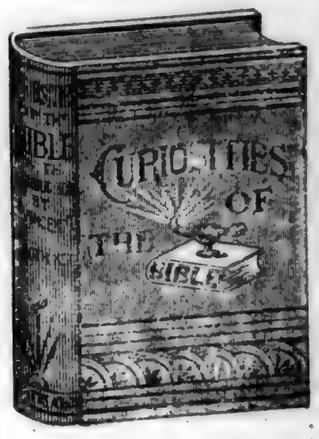
MAKING GOOD

A missionary in China writes:

We are very much encouraged with the growth in grace of some of the younger members of our church, particularly of some of the boys in the school. One case is that of a young fellow from one of the country appointments. I had met him three or four times on visits to that outstation when he came to me on one of my visits and wanted employment in the church. I had never seen anything very striking in the young fellow to recommend him to any position. I said that I did not have any work for him. He was very anxious for something to do. After talking it over with the evangelist there I told him that I would personally loan him his board in our Intermediate School if he wished to prepare himself for work in the church. In a year and a half by hard work he covered all of the work of the Intermediate and passed last year. In his work he simply devoured everything that came his way and the same was true of the doctrine which he heard from week to week. He became the center of the religious life of the school, and I believe that it was largely due to his influence in the school that during the past two years we have had so little trouble in disciplining the school. The boys have been inspired with his example and now there are several other boys who are following very closely in his footsteps. He passed the Bible School at Chungking this September, and is now preaching in the city.

CURIOSITIES OF THE BIBLE

COMPRISING



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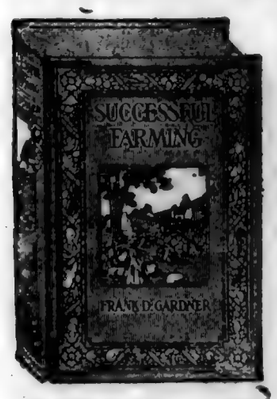

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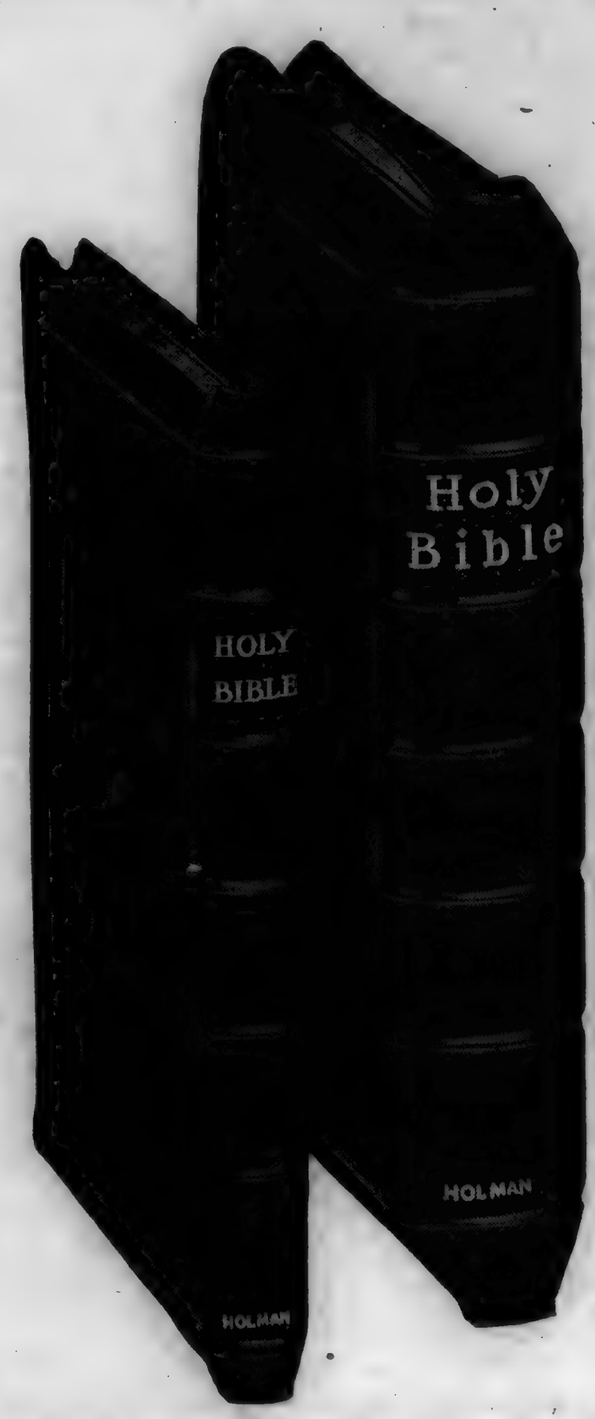

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ST. MATTHEW, 5. *Christ's sermon on the mou*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lim, *by* the way of the sea, beyond Jôr'dan, Găl'i-lee of the Gĕn'tiles;
16 [l] The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14, 15.
n ch. 3. 2; 10. 7.
o Mark 1. 16, 17, 18. Luke 5. 2.
p John 1. 42.

2 And he opened his mouth, taught them, saying,
3 [b] Blessed *are* the poor in sp for their's is the kingdom of hea
4 [c] Blessed *are* they that mot for they shall be comforted.
5 [d] Blessed *are* the meek: for 't shall inherit the earth.

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CHRISTIAN MONITOR

JUNE, 1918

THE DAY NURSERY OF THE 26TH STREET MENNONITE MISSION, CHICAGO, ILL.

(See page 553)

SELECT READING

ECHOES OF LIFE

Alterations

Clayton F. Yake

Here and there and everywhere I go I find that changes in one form or the other are continually taking place. My next door neighbor is erecting new buildings on his premises, another one is repairing and remodeling his home, a house is being painted, a new fence is being set, a well is being drilled and so on innumerably.

I drive down the road that yesterday was rough and full of ruts and today is a smooth and pleasant looking ribbon because it has been dragged, and a week from now I will drive the same road after a soaking rain and it will be muddy and sluggish.

I stroll to the woods and gather the spring flowers all aglow in their beauty and diffusing perfume on the woodland air, and in a few days the petals will have dropped, the leaves will have withered and my flowers are as dried grass.

A month ago the trees were bare and now their tops are putting on a crown of light verdure and in a fort-night from now they will be one solid mass of green with their hundreds of thousands of leaves where were only brown buds. But a few months ago the fields and the waysides were white with the drifted snow; now they are verdant with the growing grass and wheat or brown where the plow has done its silent work.

Yesterday was a beautifully pleasant day; the sun was shining, the birds were singing and the south wind was gently blowing. All was sunshine and cheer. Today the damp, chilly, north-east wind is blowing and the rain is being driven in torrents against the panes. The day is cloudy, dreary and dismal.

Just the other night a west-bound Pennsylvania passenger train speeding along at a rapid rate, everything apparently allright, was struck by a hundred-ton boulder rolling from the mountain side as it passed and was hurled into a mass of ruins, many being wounded and a few killed. All in a moment from the realms of pleasant sleep to the valley of pain and suffering and death.

Today there is a home of joy and happiness, and tomorrow the vacant chair. Today health and strength; tomorrow sickness and despair.

These vicissitudes of time are continual and tho, generally speaking, in a major sense they are yet the same. No matter where you go, change and decay are ever busy and active, never ceasing. But on the other hand "life evermore is fed by death" and you have a wonderful cycle; life, change and decay and death and life again.

In my boyhood days I used to visit an old couple who dwelt in an old stone house. I was just a chap then, but somehow that rustic house with those old folks played upon my imagination. It was a fancy to me and many were the times when I would stand and gaze at the thatched roof, the crumbling chimney and the mouldering walls.

At one corner of the house the ivy green was slowly winding its way up the side of the tottering wall. The couple moved away and a few years after the old father passed to the great beyond. And the old house having been left to the elements is now a heap of ruins, crumbled down entirely with only the east wall remaining erect. But over that wall the ivy green has built a bower of verdure—a monument of life built upon death. And today I love to stand and look at that heap of ivy-covered ruins and recall the boyhood experiences, the old couple, and the old stone house and correlate them all with life and its vicissitudes.

And these alterations of life are sure manifold and interesting even tho at times they are painful experiences. But much as we desire to make and have our lives constant we nevertheless have these valley and mountain-top moments. And they really make the rythm of life.

The beautiful illustrations of life we get from this quarter's Sunday school lessons are so valuable to us and help us greatly lest "we become discouraged with the alterations of our experiences, with life's lights and shadows, thrills and dull monotones."

We find the last six months of the Master's life particularly crowded with the alterations of His experiences, but thru them all there was a wonderful constant calm that was fed by faith and prayer and His great life purpose that had gripped His soul.

Especially the scenes centering around the transfiguration show the great variations of life that Jesus was subject to. Shortly before when He took the disciples into closer relationship and opened up His real life work, picturing to them from that time forth until the crucifixion what He would have to experience and suffer and endure, that was one of the valley experiences of His life. And how He bore it for your and my sake is a wonder. But back of it all was the **FORCE** of a **great purpose** in accordance with God's will. Such a purpose can master anything.

And then the exaltation—the mountain-top experience of the transfiguration following this valley experience! The glory of it all and the great contrast on the other hand. "If we suffer with Him we shall also reign with Him," seems to be the truth verified here. But this experience was but for a short time and then the valley again.

Immediately after descending the mountain he meets the demoniacal son the disciples could not heal, and He presently enters the service of humanity and drives the dumb spirit from him. Exaltation is no bar to service for Him and it ought surely not be to us.

And so we find that our Lord's life tho constant in purpose, calm in trials and exaltations was a life of alterations of experiences. There were times "when He rejoiced in the spirit; "but there were also times "when He groaned in the spirit."

So we too go thru life constantly meeting alterations of experiences that drives away the otherwise monotonous routine that we would have to deal with. Sometimes our experiences lead us thru the valley of shadows; thru periods of sorrow, discouragement and depression; thru pain and suffering; thru chastisement and bereavement. Other times there will be the mountain-top experiences; the pleasurable and joyous moments of life when we feel exalted in spirit. But no matter how constant life may be it will always have these alterations, —these changes of depressions and exaltations, or of exaltations and depressions.

And they are for the good. Only the ones that have no purpose in life will come to a ruinous destiny thru these alterations; others will benefit thereby and grow strong. How pitiable indeed is the person who has lost all hope or faith! He has but one destiny in store for him.

And that person who does not profit by these alterations—what about that one? He is like unto a ship without

(Concluded on page 575)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. X SCOTTDALE, PA., JUNE, 1918 No. 6

SAM LEE'S CROWN OF THORNS

Sam Lee, slanting eyes wild with terror, teeth chattering, pigtail flying, looked hopelessly across his left shoulder, only to see the mob still pursuing. The quiet street was made hideous by hoots from the rabble, who pursued the frightened Chinaman down the alleys of the Tenderloin.

It mattered not to them that it was Easter Day; that the sweet spring air had penetrated and brightened their dismal hovels; that a sacred calm had, somehow, crept into the chime of the bells: they only knew that Sam, the "newly landed," was before them and felt that their opportunity had come.

"Ching, ching Chinyman!" called the most daring of the crowd, darting up to Sam, and tweaking his queue viciferously. "Got any rats today? He, he!" jeered the young arabs, dancing wildly around the poor heathen, who, now that he was cornered, looked vainly for some place to hide his trembling yellow face.

"Levy-me lonne, Jack Lowd!" he managed to gasp.

"Yes, I will! Nit!" laughed the urchin, tweaking the pigtail again. "What will you give for it fellows?"

"Ten cents—twenty—thirty—a dollar!" shrieked the demoniacal voices.

"Show up your money!" said Jack, laconically. The silver dollar was produced, and passed from one to another for inspection. "I guess it's all right," decided Jinny Rose.

Jack cooly brought out his knife. With a scream of rage, Sam broke away from his tormentors and darted into a dark grey building, the only open door ahead.

He could hear their cries of disappointment and was afraid to stop. On and on he went up the winding stairs. He paused at the top, and found himself, much to his surprise, in a large, well-lighted room which was filled with people.

He could not now retreat. Behind was darkness—and the mob. Before —light and strange faces. Sam did not know that it was Easter, but the singing birds, the gaily dressed children, brought back pictures of the celestial land for which his homesick heart longed. Then —he caught a whiff of delicious fragrance and his eyes fell upon the sacred lily, his own blossom; dozens in vases and crocks and pans. Watching the familiar flower, he followed the usher to a seat; with eyes half closed he took in the wonderful scene, and his trembling little body was at last at rest.

A strange trembling thrill shook the room. The music called all the poetry in his nature into being; actors one by one appeared and left the stage, and then—Sam's attention was attracted by a picture—a most wonderful painting.

It was just behind the minister's desk, where the mellow light shone full on the figure of a man clothed in shining white garment which fell to the tips of his uncovered feet. The bright brown hair hung over his shoulders in rippling waves. The face was so spiritual, the blue eyes so full of the radiance which lit up the noble face, that Sam decided it must be the picture of an angel.

But no! Involuntarily he drew back, shuddered. In the background, the cross, dark and heavy and terrible, such as criminals in his own country were made to carry loomed up, and on his head —Sam searched the picture breathlessly for the crown—on the head was not the insignia of honor; it was a simple chaplet of plaited thorns which had already left their impress on the tender high forehead. In its agony the radiant being seemed to cry aloud. Was it his fancy that the Spirit spoke, or was it the preacher who entreated, "O Father, forgive them!"

The tall man with the kindly face told in simplest language of a King who came to the earth to save sinners. "The people did not receive Him kindly," he said. "The rabble, the mobs followed Him, drove Him through the streets at the point of their swords." Sam became interested at once as he thought of the enemies from whom he had just escaped.

"But did He wreak vengeance on these wretches?" asked the preacher. "No, He died to save the very ones who persecuted Him most. When it was over, when the earth quaked and the skies became dark, they crowned Him —not with a golden chaplet—but with the thorns of their ingratitude. We may die, but we will live again, as the Christ who triumphed over death and the grave. When our earthly troubles are over, we shall awake to His likeness, purified."

The service was ended, and Sam Lee walked slowly home. He entered the shop, now quiet with the Lord's Day calm, and sat down in the room where his Chinese gods on their high shelf looked contemptuously down. Their company, instead of comforting, exasperated the poor fellow.

The picture of the Jesus man was still before him. This man who forgave His enemies, who loved them enough to die for them—

Sam shook his head wonderingly; his eyes gleamed wickedly. "No," he decided, "he never would forget those small wretches who had tormented him so. If he only had strength to whip every one, how glad he would be."

When Sunday came again, Sam, as a concession, burned an extra joss stick before his grinning god, then in his best attire hurried to the Melican's chapel. The wonderful painting which had so interested him was no less beautiful. So, after the service Robert MacLeod felt a timid pull at his sleeve. Turning he saw a yellow, upturned face, wistful, hungry eyes.

"What is it?" he asked, expecting to hear some trivial request, but Sam Lee's air of abstraction did not vanish.

"The Jesus man," he whispered, clasping his hands ecstatically, "He died for enemies; tell me about the Man that wore the prickly crown."

Robert MacLeod was much impressed. He listened indignantly to the story of Sam's tormentors; told lovingly of the Christ who was persecuted on earth, victorious in heaven.

Already the light was beginning to dawn. At the end of the second Lord's Day, Sam Lee sat before his heathen god, thinking. He shook his fist threateningly in its face, half expecting to be annihilated, then, when nothing happened, he tremblingly gathered up the hateful thing and thrust it into the stove. To his surprise, the sun shone on.

In spite of Sam's changed life, his tormentors did not relax their vigilance. Jack Lowd threw mud on the freshly-washed windows, insulted Sam's best customers, and placarded the shop, until, one day, not being able to contain himself longer, Sam pounced on the offender

(Concluded on page 575)

EDITORIALS

LEADERSHIP:—Every organization always has room for a good man, even tho it may have no vacancy to fill. There is always a place waiting for the individual who has the qualities of leadership. In every activity of life there is a constant demand for leadership.

The imperative need of the day is efficient leadership; for men who know how to lead others successfully. Real. forceful and inspiring leadership is comparatively rare. The Church needs Christian statesmen who have a divine vision of the future and the ability to so lead that the Church in the years to come may be enabled to do a larger work for the Master; men with a clear conception of the task committed to her by the Lord.

The Divine plan provides for men who are to be leaders in the Church; men who are vested with authority. But those vested with power are warned not to lord it over God's heritage, but that their call to leadership is a call to be an humble servant of those whom they are called to lead. Leadership means taking the place of a servant and not the place of a master. Christ exemplifies ideal leadership.

There are those whose conception of a leader is one in a position where he can command others to obey. The temptation of a leader is to become officious and to insist on his own will being carried out. To yield to this temptation is unfortunate for the individual and for those whom he seeks to lead. There are those who seek to lead thru the enactment and enforcement of legislation. When such legislation is up for consideration they are very pronounced in their views in favor of it and are champions in urging the strict enforcement of the same. However after the legislation is enacted and they face the real problem in life they are not always so positive as to the manner of its enforcement. Such leadership will sooner or later bear undesirable fruit.

Then there is that leadership which keeps itself in the background and does not assert itself in an officious manner and yet effectively directs the work. It is such leadership that wins and holds confidence and inspires to voluntarily do the things desired. A leader who, without the display of authority, gets his people to voluntarily and cheerfully do his bidding is giving evidence of the highest type of leadership. It is a greater achievement for a leader to get those whom he desires to lead to champion a particular cause than if he is compelled to champion it himself without the sympathetic support of his followers. It is not always the one who holds the center of the stage and is heard the most that is the greater leader, but as a rule the one who works quietly and is in a vital and sympathetic touch with those whom he seeks to lead.

It is a simple task for a leader or group of leaders to formulate regulations and rules, but an entirely different task to enforce them successfully. It may be inspiring to publicly champion some resolution, but not always so inspiring when it comes to applying that same resolution to the solution of the actual problem in life. We are, as a rule, free to talk concerning a particular problem and how it ought to be dealt with when we are not in a position where we have to deal with that particular problem. When we have the problem on our hands we are not always so positive in our opinions as how to deal with it.

There is considerable discussion of our problems as a Church and local congregations. We meet annually in conferences to consider these matters, and it is right that we do. But how much sympathetic, heart to heart discussion is there with the individual who is struggling with some of these problems in his own experience? Do we take time as we ought it to sit by the side of one wrestling with a problem and talk the whole problem over in a sympathetic and loving way? Can we understand and deal with the problems effectively unless we thus talk them over? Only thru such vital and sympathetic touch of life with life is the highest type of leadership possible. Unless those whom we seek to lead feel the sympathetic throb of a heart overflowing with love, compassion and moved by unselfishness, we cannot lead them successfully. They must feel this to have implicit confidence, and without confidence a leader is helpless. The greater the degree of passion and compassion like unto that of the Master the more successful the leadership.

A WILL to labor energetically at some worth while task is one of the richest heritages parents can leave their children. The one who delights in useful labor and is not content with idleness is on the road that will assure him great joy and satisfaction in life. He who despises honest toil will sooner or later taste of the bitter dregs of life. Not only in times of war, but in times of peace as well, should the "slacker" be unpopular. The dignity of honest labor should at all times be exalted and idleness looked upon with contempt. The young person armed with a mind and will to labor at an honorable task is in possession of equipment essential for success.

THIS ISSUE of the Christian Monitor is several days behind schedule time. It was not the will of the editor that it should be late, but circumstances stood in the way. We shall try to be on schedule time with the next number.

CHRISTIAN LIFE

THE DIGNITY OF WORK

E. E. Miller

During the old days of Greek Supremacy Epannimondas, one the ablest of the Grecian generals, replied to the enemies who had tried to disgrace him by electing him public scavenger; "If the office will not reflect honor upon me I will reflect honor upon it."

More than two thousand years have passed since these words were spoken, and they are no less significant today, for they embody a philosophy of life and an ideal of labor which with all our culture we have not yet attained.

Today perhaps as never before there seems to be a very great amount of work for everyone to do. Scores of organizations are all demanding the best services of our young men and women. On top of all the regular work we have always had, we are asked to increase our production of food, to make refugee materials, and to earn larger sums of money for reconstruction and Mission work than we have ever done before.

Some boys and girls seem to be happy because they have the opportunity to do so many things. Others, I am sorry to say, look upon their work as drudgery. They seem to think they can be happy only when their work is done. They are too ready to accept the advice of John Bigelow when he said to a young friend, "Save money, put aside this money every week in the bank so that when you are middle-aged you will be independent and can return away from earning a living, and be useful." John Bigelow was a successful business man, but he did not attach the proper dignity and importance to our daily work. Would it not be sad if none of us could get any enjoyment out of life or do anything useful until we had accumulated a fortune! This is hardly the conception that our Greek general had of the dignity that should be attached to labor. Epaanimondas realized that it is not so much the work itself as our attitude toward it that counts. We often forget that the humblest kind of physical work if rightly done may be a source of invaluable training, a field for development of wise judgment, alertness, and intelligence, thus giving us a good basis for future material and intellectual achievement.

I am so glad that so many of our Mennonite boys and girls are raised on farms. Boys and girls on farms have usually learned how to work. For this I am glad, but I do not like the way some of these boys and girls look upon their work. Some of them seem to regret what they are doing and often want to apologize for it. Agriculture is the most important occupation in the world. Millions of people could not live if it were not for the boys and girls who spend their time raising food. Statistics also tell us that practically all of our leading statesmen, business men and even religious leaders worked during their boyhood days on the farm. Surely any boy or girl could take pride in being engaged in such an occupation.

Any useful occupation can be made honorable if the person engaged in it follows our Greek general's advice and reflects honor upon what he is doing. Lincoln helped to dignify work by splitting rails and splitting them well. Jesus labored at the carpenter bench during His youth and gave us a practical example of the dignity of work well done. I know a fine woman, physically and mentally, the mother of strong and beautiful children, who has been forced by circumstances to accept the position of janitress. For the sake of those children she gets down on her knees with the scrubbing brush and a pail of soap and water and scrubs the steps and hall of the apartment house in the basement of which she lives. This woman, like the Epannimondas, reflects honor upon her office.

There is a verse in the Bible which tells what attitude to take toward work. It is found in Eccl. 9:10 and reads like this, "Whatsoever thy hand findeth to do do it with thy might." This simply says put the whole of your energy into what you are doing. The desire to do the best possible work is always a noble desire. A customary phrase to describe one who is incompetent is, "He is not all there." He who would do his work well must be "all there." In a great factory no time is allowed to go to waste and no machinery is allowed to go idle. Charles Dickens in his book, "David Copperfield," makes David tell why he succeeded in life. He says, "Whatever I have tried to do in life I have tried with all my heart to do well; whatever I have devoted myself to I have devoted myself to completely; in great aims and in small aims I have always been thoroughly in earnest. Never to put my hands to anything on which I could not throw my whole self; and never to affect depreciation of my work whatever it was, I find now to have been my golden rule."

So whether we work on the farm, study in the school, or do one of the various occupations found in our cities, that work is dignified only as to the attitude we take toward it. There is more honor for the woman who scrubs our office floor and scrubs it clean than there is for the most influential politician who mismanages affairs of state. We must recognize the fact that while there are necessary differences in the forms of labor and in degree of intelligence which each requires, yet every necessary task, done well, with the right spirit, by the right person, holds in addition to its inherent dignity of usefulness and fitness the opportunity for physical and mental development. In other words the value and meaning of the work and its reaction upon us depends chiefly upon ourselves.

Middlebury, Ind.

A STRONG MAN WITH A WRONG MOTIVE

A. C. Good

As we think upon the life of Samson a great many things come to our minds. While there may be some things that are commendable, there are others that serve as a great warning. His life is a very apt illustration of what is true so many times—the possibilities and opportunities of a great and good man who failed to embrace all of them.

We notice his God-fearing parents. The angels said to the parents that a child should be born, and immediately they sought the Lord for divine guidance for the instruction of the child. What a change would be wrought if all parents today would do the same. A godly parentage is an invaluable asset to any young man. And so many times we fail to appreciate it. There is no question but that God had a great purpose in the life of this youth, but he like all of us today can baffle God in His purpose, and which we think Samson did to a large degree.

We notice that he declined parental advice. The purpose of his trip to

Timnath we cannot tell, but while there he saw a woman of the Philistines and he returned and told his father and mother, "Get her for me." But they said, "Is there never a woman among the daughters of thy brethren?" But Samson insists and the parents give way. Apparently he believed in "Home Rule," but that the son should do the ruling. Oh these insisting children! How many marry in haste and repent at leisure, as the saying goes. "Love is blind." And soon Samson is blind too. The historian tells us that it was of the Lord and which we are not questioning, but apparently he from now on proves himself to be a self-strong weakling.

There seems to be lacking the moral courage for the great task set before him. When we sum up his life what permanent good did he do? We see the tendency to venture at random, with nothing definite in mind, rather that which was exciting and sensational appealed to him. In this he was a giant among the Philistines, but how soon he wavers when his wife "weeps before him!" Life was not serious enough to keep him out of mischief and soon we find him—tampering with sin.

,What a glorious life of victory he might nave had. How God was with him when he had slain the thousand men with the jaw-bone of an ass, and when he was sore athirst, called upon God and God heard and answered his petition. But we turn to another scene, and Samson goes to Gaza and there the hero falls into sin. How sad a picture, but God delivers him again from those who were seeking an occasion against him. Would to God, that we as young men might live such lives that the world could not find an occasion to condemn us. Could Samson have been as strong morally as he was physically? Apparently too many cannot learn the lesson but will continue to make "wilful blunders."

Again we find him in the valley of Sorek and we feel like saying, "Samson, will you continue to tamper with sin?" And again the world is trying to rob him of his power just as it is trying to rob us today and may we profit by others' sad experiences.

Sleeping in the lap of lust has caused the shipwreck of many young promising lives and the valley of Sorek has its victims every where. The avenue thru which he fell was the avenue thru which his punishment came. Sin deals hard with its victims. His eyes were put out "and he did grind in the prison house." In his humiliation and shame he calls upon God once more and prayer and repentance is acceptable to God.

In the closing of this life we can only wish that the strong man might have been a perfectly good man.

Sterling, Ill.

THE VICTORIOUS LIFE

II

I do not mean that we do not grow—God forbid! Don't let anyone misunderstand that point. We do grow in a thousand and one ways after we have "let go and let God;" but we do not have to grow in victory over sin. We can have that completely and now. When I say "completely," I do not mean we can have it now for the rest of our life; but we can have it now complete for the present moment. We cannot have it now for tomorrow; but moment by moment we can have God's own complete freedom from the power of sin; and we can have complete fellowship with him; and we can have all the fruit of the Spirit produced in us at once. When we "let God do it all," he produces all the fruit of the Spirit in us simultaneously. You do not have to think, "I am going to have 'love' today, and probably tomorrow God will add 'joy,' to that love, and next day I shall have 'love, joy, and peace,' and by the following day I shall have 'long suffering,' and after that I shall have pretty nearly the whole list." No, praise God, you can have love, joy, peace, long suffering, gentleness, self-control, all of them today; and we can have them all, all the time, moment by moment, the whole fruit of the Spirit. These are not the "FRUITS" of the Spirit, though often misquoted as "fruits." "The FRUIT of the Syirit" is that entire wonderful list in Galatians 5:22,23. God does not cut it up with a knife and give it to us in pieces; he offers it all to us now.

All this is a miracle; but it will be done when God has all there is of you, and when you have all there is of him. You know that those two sentences, "All there is of him," are only another way of saying, "Let go and let God." When you let go he has all there is of you; and when you let God he gives you all there is of himself. Surrender and faith; that is all there is to the life of victory.

Have you seen those victory posters around the city? I saw one in Philadelphia the other day on my way to a meeting of the mid-winter Victorious Life Conference there; and I saw one of the same posters in Chicago this afternoon. The big word "VICTORY" caught my eye. Then I saw in smaller letters with it, "Save and Buy—for Victory."

It is an advertisement of the War Savings Stamps. "Save and Buy for Victory." I studied that sign curiously as I was walking along. "Victory"—that is what we are all after. But by changing some of the letters in that sign you can change the words a little. Still using the letters S and B, let us say, not "Save and Buy for Victory," but "Surrender and Believe for Victory!"

Notice the difference. "Save" means "hang on to," but "Surrender" means "let go." And instead of "buying" for victory, this that we want is without money and without price. All you have to do is to believe. You don't have to pay any price for this victory at all; it has all been paid for by the precious blood of our Lord Jesus Christ.

On the lower corner the sign said "Start now." Why not? I don't know whether the man who got up that sign ever studied his Bible; but there is something in the Bible that speaks of starting now, right now; "Now is the acceptable time."

Have you joy in your life? Joy, you know, is not a feeling. There are times when our feelings are not happy, though we cannot account for it at all. We may wake up in the morning feeling dead and cold, and as though the Lord were a thousand miles away, and not be able to account for it by any known sin or feeling on our part; yet we can have joy in that moment of feeling dead and cold and even without any consciousness or realization of Christ at all.

You have heard this word of warning many times before, but it cannot be said too often, "Don't confuse feelings with victory and power and the Christ-filled life." "The life that is Christ" is not a matter of feeling. Our feelings, and the feeling of the most consecrated, Spirit-filled Christians I have ever heard of or met or talked with, are as variable as the waves of the sea. But, as Dr. Griffith Thomas said at our conference in Philadelphia, "Joy is not a feeling; joy is a fact," and there is all the difference in the world between a feeling and a fact.

Suppose you have made certain plans for the day, and have decided to clear up a lot of duties that have been piling up; you have wondered when you could get at them, and now you see a clear day ahead, and by nightfall you will have all these things done.

Just after breakfast the telephone bell rings, and a neighbor asks if you can do this or that to help someone out. "Why, yes," you say; and it takes an hour and a half to get that done.

Then another interruption comes. And another. All day long the interruptions pile in, until by eight or nine o'clock at night you look back over the day, and you have not done a single one of those many things that you had so happily planned to do.

Are you at the end of that day, praising God with joy for his wonderful goodness in replacing your poor plans with his marvelous plans for you? Is your heart just over-flowing with joy and gratitude for God's unexpected goodness at the close of that day in which your plans were knocked into a cocked hat? Because if it is, you know what the Victorious Life is; and you have a Christianity that is worth sending around

the world. But if not, there is something the matter. For joy never depends on circumstances.

You remember that Christian who met a fellow Christian and said, "Well, how are you getting along?"

"Oh, as well as I can under the circumstances," was the reply.

"Under the circumstances?" said the first. "You have no business to be under the circumstances. It is a Christian's place to be always on top of the circumstances!" And that is true. We are in the heavenlies, you know, seated there with Christ, above all circumstances. Our joy is a matter of Chris.; and Christ is never depressed by circumstances.

Nine o'clock that night, with your plans all upset, you may have the joy of the Lord; for he says, "Not as the world giveth, give I unto you," but only as God can give. If you are trusting and believing him at the end of that day, with all your plans blessedly "spoiled," you will be just as undisturbedly joyous as you were in the morning.

I must not go on with these things; God will go on with them for us the rest of our lives, if we will let Him.

Has every one of us surrendered absolutely to the Lord Jesus Christ? That is all we can do after we have accepted Jesus as our Savior. I hope there is no one here who has not done that. Is there anyone here who has not accepted Jesus Christ and his shed blood as their Savior? If there is, right now take Him into your heart as your Savior from sin.

But after we have done that, we cannot go on into this life we have been speaking of until we say, "Now, Lord, you have saved me from the penalty of my sin, and I want you to have all there is of me. I put myself into your hands, and am ready to have your whole will done in my life at every point, no matter what it costs."

Have you all said that to him? I know that some have. I pray that all of you have let go entirely, giving him all that you are, and all that you have, your plans, your money, your ambitions, your loved ones—everything.

When you have done that, what then? Nothing. There is nothing more we can do then. For then at once it becomes Christ's responsibility to work this whole miracle of making himself completely our life, our victory, our joy, our peace—everything. And how long does Christ delay in doing his duty? Not a fraction of a second. The instant we have let go, the Lord Jesus Christ will take our load for us, and do the rest. So there is nothing to do, after you surrender, but to say, "Thank you, Lord; I have done my little part; now I thank you, I praise you, that you are doing your big part." That is faith. That is simply recognizing that his grace is (not "will be") sufficient now.

I have heard so many Christians on their knees seeking for all this, and praying, "Now Lord, I know you are able to do this for me; and I do ask you to do it for me; in Jesus name, Amen; and then they can get up from their knees and go on and live for another year or ten years and not have one particle of the blessing we are talking about. Why? They have only asked Christ to do it for them; they have only said, "He is able to do it."

So over and over again I have urged upon such seeking Christians, "Don't get up from your knees yet. You have asked him to do it. How long is he going to delay doing what he promises? Now won't you thank him that he is doing it?"

And when they say, in half surprise, "Why, yes, Lord, I know you are faithful; I do thank you that you are working the whole miracle," then the miracle takes place. We must put faith in the present tense. Don't say, "I know you can do it, Lord." Demons know that, but it doesn't get them anywhere. Don't say, "I know you can do it; I know you will do it;" but say, "Lord Jesus, I know you are doing it." Then comes the life that is Christ.—Stenographic report of address by Chas. G. Trumbull.

THE WAY OF FAITH

"Oh, I wish I had your faith!" cried the girl who was twenty-three.

The woman who was seventy smiled into the troubled face.

"Hasn't your education taught you not to wish foolish things?" she asked with her voice full of tenderness. She was one of those who never have lost the key to youth, because she had never forgotten how it feels to be young.

The girl looked at her in astonishment.

"Why, what do you mean? I thought that you, at least, would think it the most important wish in the world!"

"Child, would you think it wise to cry out that you wanted to play the violin like Elizabeth?"

"Why, no—yet—I mean, it would be all right to wish, only you'd have to have the ability, and then practice six hours a day."

"Well?" her friend prompted her.

"You mean faith is like that?"

"I mean that every child of God is born with the ability, but that it has to be cultivated by practice. Faith is a laboratory course, not a lecture course. You could listen to sermons on faith from now till you die, and still not have a particle of faith yourself, just as you could take a score of courses in agriculture and not raise an ear of corn—unless you went out and planted it. My faith that you envy has come from going through hard places—through sickness and anxiety and losses of many kinds—with God. Again and again I've come to a place in my life where I could see no way out, and I've cried, "God, you are taking care of this;—help me to keep my hands off!' It wasn't easy—no great thing is easy. Sometimes I failed miserably, but I kept on trying. And God never failed. Whether the outcome was joy or sorrow, he was always there. And gradually I became more conscious of him—gave things to him more quickly, kept my hands off more easily, till now—now I never think of trying to manage for myself. It is my first thought to carry things to him."

There was silence in the room for a few minutes. Then she spoke again, softly:

"Go and build your own faith, child—build it, bit by bit, out of your own experience as life brings it to you. God will give you the proofs of what you want—of himself, of answer to prayer, of immortality—if you really seek them. But they will be your proofs, not mine—learned through your experiences through the years. You never can have another's faith any more than you can live another's life. But you can have your own if you will."—Youth's Companion.

A New Problem in Fiji

The conversion of the Fijians from heathenism was such a notable achievement that some think of the islands as wholly Christianized. But a new element has come in with the advent of the British East Indians, and now about seventy-five percent of the 55,000 inhabitants are Hindus, including some 15,000 Mohammedans. These conditions constitute a serious problem for the Christians of Australasia, who have felt a special responsibility for these islands. The organ of the Methodist Church of Australasia states:

"Is Fiji, so recently won from heathenism, to become wholly non-Christian again? The Indian population will in another twenty years exceed the native Fijian population. It is for us to take steps now, by a wise and vigorous evangelism, to secure the future of Fiji, with its many diverse elements, for Christ."—Sel.

Turkish Testimony to Mission Schools

The Turkish Government sometime ago took the children from the schools conducted in Palestine by the London Jews' Society, and put them in a so-called "national orphanage." "It is encouraging," writes a missionary of the Society, to hear that the children had displayed such a superiority of character that the eldest among them, both boys and girls, had been made monitors. Moreover, it has been found that the only reliable teachers who could be secured were Christians, so that even in adversity missions are being proved worth while!"

—Sel.

MISSIONS

NOTES AND COMMENTS

The Burial of a Coolie.—"A few minutes ago all that was mortal of an Annamite was consigned to an ocean grave. As soon as life was extinct the body had been wrapped in canvas and heavy weights attached. Less than an hour afterward the body was heaved overboard without any ceremony whatever beyond the momentary stoppage of the engines and the blowing of the siren, the latter for the double purpose of farewell and to mark the midday hour.

"He was only a heathen Annamite coolie! One of many tens of thousands such in France and on the way there to help in munitions work. A very insignificant pawn of microscopical value indeed in the great world-wide tournament of the nations. Are not thousands of men daily laying down their lives in response to the call of country and the upholding of the vital principles upon which it is believed depends the peace of the world?

"Therefore the normal and routine life of the steamer has been quickly resumed,—if it had been at all interrupted by the sudden death and quick burial of this fellow voyager. His death merely involves striking his number and name from the roll, and the reduction by one in the total number of coolies to be reported upon the arrival in port. Perhaps if later on the question is asked as to whether anything out of the usual occured on this trip the death of this coolie may not, possibly, be remembered.

"Such is seemingly the present day value, in the sight of many men, of the soul of the heathen! Yet the one inexorable fact still remains true: a single human soul, no matter of what race or clime, is exceedingly more precious in the sight of God than all the world (Matt. 16:26).

"Dear reader are you to be included among those who think as above and set such a small value upon a human soul? Are you among those who are so culpably indifferent as regards the eternal welfare of the souls of these heathen? These questions are easily answered by another question. Are you praying for their salvation? If not, are you not then to be included among the above?" —Selected.

The Call to be a Missionary.—"For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice.

Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us.

I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who, being the brightness of that Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—David Livingstone.

Planning.—The American Board has sent out the call for 150 new missionaries to be sent to Turkey as soon as conditions permit. This is said to be the largest call for a single land ever issued by a foreign mission enterprise and has affected all the organized activities of the Church. If the Lord tarries until after the present conflict ceases there will be large opportunities and possibilities before the Church to enlarge her evangelistic work at home and abroad. To see an approaching emergency and to make the necessary preparations to meet it is of great value and help. The great need of the Church is Christian statesmen who can rightly interpret the present conditions and their trend and with ability to plan and organize the forces of the Church to promote the interests of Christ most effectively at the opportune time. Mission Boards should be diligent in studying the problems of evangelism and seek to make definite plans of procedure when the present conflict ends so that the cause of Christ may reap the largest possible benefits. Our own Board should be planning for a large forward movement along mission lines.

The Work in Uganda.—Uganda, Africa, is one of the most remarkable mission fields on record. For years the Gospel has been preached there with large results. The work is still going on and making rapid progress. In one district where, in 1909, there were only 300 under instruction, in 1915, there were 10,000. One little church which in 1903 numbered twenty-eight members has now some 3,500 of whom nearly 1,200 are communicants. Each year the movement seems to be gathering fresh force. The Gospel message has power wherever presented in the power of the Spirit. The Gospel alone can fully satisfy the needs of the civilized and uncivilized.

India.—At least 730,000 villages in India are said to be still unoccupied by Christian workers. The greatness of this unevangelized field will begin to dawn upon us when we remember that the population to the square mile is nearly six times greater in India than in the United States. This need should come home to us with special force because of the fact that our missionaries are occupying a part of this field, and consequently we as a Church are directly responsible for its evangelization. A small part of this field has been committed to our care to occupy until He come. Are we rendering a faithful stewardship? Are you making the self-denial that the Master rightfully expects of you? In our next issue we expect to have a number of articles dealing with this field, written by those who have labored there.

Settling the High Cost of Living.—"Jump in, little daughter." "Oh, no, daddy, it's cold in there!" A Chinese father holding his child by the hand was standing beside a hole in the ice in the big river. The floods had come, and with them the famine. The father had six other children at home. Soon there was a shove, a scream, a "chug" of a heavy body cleaving the yellow tide, in Heaven a new arrival, and in a Chinese home the problem of the high cost of living settled in the Chinese way. This is a true story, sent by Miss Grace M. Breck, of the Paotingfu Mission of the American Board, and formerly of the Sunday School Times editorial staff.

CHARITY WORK IN THE CITY MISSIONS

II The Day Nursery

A. M. Eash

"The first, the foremost, the main and last purpose of a City Mission should be to bring the Gospel to the lost, and to be used of God in turning souls from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified (Acts 26: 18)". So reads the opening paragraph in Brother Mininger's discussion on, "Advantages and Disadvantages of Charity Work in a City Mission," in the May issue of the Christian Monitor. The entire paper is good and will bear rereading by all who are interested in giving relief to their fellowmen, and as well for those whose hearts are still cold toward those less fortunate than themselves. It might be well to add to the above introductory quotation the statement that, in addition to the work of the city missionary being "soul saving," it is also "character building;" and to refer the reader to the numerous expressions in the Epistles—particularly the writings of Paul— which emphasize the need of "growing," being "built up," "building," etc. The efficiency of an institution is unfortunately determined without giving due consideration to its success or failure in this work of "developing" those who have been saved.

There are several kinds of charity work. One kind gives itself to supplying needs whenever they are apparent without giving much thought to the effect that such giving might have upon the recipient. Much of the charity work done by the Salvation Army seems to be of this type. Recent experience with one of their missions has been such as to convince that any request for help with a promise to attend services was sufficient to secure a supply of eatables and clothing. While this particular instance is an extreme case, it is representative of a large portion of the charity giving of many churches and institutions. The immediate need is so pressing that sympathy and "enlarging of the heart" suggest supplying the need—giving outright gifts of food, clothing, etc., as the particular needs may be. The results of this kind of charity work are several.

In the first place there is a real feeling of gratitude and appreciation awakened. If the act is repeated frequently this appreciation is gradually enlarged until it applies more largely to the gifts "expected in the future" than to those just bestowed and, finally, it is possible that this is followed by a feeling that the dispenser of the gifts is doing no more than his duty and that the recipient himself is not receiving more than his due. It is a sort of "the world owes me a living" feeling. Fifteen years of more or less close association with charity work in our own missions and close observation of similar work by other institutions have been sufficient to develop a conviction that the dispensing of outright charity in the form of food, clothing, etc., without requiring some form of compensation on the part of the recipient —if made a continual practise—is the agent of more harm than good. To the giver it means a development of character and proves a blessing but to many a recipient the dispensing institution has appealed more largely because of the "loaves and fishes" than because of the moral and spiritual help which it sought to give.

There is another kind of charity work which, while it often finds the giving of outright gifts indispensable, always considers such giving as emergency relief and immediately sets itself to creating a condition where the outright giving will not be necessary but the recipient will be placed into a position where he or she will be able to be self-supporting. To accomplish this end it is often found necessary to devote much time to investigations; the study of problems of home, social and business life; and to creating environments that will be conducive to real living. It is to this class of charities that the DAY NURSERY belongs.

Eighteen Nationalities Together in the Day Nursery

Work of the Day Nursery Described

The sole reason for the existence of an institution like this is the fact that there is poverty in the world. For various reasons, women and entire families have gotten into the conditions of living where they need help. Perhaps in their estimation the great need is immediate material help such as food, clothing and money, but to the student of the conditions and problems of poverty it is apparent that the great need is a readjustment of some phase of their living. The Day Nursery is one of the many institutions given to placing individuals and families upon a self-supporting basis, its particular work being the caring for the children in needy families while their mothers are earning money and providing either the whole or a part of the support of the family.

It is conducted in various ways. At times it owes its life to a church and at other times to a school or kindergarten, occasionally city governments are responsible for its existence and quite often philanthropically inclined women are organized independently of any other organization, for the purpose of conducting the Nursery. It usually consists of a building of some considerable size, with a number of rooms conveniently arranged, for the care of small children during the working hours of their mothers. One or two meals daily are furnished to the children, their play life is directed along wholesome lines and their little growing lives are surrounded with uplifting influences. In order to remove the stigma of charity and also in justice to those conducting the Nursery, a small fee is paid by the mother for the support of the child or children. The dealings between the mother and the Nursery are on a strictly business basis and, even tho the charges may be only five or ten cents a day—not sufficient to really pay for all the expense connected with the keeping of the child—the mother has a perfect right to mingle with her fellowmen with a consciousness that she is filling a real place in the life of her family. While there is a feeling of dependence, that feeling is only similar to the feeling which all men ought to

have toward each other. The "charity" stigma is avoided.

The Advantages of the Day Nursery Over More Direct Charity

1.—The investment of a small amount of money releases a much larger money earning power. The following figures in connection with the Twenty-sixth Street Mennonite Day Nursery will illustrate: During the twelve months ending March 31st, 1918, the total number of days' care for children was 6,322 at an expense to the mothers of $665.50, a little over ten cents per child a day. A low estimate of the amount earned by the mothers dur-

Returning Thanks Before the Meal

ing this time is $6500.00. The cost of the Nursery to the Church in room, heat, light and support of workers was approximately $500.00. An investment of about $1150.00—$665.50 by the mothers and $500.00 charity in a manner that the recipients were unconscious of its investment—released an earning power of over $6500.00. This is almost an instance of multiplying loaves and fishes.

2.—The Day Nursery enables mothers to keep their children in their own homes where in many instances there would otherwise be broken homes. It is possible that many orphans' homes are robbed of patronage thru the ministry of the Day Nursery, but the godspeed of Brother A. Metzler as given to the Mennonite nurseries ought to be—and surely is—the wish of every orphans' home superintendent to the institutions which help to lighten their own work of charity. The Mennonite Day Nurseries have been the means of saving many a home from disruption, a mother spirit from being crushed and a broken hearted mother from hurling herself into the maelstrom of sin and disgrace.

3.—The amount of direct charity work is greatly decreased. It is the experience of the Missions which have Day Nurseries associated with them that many who formerly would have asked for direct help would be ashamed to make the same request at present. They have discovered that the institution stands for a different type of work and their request is to place the children into the Nursery while they find employment and earn their own living.

4.—The moral barrier of self respect and self dependence, which is almost invariably broken down with constant dependence upon charity for support, remains intact! One of the most unfortunate situations in connection with the average outright charity giving is the fact that, if it is continued for any great length of time, the recipient loses that spirit of independence and develops a "the world owes me a living" spirit. The Day Nursery assists the mother to retain her independence.

5.—The Day Nursery is a great factor in the physical care and mental and moral development of the children. Many learn to keep their bodies clean and in a healthful condition. Uncontrolled tempers and acts of disrespect give way to wholesome habits and polite manners. Often the mothers receive new ideas of home making, house keeping and child training, and it frequently happens that this improvement in mothers and children paves the way for the reuniting of separated families. The workers in Day Nurseries constantly receive testimonials along these lines.

The accompanying testimonials and illustrations will tell their own stories. The testimonies could be multiplied many fold and pictures of the children would show new faces added every week. In concluding this discussion and as an appeal that the Day Nursery might find a larger place in the Mennonite Church, it will be interesting to think of the nature of the miracles of Jesus. His life was filled with labors of love and frequently, in violation of natural laws as we know them, he performed miraculous deeds in order that suffering might be alleviated and peoples' needs be supplied. A careful study of these miracles will reveal the fact, however, that instead of giving temporary help He usually assisted the individuals into circumstances where the act would not need to be repeated. Instead of giving alms to the beggar he restored his body and enabled him to be self-supporting; instead of feeding the widow and paying her rent he restored to her the son of her bosom and her source of support. His primary purpose in performing the acts was to create right conditions. Jesus used the Day Nursery method in doing His relief work.

Chicago, Ill.

THE TESTIMONIALS.

May 1, 1918.

I certainly think it is fine to have a place like the Mennonite Day Nursery where a mother who has to work can leave her child all day and where it will get good food, have a clean place to stay and is well taken care of.

Chicago, Ill.

Mrs. .....

* * * * * *

April 29, 1918.

A far as I know, the Day Nursery is the finest thing in the world for poor mothers who have to go out and work, because they can go to their work and be satisfied that their children are well cared for—because they certainly take good care of them and give them good food. We are more thankful than words can express for what they are doing for us.

Chicago, Ill.

Mr. and Mrs. .....

* * * * * *

April 28th, 1918.

I am a working woman and am trying to keep up in every way that I can. If it had not been for the Mennonite Nursery I do not know what I would have done.

I have two children aged four and six years. Before they started to the Nursery I could hardly do anything with them—they were so wild. Since they are at the Nursery I have no trouble with them. I cannot say too much for the help the Nursery has been to me.

Chicago, Ill.

Mrs. .....

(This mother attached a personal note to her testimonial. Here is the note:

Mr. Eash:

Kindly write this out for me as I have not a good handwriting and have hardly enough time. I really cannot write as much as I ought to for if it had not been for the Nursery I am sure there would have been many days for us without anything to eat. So please write more

of the help the Nursery has been to me.
Respectfully, Mrs. .....

This note and supplement say sufficient. It is not necessary to write any more.—A. M. E.)

* * * * * *

April 30, 1918.

Mr. Eash:

With regard to the Mennonite Day Nursery, words cannot express the comfort my child, Dora, has known in the years that she has been going there. It has been a great relief to me to know when I return from my daily work that the teachers have taken such good care of my child. I don't know what some of us working mothers would do if it were not for the care our children have at the Nursery, for we know they are as well cared for as we could care for them at home.

Thanking you for your kindness, I am,
Respectfully,
Mrs. .....
Chicago, Ill.

FIELDS IN AFRICA WHITE UNTO HARVEST

God has given us here two fields from which to gather His harvest.

First we have the Moslem or Mohammedan field. This is a very large field consisting mostly of four tribes, viz.: Hausa, Nupe, Beriberi, Filani. The first of these, by far the largest, and I believe, the most influential tribe in Western Africa, being numbered not by thousands, but by millions, and not confined to a certain area, but spreading far and wide. The language of this tribe is not like those of the surrounding tribes. It is the "lingua franca" of the whole country. The sad part of the story about this tribe is that Moslemism has been allowed to have its own way now for about 120 years.

Until recently these Moslems were almost inaccessible, because the government were afraid that preaching to them might have the effect of causing a rebellion or religious war. In fact, even yet, some of the strong centres of the north are not open. But God in His mighty love is opening another way by which this large field is being approached. The railway now extends from Jebba to Bukuru and Kano, passing through a very large and populous area. Now these Hausa people are born traders, and have been drawn in vast numbers from every direction to the towns along the railway, and in most of such towns there is practically no objection to missions being established, where some Beriberi, some Filani, and crowds of Hausa have accumulated.

Take for example, the government headquarters at Kaduna. I visited this town not long since, and found that although Hausa was spoken in every quarter, yet there was not so much as one preacher of the Gospel in Hausa in the whole place. True there is a little chapel where the Christians (?) from the coast meet on Sundays but there were no services for the Hausa-speaking community, although they would, no doubt, outnumber all others by 10 to 1, yes, perhaps 20 to 1. This is the government capital of all the northern provinces. Now should such a place remain without a missionary to the Hausa people who have gathered in there from Kano, Sokoto, Katrina, and are very likely to continue coming?

Besides Kaduna, there is Zungeru (the old capital), Jos (the railway centre for an immense mining district, all mine laborers speaking Hausa), Rahama (a large Filani centre, Guni (where there are Hausa and Gwari), and other smaller places. Just let our prayer-helpers bear these railway centres upon their hearts before the Throne and we shall not fear results.

* * * *

Now, there is another field which is certainly more promising than the Moslem field, viz.: The pagan tribes. These are unlike the Hausa, in that there is no one tongue in which they can be told the glad tidings. They are divided up into about two score different languages. They appear to be the remnants of nations which in days gone by have occupied the low lands, but who have been driven for safety up into the plateaus and hills and rocks. Here, secure, they have lived for decades, worshipping the sun, moon and stars.

Now these, as a rule, are wide open: Take one example, the Tulawa, who occupy the territory just east of our Tangale station. Into this tribe we have been twice invited by the government official. Before settling in the Tangale tribe our workers "sat down" for about three weeks among this Tulawa people, who, even in that short time became very much attached to our workers, seeing their kindnesses to the sick ones and their general conduct; and when at the end of their stay our brethren announced that they must leave and go back to the Tangale, these poor souls almost burst into tears. Now when saying this I would not try to make believe that they are hungry for the Gospel or for Christ, but surely such an attitude toward the white messengers is better than being driven away with bows and arrows and spears. God in His providence has opened the door thus far. Is it not for us to enter what is open and look to Him to open hearts also for the Christ we preach? This tribe I speak of numbers about 25,000. No missionary among them yet at all!

Another such tribe, though smaller, is the Dass, numbering about 7,000; another the Seiyawa, another the Dugurawa, numbering about 55,000. Nearer at hand lie the Kurama, the Kadje, the Kadara and the Kamuku, all pagan, quite open both by government permission and their own desire usually. And let me say they are in imminent danger also of being seduced into the error of Moslemism, which God forbid!

The whole condition of things here might be illustrated by a fire in town. In such a case two things are demanded, first a band of firemen to put water on the devouring element; second, someone to get the inmates of buildings into a place of safety. Just so the Moslem fire is devouring the land. It has already done dreadful havoc. We want Moslem missionaries. Yes, we **badly need them** to bring to the rescue the water of Life.

At the same time we earnestly plead for young men and women to get these pagan tribes to the place of safety—into the fold of Christ ere this awful heresy comes upon them. But in both instances haste (not hurry) is a prime essential. Pray ye therefore the Lord of the Harvest—Christ is bound to come off victor in the end. The evil one knows this, and his great effort appears to be to delay, **delay, DELAY,** matters as long as he possibly can. Oh that the Soldiers of the Cross would defeat his tactics by giving themselves into Christ's loving and glad service right now!

"For the reapers are few and the work is great,
And much must be lost should the harvest wait."

—By Dr. Andrew P. Stirrett, Sudan Interior Mission, Northern Nigeria, West Africa.

AN AFRICAN HEROINE

She was only a little African girl ten years old, but her life had been a very sad one, for she was a slave girl. Her father had sold her to pay a wicked young man, who bought her to be his wife. He treated her cruelly, and, finding that she was too young for the hard work in the fields, he brought her to one of the mission schools.

"I have heard that you train boys and girls to be good workers," he said to the teacher in charge. "This is my wife, and I want you to train her so that she can do good work in my fields."

Poor little Ninga! She was so shy and frightened that for some days Miss Emily could hardly get a word from her. Her big black eyes seemed to be pleading, "Don't beat me; I will do the best I can." But her fears soon vanished in the atmosphere of love which surrounded her. She learned to laugh and shout as the children played their merry games, and no voice was sweeter than hers in song and hymn. She was bright and quick in her classes, and soon learned to read and write.

Her husband visited her sometimes, and after one of these visits Miss Emily found her sobbing bitterly.

"What is the matter, Ninga?" asked her teacher.

"He says he is coming soon to take me away. Don't let him take me, teacher.

He will beat me again, and I want to stay in the school with you."

Now, Miss Emily had been talking with the government officials, and knew that she could save the child by paying her father's debt. So she answered kindly, "Don't cry, Ninga. I will try to keep you at the school."

So she paid the money to the husband from her own small salary, and Ninga was free. Oh, how happy the poor child was! "Dear teacher, how I love you!" she cried. "I wish I could be your slave forever."

As the days went by, Ninga, sitting in the mission chapel, heard often the story of the wonderful love of Jesus. One day she lingered in the schoolroom till all the others had gone out, and then said timidly: "I love Jesus, and I am going to be His child always. I did not know till I came here that it was wrong to lie and steal and say bad words, but I have given them all up. I pray to our Father every night."

A few weeks after this Ninga came running in one day, much excited. "Oh!" she cried, "there is a little slave girl down in the village, and her master treats her dreadfully. She is nearly starved, and he beats her every day because she can't do the heavy work in the fields. Please take her into the school, or she will die."

"I should like to take her, Ninga," answered Miss Emily sorrowfully, "but I have not the money. I might spare enough to pay the debt, but there is only mission money enough to feed and clothe the children who are here now."

Ninga turned sadly away, but the next day she came back, crying: "Oh, Miss Emily, please, please take that poor little girl in. He has beaten her till she can scarcely move, and her back and arms are full of bruises."

"How can I take her, Ninga, when I have no food for her to eat or clothes to wear?"

"I will give her half of mine," said Ninga eagerly, "and she can sleep with me in my bed."

Ninga was so proud of this little bed, for she had never known such a luxury till she came to the school. "I don't mind if I am a little crowded," she added anxiously. "Please take her in, and let her sleep with me."

"Will you give her one of your dresses, Ninga?" asked the teacher.

Now, Ninga's sole earthly possessions consisted of three little cotton dresses. One, a red calico, sent by a kind friend in America, was her special delight and carefully kept for best.

"Yes, I'll give her a dress and half of my food every day."

Each child at the mission received a daily allowance of a quart of dried peas or beans, which they were taught to prepare and cook for themselves; or else a very small basket of potatoes. Small as this allowance may seem, it was more than they had lived on in their own wretched homes, and they grew and thrived upon it.

"Very well, Ninga," said Miss Emily. "I will go to the village and see what I can do."

Again she paid the ransom price out of her own purse, and after about an hour's absence returned with the little stranger. Ninga, who had been watching by the gate, gave a shout of joy. "May I give her a bath, teacher?" she asked, and, receiving permission, obtained a cake of soap, and started with her charge for the river. And when at length the two little girls returned, Miss Emily's eyes filled with tears as she saw that the stranger was wearing the little red dress, Ninga's most precious treasure.—Sel.

NOTES

Festival to the Water-God in India

One is reminded of the description in Psalm 115 of the "idols of silver and gold, the work of men's hands; they that make them are like unto them," when reading an account of a recent celebration of the Gurunathan Festival in India, when thousands of people assembled from a radius of two or three hundred miles to propitiate the god of water, who is supposed at this time of the year to visit the country in floods. For days before the appointed festival processions of men and women march with brass pots of holy water; rockets are exploded day and night, both to salute the god and summon the people, and decorations line the roads, as flags are used with us to welcome a distinguished visitor. On the appointed day, the silver god is carried to the festival ground and placed under the shade of a tree, with spears arranged on either side for protection; while priests stand ready to receive offerings of cocoanuts, chickens and camphor. Mingled with all these ceremonies is the thought of material gain and pleasure. All manner of amusements, booths for selling and gambling devices are well patronized. It was among all these enormous crowds of benighted people that the Tamal missionaries, evangelists, teachers and Bible women came to hold open air services to tell the Gospel story. Even the little children from the Mission Orphanage had a part in these services. Many of the listeners bought Gospels and returned to their own villages, some near and some far, perhaps never again to hear the Message of Life. —Sel.

Destitute in Palestine

The next step after the British military victories in Palestine has been the institution on a larger scale than before of relief work. How great need there is for this may be judged by this description, in the Jewish Missionary Intelligencer, of conditions in December: "The long period of underfeeding, which has lasted almost since the outbreak of the war, has so lowered the vitality of the people that they have been unable to resist the ravages of cholera, typhoid, typhus and other terrible diseases. It is reported that 30,000 Jews in Jerusalem and vicinity have died from starvation and pestilence.

"The Turkish authorities have used the available food, clothing and other supplies for the army. As their army grew and the quantities needed have increased, the food produced in the country has been taken and the authorities have commandeered the means of production of food. Thus irrigation pumps and other agricultural implements have been taken to provide metal for ammunition, and trees have been cut down to provide fuel for the railways. Even olive trees, which produce not only oil for lighting, but also oil and fruit for food, have been cut down, first one-tenth, then a second, then a third. How many more tenths have gone in the last six months we do not know.

"Apart from the shortage caused by these exactions, the year has been a bad one. The 'latter rains' were very scanty, and, in addition, the fruit trees have not yet recovered from the locust plague of 1915." —Sel.

Moslems Deeply Moved

Rev. Frederick G. Coan of Urumia, Persia, says:

"The Mohammedan has been made to realize as never before the great contrast between his religion of cruelty and revenge, and Christianity with its spirit of patience, forgiveness and love, in not only the great relief work that is being done for them. I have heard Christians with streaming eyes asking God to forgive those who had so cruelly wronged them and outraged their loved ones, and Mohammedans standing by have walked away awed, and saying, 'What kind of religion is this that enables them to ask God to forgive us?'

"One case that has made a very great impression on the Moslems was when 1,600 Sunnis had fled from their villages on the return of the Russians, thinking they would all be killed. After the army had passed on, they were brought to the city of Urumia by the American missionaries, housed and fed in a mosque until they could be sent back to their homes. Thousands of Moslems who passed by that mosque and saw Christians feeding and caring for those who a few weeks before were destroying the Christian villages, looting their property and outraging and killing them, were deeply overcome.—Men and Missions.

Who Are The Nupes?

The announcement that a Nupe grammar had recently been published in England would lead most readers to ask, "Who are the Nupes?"

They constitute one of the oldest and last of the tribes to be subdued in Northwest Africa. The Nupes were finally conquered by the British. Their country became part of Nigeria, whose territory it increased by something like sixty-four square miles and added to its population about 150,000 persons. For many years it was believed the Nupes had no literature of their own, but lately there have been discovered songs and religious poems written in a corruption of Arabic characters, the Aljemi. These productions date back more than a hundred years, and it is believed were inspired by Mohammedan priests, for they contain distorted, although unmistakable Moslem doctrines.—Sel.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

V

When Paul had explained to the Corinthian brethren that he had so great a desire to hear from them that he had delayed coming in order that he might find their messenger,—Ch. 2:12,13,—he took occasion to refer to the two ways in which his conduct might be understood. The delay was a means of bringing some spiritual blessing to those who had the privilege of hearing the Word of salvation, and to them Paul was a savour of life unto life. His delaying to come to Corinth, on the other hand, was a sore disappointment to some of the brethren there and brought censure upon Paul. Paul was thought to have an ill feeling toward them, and brought a spirit of evil into their hearts. Satan had come in and had taken advantage of the occasion and would have wrought death in them. But, in both cases, he was to God a "sweet savour sacrifice," because he was a thank offering in behalf of those who had believed through his preaching, and if he were to become an actual sacrifice as the result of the hatred of the grieved brethren, he would become a sacrifice to God, offered up as a free will sacrifice to Him whom he served. However, this dual nature of sacrifice depended more on the nature of the man who would be made an offering. He could not be an acceptable offering if he was not justified before God. The apostle used this method of proving to the Corinthians that his conduct, thus far, and his attitude toward them, was altogether justifiable. Through all these experiences he had a mind void of offense. His heart was true to them and pure before God. His word was incorrupt, sincere, and in Christ. vv 14—17.

Paul's defense of his purity of purpose toward the Church at Corinth finally resolves itself into a question of the nature of justification before God. In the first part of his epistle he proved that his life and preaching revealed the nature of Christ and the Gospel which he preached. The fruit of his preaching and teaching were manifest in the life of the Church. There was a perfect harmony and a spirit of love and fellowship between himself and those who had accepted the gospel from him as a servant of Christ. The fruit of the Gospel was the proof of its character. In this light the Apostle presented the first phase of his argument of justification by faith and righteousness in the Spirit.—Ch. 3.

The Gospel is fulfilled in Spirit and not in the letter. The Church was well acquainted with the nature of the Gospel as preached by Paul. Had he come with some strange doctrine, he would have required the testimony of others that his preaching was correct. This he did not require from any of the Churches where he had labored. (Others came with new doctrines,—paticularly from the Judaizing branches of the Church which insisted on the letter of the law regarding circumcision,—and such required letters of introduction and support of their theories from some in authority. But the Church at Corinth was in perfect agreement with the gospel which proceeded from the heart of the Apostle. They manifested to all men the faith which he had taught them. He further declared them to be the epistle of Christ,—their lives revealing the will and purpose of Christ, and the product of the Spirit of God. The Gospel is thus described as the Gospel of Christ, ministered by Paul, wrought out by the Spirit of God, in the hearts of the believers, read of all men. This was not a dead system of works, a prescribed code of rules, or an adamant law. It was the work of the Spirit in the hearts of men, and such a work that all men could appreciate that it was wrought of God.

The Gospel of the Spirit is the revelation of God and not of man. This statement on the part of the Apostle makes manifest his humility, yet sustains his firmness in the authority of the gospel which he preached.—2:4-6. He claimed no part in the production of such a gospel. It was not thought out in his studies or in his solitude. God alone was sufficient in the production of such a masterpiece of power to save. God alone was able to make Paul an able minister of the Gospel. Men must preach by the power of God, or it is not preaching at all. Men's thoughts and men's system of religion is always a system of works, written with ink or carved in stone. The righteousness of God can be fulfilled only in the spirit. The revelation of such a gospel could come alone from God. Under the law God revealed that it was impossible for man to attain to righteousness in the flesh. The letter of the law produced only death. The spirit of the gospel makes life possible. "The spirit giveth (marg., quickeneth,) life."—v 6.

There is in this section of the epistle a strong inference that Paul referred to the influence of certain teachings which emanated from Jewish sources. There were those who were as exacting regarding the righteousness of the believers as were the Pharisees under the law. They tolerated no seeming offence of the righteousness of the gospel. They expected that a great degree of perfection would be required of every one who entered into the Christian life. Paul had failed to keep his promise, therefore he was not true to his profession. He had allowed his flesh to give way under the conditions that surrounded him and therefore he had sinned. He was not a true Christian according to the standard of righteousness of works. This would have been true also according to the law. Had he set up a revised standard of the Jewish law Paul would have consented to the suggestions and accounted himself guilty. But this is the thing which he did not do and which he condemned in the legalized religion that was being introduced by certain teachers of the Jews, and which was so marked in the difficulty which arose between him and Peter at Antioch.

Paul described the nature of the law in a very remarkable description in the following verses.—vv 7-18. He did not despise the law of God. It was glorious. It was so glorious that its reflection in the face of Moses was such that the people could not look upon him. It was beyond the conception of man. It was an attainment that was impossible for man. The righteousness of the law was the righteousness of Heaven. Who could live according to that Divine law? Who could equal the perfection of God in the fulfillment of that righteousness? None but the Son of God who came to fulfill the law. That law was written on tables of stone. It was written with ink in the book of the law. Its precepts were to be observed and all who failed in the keeping of the letter were stoned or cut off. The wages of sin is death. But that glory was to be put away. It was not set aside. God did not change his law of righteousness. That glory was put away by being superceded. The glory of the law was glorious to look upon, but it was not glorious in its ministration to the people. It effected death for them. The

new glory was to be such that it was equal to the law in righteousness and more glorious than the law in the possible attainment for men. This is the hope of the apostle which gave him great boldness of speech.—v 12.

While the Jews looked upon the veiled face of Moses they could not comprehend the possible attainment of righteousness. Their minds were blinded. They cried on the day of Pentecost, "What shall we do?" The answer was simple,—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Christ and the Holy Ghost were essential to the attainment of the glory of the law and the attainment of the greater glory of righteousness and salvation. The Gospel of Christ and the Spirit were the two new elements of salvation which were added which gave the greater glory to the law. The law, without Christ and the Holy Spirit, was excellent and glorious, but with them it was exceedingly glorious. Christ is included in the law, but He was not comprehended by the people. When Israel turned to the Lord the vail was taken away.—v 16. They saw the glory thru the vail of Moses, but they saw the greater glory when the vail was taken away. The gospel is in the law as well as in the New Testament. In the law it is vailed; in the New Testament it is unveiled. Under Moses it was hidden in the maze of types and shadows. When Christ came He fulfilled and manifested the actual and living factor of salvation as the Son of God who bore the sins of men in His own body on the cross, and with His own blood made the atonement before God for the sins of men. Under the law the High Priest purged with blood and water. Under Christ our sins are purged with the blood of Christ and our hearts are purged with the Holy Spirit from heaven. Under the law the remembrance of sins was made every year, and the shadow of death was constantly before the hearts of the people. Under grace the conscience is free from sin and the heart is pure from its defiling presence. "The Lord is that Spirit, and where the spirit of the Lord is, there is liberty." Liberty from the bondage of the law. Liberty from the judgment of the flesh. Liberty from the accusing judgments of men. Liberty from one's own censuring. Nothing can condemn where the Spirit has made his home in the heart and the blood has cleansed from sin. Righteousness is attained by faith and in the Spirit. Let the flesh and its failures and failings never be made the basis of righteousness. Let righteousness be found in the inner parts, on the tables of the heart and the soul know that it is justified by faith.

In what relation does the believer stand toward the law? What influence can it have over our lives or over our flesh? We look upon the law through the Spirit. We behold it in its perfect glory as the revelation of the righteousness of God. We are able to look upon it with open face, because we are no longer condemned by it. The judgments have been removed from us by our Saviour. We continue to look upon the law as our standard and it becomes the reflector of the perfection of God for us. We see even the life of our Saviour who is our righteousness reflected there. It becomes a desirable part of our furnishing as Christians. We use it as a glass to show us our imperfections and to reveal to us the perfections of our Lord. By the Holy Spirit we are changed to become more like the image that is reflected there, the image of God's Son, and we grow more and more like Him. The Spirit is the revealer of the things of Christ and the Spirit empowers us in our higher attainment of perfection, but the Spirit does not stand, as the law did, a judge and condemning presence because of the failure of the flesh. The flesh is indeed condemned, but our life is from the Spirit within.

Shall we notice then, that this is the gospel which was preached by Paul, of which the Corinthian Church was a living epistle? This is the gospel which they received and believed. This is the gospel which needed no commendation and for which Paul needed no introduction to others. This is the gospel which should have enabled them to know that he was true to them in heart, even tho he had failed in his flesh. By this gospel they should have confidence in him and not be ready to believe any other report. Even as they were justified in spirit so also were others, and even himself. To fall under the spell of the legal righteousness would take away the liberty of all.

GENERAL ITEMS

Thankfulness.—I Thess. 5:16-18.

"To be ungrateful is to be unhappy. Only those who 'in everything give thanks,' can 'rejoice evermore.'"—S. P. Yoder.

Bought and Born.—Lev. 22:11.

Those who were bought or born in the priests house had a right to partake of the holy things. Those who are bought with the blood of Christ or who are born of the Spirit are in a position to partake of the holy and eternal things of God and the Son.

The Heritage of the Poor.—Ps. 9:18.

"Poverty is a hard heritage, but those who trust in the Lord are made rich by faith. They know that they are not forgotten of God; and though it may seem that they are overlooked in His providential distribution of good things, they look for a time when all this shall be righted. Lazarus will not always be among the dogs at the rich man's gate, but he will have his recompense in Abraham's bosom."—Spurgeon.

Humility.—I Pet. 5:5.

"The whole Roman language, even with all the improvements of the Augustan age, does not afford so much as a name for **humility** (the word from whence we borrow this, as is well known, bearing in Latin a quite different meaning). no, nor was one found in all the copious language of the Greeks, till it was made by the great Apostle."—John Wesley.

The Lost, and their Saviour.—Lk. 19:10.

"Without the Son of Man our daily duties and pleasures are the aimless wanderings of men lost in a trackless existence. Under His guidance they are marches to a definite end. If that end is not always clear to us or to others it is to Him. He not only comes to seek but to save. We respond to the seeking voice, and at once the work of salvation begins."—A. Brooks.

The Age of Moses.—Deut. 34:7.

"Moses' life consisted of one hundred and twenty years, divided into three forties.

In the first forty years, he was learning to be somebody.

In the second forty years, he was learning to be nobody.

In the third forty years, he was proving what God could do with a man who had learned these two lessons."—Moody.

Living in God's Presence.—Gen. 16:13.

"Why no eye seeth you except the eye of God, when darkness covers you, when you are shut up from the observation of mortals, even then be ye like Jesus Christ. Remember His ardent piety, His secret devotion how, after laboriously preaching the whole day, He stole away in the midnight shades to cry for help from His God. Recollect how His entire life was constantly sustained by fresh inspiration of the Holy Spirit, derived by prayer. Take care of your secret life; let it be such that you will not be ashamed to read it at the last great day."—Spurgeon.

Idols as Kindling Wood

One could hardly imagine a more revolutionary proceeding in the life of a home than to chop up the household gods and build fires with them. Yet this is what is happening in many places today under the influence of Christian teaching. Some time ago a progressive citizen of a town in Central China told his neighbors that it was absurd to worship the idols in the Buddhist temple. After a number of others were convinced that he was right, they took community action and transformed the temple into a work-shop and the idols into stove wood. Even an American missionary had part in the feast in which the meat was cooked over burning idols.—Sel.

The Workers' Column

A DIVINE CARPENTER.—Mark 6.

(Juniors)

June 9

I. How He was recognized in his own country..—vv 1-3.
1. His religious life.
   a He taught in the synagogue on the sabbath days.—v 2.
   b He astonished the people with His teaching, His wisdom and His power to perform miracles. —v 2.
2 His recognition by the people.
   a They could not understand the reason for his power and wisdom.—v 2.
   b He was known to them as the carpenter.—v 3.
   c His father was called a carpenter. —Matt. 13:55.
   d The Carpenter's mother was known to be Mary.—v 3.
   e The Carpenter's brothers and sisters were spoken of.—v 3.
   f Jesus was known to the people as a carpenter.

II. Jesus was not ashamed of being recognized as a carpenter, but was disappointed that the people would not recognize the power of God that was manifested in the life of a carpenter.
1 The Carpenter was also a prophet. —v 4.
   a Dishonored in his own country.
   b Dishonored by his own kin.
   c Dishonored in his own house.
2 The Carpenter was a worker of miracles.
   a He laid hands on the sick and healed them.—v 5.
   b He was able to do mighty works. —v 5.
   c The people did not believe and he could not do many mighty works.
3 The Carpenter was a teacher from God.—v 6.

III. Jesus had power to give authority to others to perform mighty works.
1 He sent out the twelve disciples. —v 7.
2 He gave His disciples power over unclean spirits.—v 7.
3. He sent His disciples to preach repentance.—v 12.

IV. He who was able to do the work of God and to command others to serve God was himself an humble worker in the carpenter shop.

PARENTAL COUNSEL.—Prov. 3.

June 16.

I. The nature of the Counsel.
1 A father's instruction to his children.—v 1.
2 It is to give understanding.—v 1.
3 Its character.—
   a It is good doctrine not to be forsaken.—v 2.
   b It is the result of experience.—v 3.
   c It is the instruction handed down from the experience of grandparents.—v 4.

II. Instruction for children.
1 Get wisdom.—vv 5-9.
   a What it is,—getting understanding.
   b It is not to be forgotten.
   c It is not to be rejected.—v 5.
   d The benefits of getting wisdom and understanding.
      1 It preserves and keeps.—v 6.
      2 It promotes and brings to honor. —v 8.
      3 It is an ornament of grace and a crown of glory.—v 9.
2 Hearken to the instruction of the parents.—vv 10-13.
   a It will add years to one's life.—v 10.
   b It will lead into right paths.—v 11.
   c It will lead one into prosperous and safe paths.—v 12.
   d It will become a way of salvation.—v 13.
3 Avoid evil associates.—vv 14-19.
   a Not enter their paths or follow their ways.—v 14.
   b Avoid and pass by the wicked.—v 15.
   c The character of the wicked.
      1 They cause men to fall.—v 16.
      2 They love wickedness and violence.—v 17.
      3 Their way is like darkness while the way of the just is as a shining light.—vv 18, 19.
4 Keep the heart pure.—vv 20-27.
   a Love and give attention to the counsel of the parent.—vv 20-23.
   b Keep out every evil thing.—vv 23-27.

A USEFUL MAN, SPOILED

June 23

I. His name.—Demas.—Col. 4:14.
II. His associations.—among those who were commended by the Apostle Paul in Rome.—Col. 4.
III. His commendation.—
1 Worthy of mention and worthy of acknowledgement by the believers in Colosse.
2 Classed with Luke, who was one of the chief helpers of the Apostle.
IV. His loss was very greatly felt by the Apostle, who made a request for Timothy to come and fill in the ministry of the deserting one.—II Tim. 4:9.
V. The Spoiled man.—II Tim. 4:9, 10.
1 Spoiled by the love of the present world.
2. He probably returned to his former lust—"having loved."
3 He returned to a place of commerce and worldly interests,—Thessalonica.
4 He lost his interest in those who taught the Gospel.
5 He had no longer an interest in the work of the Gospel.
6 His sympathies for the suffering had been lost by his love for the world.

THE HOLY GHOST, THE COMFORTER

June 30

Outline from Text Book of 1847.

I. Proceeds from the Father.—Jno. 15:26.
II. Given.
1 By the Father.—Jn. 14, 16.
2 By Christ.—Isa. 61:3.
3 Thru Christ's Intercession.—Jn. 14:16.
III. Sent in the name of Christ.—Jn. 14:26.
IV. Sent by Christ from the Father.—Jn. 15:26; 16:7.
V. As such, He
1 Communicates joy to saints.—Rom. 14:17; Gal. 5:22; I Thes. 1:6.
2. Edifies the Church.—Acts 9:31.
3 Testifies of Christ.—Jn. 15:26.
4 Imparts the love of God.—Rom. 5:3-5.
5 Teaches saints.—Jn. 14:26.
6 Dwells with and in saints.—Jn. 14:17.
7 Abides forever with saints.—Jn. 14:16.
8 Is known by saints.—Jn. 14:17.
VI. The world cannot receive.—Jn. 14:17.

KEEPING AN INHERITANCE.—I PET. 1.

July 7.

I. God calls the heirs.—v 2.
II. Their character determined.—v 2.
1 Sanctified by the Spirit.
2 Obedient to the Word.
3 Sprinkled by the blood of Christ.
III. The hope of the inheritance confirmed by the resurrection of Jesus Christ from the dead.—v 3.
IV. The nature of the inheritance.
1 Incorruptible.—v 5.
2 Undefiled.—v 5.
3 Unfading.—v 5.
4 Reserved.—v 5.
V. Provisions for the heirs.
1 They are kept by the power of God.—v 6.
2 They attain the inheritance by faith and not by works.—v 5.
VI. The responsible trust of the heirs.
1 Using the means of faith.—v 5.
2 Waiting in faith, for the revelation of the promise at the last time.
3 Keeping the faith under the trials that are numerous.—v 6.
4 Allowing the faith to be purified by the trial.—vv 6, 7.

The Kurds Are Suffering

The Kurds, who participated so largely in the massacres of Armenians and Assyrians, are now plunged into a more abject poverty than even the two Christian races which they so recently ravaged. The loot they collected has been dissipated, and they have been driven from their homes. A recent visitor estimates that when he was in Persia about 40,000 Kurds were saving themselves from starvation only by what they could steal from the scavenger dogs that eastern cities depend upon to clean up garbage.

A missionary in Urumia writes of these people: "They, too, have suffered, and have now returned from their self-imposed exile, and they seek comfort in their desolate and devastated villages. A pitiful lot they are, mostly orphans and widows, ragged and hungry, weary and worn with long journeyings from the cold mountains of Kurdistan."

So bitter is the feeling between the Kurds and the Armenians that many of the latter object to seeing the Kurds receive any of the relief sent from America. But the relief committees have latterly been reaching out to help as many as possible of these fierce and fanatic Moslems, on whom the calamities let loose by themselves have returned to take such a terrific revenge. —Sel.

EDUCATIONAL

THE TOTAL ECLIPSE OF THE SUN JUNE 8, 1918

Visible as a Partial Eclipse Thruout the United States, and as Total Along a Path Extending in a Southeasterly Direction over Portions of Washington State, Oregon, Idaho, Wyoming, Colorado, Kansas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama, and Florida

L. J. Heatwole

Causes And Effect

A total eclipse of the sun never fails to become an impressive object for the scientist and lay-spectator alike. The shadow of total eclipse is confined to a comparatively narrow path that is seldom less than sixty or more than a hundred miles broad. This shadow sweeps forward over the earth's surface in the common direction of from west to east, and in reaching a point of observation it is seen that the densely black and opaque mass of the New Moon has been bowled in, and completely intercepted the bright face of the sun.

Soon as the moment of total eclipse arrives and continuing from two to six minutes afterward, the shadow equals that of a twilight coming half an hour after sunset. Were it not for the bright corona and blazing prominence of light that shoot outward in all directions from the body of the sun, the shadow thrown on the earth would be more dense.

Should the sky be partially obscured by haze or cloud belts, the darkness deepens to the degree as not to admit of reading ordinary print in the open air, and instances have occurred when observers had to resort to artificial light to make their records.

With a clear sky the brighter planets and stars of from first to third magnitude become visible; while animals, birds and domestic fowls get the impression that night has come.

The Coming Eclipse

Extensive preparation is now under way among astronomers and scientific circles generally for taking observations of the total solar eclipse scheduled for Saturday afternoon of June 8th, 1918.

Dr. Samuel A. Mitchell, professor of Astronomy in the University of Virginia, together with Dr. Llewellyn G. Hoxton of the same place as professor of Physics, and Dr. P. W. Merrill of the U. S. Bureau of Standards, Washington D. C., have been designated by the Federal Government to supervise the setting up of astronomical apparatus for making observation in detail of this eclipse at Baker City, Oregon. This place is located nearly in the center of the hundred mile belt to be traversed by the shadow of total eclipse, and was also chosen as the point of National observation because of its elevation, 3,471 feet above the sea, its dry climate and consequently clear sky.

The portion of the earth's surface affected by the shadow of total eclipse, is along the path a hundred miles broad, beginning at sunrise on the 130 meridian east from Greenwich, in Japanese waters, from which, after a six thousand mile sweep across the Pacific Ocean, it enters United States territory on the coast lands of Washington State.

Continuing from there in its southeasterly course, it travels at the amazing velocity of more than sixty miles a minute, reaching the Atlantic seaboard on the coast of Florida in a little less than an hour's time, and finally loses itself in sunset in the vicinity of the Bahama Islands.

The eclipse will be seen only in partial form at the following outlying points where by the magnitudes given it will be seen that this memorable sky phenomenon will prove to be of special interest to people in all parts of the United States. At Sacramento, Cal. the magnitude will be 0.82, at Helena, Mont. 0.92, at Sante Fe, N. M. 0.91, at Bismarck, N. D. 0.81,, at New Orleans, La. 0.95, at Cincinnati, O. 0.81, at Atlanta, Ga. 0.92, Harrisburg, Pa. 0.72, and New York City, 0.71.

The table given below applies to cities that come within or lie in near proximity with the path of total eclipse, and the time here given also roughly applies to points mentioned in the previous list, where the lines of longitude aproximate.

(SEE TABLE OF TIME ON PAGE 574)

Former Eclipse Of The Sun

About seventy total eclipses of the sun occur within the period of a century, being visible, however, at different places and in all seasons of the year. Of those happening within the past hundred years, eight have been visible within the United States; the first being the one of June 6th, 1806, visible over New York State and in New England as total at a given point for a little more than four minutes. Following this was that of Nov. 30th, 1834, seen for two minutes at a time in Missouri, Arkansas, Mississippi, Alabama and Georgia. The next one happened July 30th. 1860, being visible for three minutes over the extreme northwestern border of the United States.

Another occurred Aug. 7th, 1869, lasting three minutes at a given point, and which attracted unusual attention over the district of country extending eastward from Iowa to the Middle Atlantic States. Weather conditions being especially favorable, this particular eclipse was watched with more than ordinary interest by thousands of spectators representing every rank in life.

The one appearing July 29th. 1878 was visible in Wyoming, Colorado, Oklahoma and Texas and continued locally for the space of two minutes and over, while the one of June 11th was seen only in California and was of less than a minute's duration. Another appearing Jan. 1st, 1889 continued for over two minutes in California, Nevada, Idaho and Montana.

The memorable total eclipse of the sun May 28th, 1900 is recalled by many people now living. The path marked by the moon's shadow passed centrally over Mexico, and crossing the Gulf of Mexico, entered the United States near New Orleans where it was total for sixty-five seconds. It continued for fourteen seconds at Mobile, Ala., for seventy-one seconds at Raleigh, N. C. and for sixty-five seconds at Norfolk, Va.. From here it passed on across the Atlantic Ocean and ended on the eastern border of the Great Sahara Desert in Africa.

Future Eclipse Of The Sun

Of the future solar eclipses to be visible in the United States, the following are the most important.

June 8th, 1918,—from Washington State to Florida, lasting two minutes.

Jan. 24th, 1925,—from Duluth, Minn. to New Haven Conn,—for two minutes.

Aug. 31st, 1935,—crossing from Quebec into the state of Maine,—two minutes.

The great total eclipse of the sun of May 29th 1919, to be visible in Brazil, Liberia and the Congo region, will be of seven minutes duration at a given point, while those of 1955 to be seen in the Philippine Islands, and of 1973, visible on the Great Sahara Desert, will each be of seven-and-a-half minutes duration,—the longest on record for a thousand years.

Cycle Of The Eclipses

From remote times in the history of the ancient Chaldeans the return of all eclipses have been estimated approximately at 6,585 days or eighteen years and eleven days. At the end of this period, the centers of the sun and moon in their relation to the earth, very nearly coincide, and hence, the eclipses of both the moon and the sun occur at every return of the cycle.

By this it is seen that the coming eclipse of the sun June 8th is but a repetition of the eclipse of May 28th, 1900, and that it will happen again June 19th, 1936, but it is to be observed that in each case the times of beginning and ending have moved one hundred and twenty degrees farther west, so that with every fifty-fourth year, or three times the length of the cycle, the same eclipse is visible to the same portion of the earth's surface visited fifty-four years previous—varying only in latitude—owing to the relation of the earth's axis to the sun.

Weather Conditions For June 8th, 1918

Statistics furnished by U. S. Weather Bureau for sections affected by total eclipse of June 8th indicate seventy-five percent of sunshine for the first fifteen days of June over Washington and Oregon, eighty-five percent for Idaho, Wyoming and Colorado and eighty percent for Kansas, Oklahoma and Arkansas.

At points lying farther east and south evidences point to unsettled weather conditions for June 8th in the form of local showers that may serve to obstruct the view at the critical moment, but since the grand spectacle is to occur in this section at a late hour in the afternoon it is to be hoped that the storm energy for the day may in this time have passed away.

Dale Enterprise, Va.

OUR BOOK SHELF

General Science Books

J. D. Charles

It is to be understood that the six books here mentioned are not the only or even the best ones. They are those with which the reviewer is well acquainted and which appeal to him as having particular merit for the readers of the Christian Monitor.

The Other Side of Evolution, by Alexander Patterson.—I mention this book first because nearly all science books are infected with erroneous teachings on evolution. For anyone reading science there is a great first necessity to have the atmosphere thoroly cleared by some concise statement as to the facts of evolution. The book mentioned is very serviceable along these lines and helped me much in my preparation of "The Fallacies of Evolution." The author regards evolution not as a force or energy but only as a beautifully tho flimsily spun theory. The facts which are advanced to support this theory are dealt with in a very candid way and their fallacy clearly shown. It shows that all facts evolution purports to sustain can be explained without reverting to such an unproven and unprovable theory.

The First Year of Science, by John C. Hessler. While this text-book is written to prepare the way for the science taught in the high school, it is sure to prove of great interest to the average general reader. There are twenty chapters. About half of these consist of elementary Physics and Chemistry. The work is not difficult but exceedingly interesting and practical. There are no formulas and only a few simple calculations. The author's plan is to give only the primary notions of matter, force and chemical action. The latter half of the text treats of such interesting chapters as "Water, Heat, Air, and Light in the House," "The Weather," "Rocks and Soil," "Plants," and "Animals." The last chapters of the book very fittingly treat of Physiology and Sanitation.

Farm Friends and Farm Foes, by Clarence M. Weed.—This book is intended to serve as a text and a guide for the study of those plants and animals so vitally related to crop production as often determine success or failure therein. The information given embodies the latest researches of a host of investigators who have done such great service in the advancement of agriculture in recent years. The direction for observation will lead the earnest reader to a first-hand knowledge of the most important plants, insects, birds, and mammals found in the region of the home. Friends and foes among the weeds, the insects, the fungi, the birds, and the mammals, all receive due consideration.

Household Bacteriology, by Buchanan. Bacteriology, in the few years of its existence, has become one of the great subjects of the day. A knowledge of it is important to the students of many different branches of science. It is generally taught with reference to some particular application, such as medicine or agriculture. There is a growing demand for treatises on the subject of general bacteriology given so that the general reader may grasp the facts and yet not sacrifice true scientific treatment. The book under consideration meets just such needs. It has been divided somewhat arbitrarily into five sections. Bacteria are considered first, as to form and classification; second, as to cultivation and observation; third, as to physiology; fourth, as to work; and fifth, as to relationship to health. The first three divisions are largely introductory to the last two which are exceedingly practical since they emphasize the relationships of bacteriology to the preparation and preservation of foods, and to household sanitation and personal hygiene. The consideration given to fermentation, the true bacteria, yeasts, molds, and microbes causing disease is most thoro and yet interesting enough to hold the average reader's attention.

Science and Christianity, by F. Bettex. The purpose and value of this book is clearly and fairly set forth in the following extracts from the author's preface. "This book does not pretend to be a learned work for learned men. I address myself to simple souls thirsting after truth, that I may speak to them of great yet simple truths, which at the present day are too often stifled. I desire to express my profound conviction that the living and personal God of the Bible is the necessary center of a rational universe; that the Creator and His creation in no wise contradict one another; and that all discoveries of science have been, and ever will be, powerless to prove that his Word deceives mankind." There are five chapters: Progress?; Evolution and Modern Science; Christians and Science; Science; and Materialism.

The Essentials of Agriculture, by Waters.—This book is designed to meet the demands of high-schools, academies, normal schools, and colleges where only a short time can be given to the subject. There is no reason that it should not fulfil an even greater place in the hands of the practical farmer or the general reader who desires a brief survey of agriculture. From the author's preface we learn the purpose of the book. "If the farmer is to support properly his own family and the town families for whom he must provide food, he will need all the help that science can give. The way the two families in the town will live is definitely related to the degree of skill with which the farmer tills his land and the degree of intelligence which the towns people display in utilizing the farmer's products." The author has succeeded in presenting a clear statement of the principle underlying successful farm practice and given a view of what the comparatively new and world-wide interest in agriculture means.

Hesston, Kans.

NEW IDEAS OF BIRD LIFE DERIVED THRU AIRSHIP

The extent to which the airship has modified the conclusions of ornithologists, giving them in many cases paths to knowledge which the scientists of an older day never suspected, is seen by a comparison of the new knowledge with the conclusions of Gaetke. He was a renowned authority upon bird life who affirmed about a quarter of a century ago that birds migrate at a height of thirty thousand feet or more. He contended likewise that in order to maintain the necessary height and speed for long journeys, the organs of birds underwent physiological changes which actually conferred upon them the power of seeing in the dark. These observations were pronounced overbold at the time, seeing that there were no methods of verification then. The development of the airships has brought these views to the test, observes the London Field, and likewise permitted observation in many directions which promise to place orinthology upon an entirely new foundation. It would be too much to say that the theories of Gaetke have been established as verified facts. Nevertheless, his assertions seem in some respects, according to data recently accumulated by airmen, to have been singularly prophetic or intuitive. It seems likely that most

normal bird migration takes place far above the human range of vision except in the case of the extremely small bird. Careful observation and some experiments cleverly worked out indicate that birds in both Europe and America can and sometimes do fly at amazingly high altitudes. However, owing to the difficulty of observing birds through telescopes, a rather liberal margin must be allowed for the possibility of error. An expert ornithologist writes in the columns of our contemporary:

"At times, especially with certain species, movements of considerable magnitude may be observed; but except with those which usually travel by day at low elevations, when, indeed, they are in no great hurry to depart, large movements are visible only during weather conditions which are unsuitable for migration. Birds naturally descend when nearing land after a sea crossing, and they may be driven down by contrary winds or other adverse circumstances. The statement that they always, for choice, travel against the wind leaves me cold; one has only to see how a bird rises against the wind and flies down wind to escape danger to realize that it knows the advantage to be gained by making use of air currents. That incoming birds are often visibly fighting against a wind is to my mind evidence that they are striving thus because they had, at the time, no alternative."

Our knowledge of artificial flight has advanced by leaps and bounds during the last few years, and we can now learn much about problems which have long puzzled ornithologists:

"If we can find out how birds are such wonderful masters of the air we may glean hints which will improve the rigid machine. So far, however, I have heard of only two instances of birds actually on migration being noticed by airmen, tho I have some recollection of seeing a record of ducks at a great height. Doubtless other pilots and observers have noticed birds but have kept no record of their height nor perhaps known what species they saw.

"Before we argue that this lack of evidence suggests either that birds fly near the earth or at so great a height that they are not visible from our high-flying aircraft, we must bear in mind that only a small number of our airmen are ornithologists, or are likely to store in their brains instances of passing birds. The ordinary terrestrial traveler seldom troubles to notice birds, or knows them if he does; less frequently still is he able to say if they are on their migratory travels. Even with an airman who is a keen ornithologist there are difficulties, for his attention may well be concentrated on sterner work—keenly watching the ground below or those hawk-like rivals may attack or have to be attacked.

"One experienced airman, also a keen ornithologist, tells me of an even greater difficulty, which he thinks may explain why he has seen so few birds. 'We must not be blind to the fact,' he writes, 'that even a large machine flying a thousand feet below one, if painted brown, takes quite an appreciable effort to locate, and after looking above me into the blue the glare of the sun makes it very hard to locate objects.' How easy, then, for birds, either above or below, to pass unnoticed."

Altho this particular airman has but seldom seen birds, his observations and comments are most enlightening. He knows his birds and has noted their height in flight. At 2,500 feet he saw a carrier pigeon. At an altitude of some six thousand feet a flight of golden plovers passed him. Two other pilots flying near him at the time also saw them. An aviator not long since was flying at 9,500 feet when he saw birds high above him. With the aid of powerful glasses he identified them as swallows. There seems little doubt that many other airmen have had similar experiences, but they have not put them on record. In the case of the golden plovers it must be noted that a heavy bombardment was in progress at the time and many machines were up at various heights with anti-aircraft shells bursting around them. It was an unpleasant belt of land to cross. This might have forced the golden plovers to rise to the great height indicated.

In America birds crossing the field of vision of telescopes were calculated to be flying at from 3,000 feet to about 15,000 feet. Similar observations in Europe give heights between 10,000 and 15,000 feet. Taking all the accumulated data together, including observations made on the ground as well as in the air, it seems to have been established within the past five years that migrating birds may fly at an altitude of at least 15,000 feet. They may go higher, but the fact has not been established as a scientific certainty as yet, despite the confident assertions of an authority here and there.

"The conclusion we may safely draw from these very varied observations is that the height at which birds travel probably differs according to the conditions prevailing at the time. We know from meteorological observation that the speed and direction of wind varies at different altitudes; this, again, the flying man now confirms from actual experience. Wind speed, my friend tells me, may at 3,000 feet be double its rate at ground level; at 6,000 feet it may be trebled, and it may also be from a very different quarter. Is it not conceivable that the bird seeks a helping wind, one which will drift it onwards in its desired direction? In an air current the bird flies in a moving medium; with a wind behind it its speed is its normal rate of progression plus the rate of the wind; against it it can fly just as easily, but will be drifted on its aerial medium. The aeroplane flying against a strong wind may remain stationary over a particular spot on the earth; it may even travel backwards.

"It has often been argued that the study of bird flight is of no value to us because we are wholly dependent upon the rigid machine; we do not fly by wing progression. Up to a point this is true, but there is much to be learnt and much that has been learnt from the bird."—Sel.

HOW DAMAGED GERMAN SHIPS ARE MENDED IN RECORD TIME

What is regarded as a miracle of engineering reconstruction has been done in restoring to service in record time—in time that the Germans never thought possible—the hundred and nine ships seized by the United States in New York and other harbors, every one of which ships had been seriously and ingeniously damaged. All of the ships were ready for service eight months after the war was declared, despite the German order given, simultaneously with the date set for unrestricted submarine warfare, in February, 1917, for their destruction. The purpose of this order is declared by the Committee on Public Information to have been to "inflict such vital damage to the machinery of all German ships in our ports that none could be operated for from eighteen months to two years. This purpose has been defeated in signal fashion. In less than eight months all the ships are ready for service." Describing the means taken to repair and reclaim these ships, the Public Information Committee says:

"There is documentary proof that the enemy believed the damage irreparable To obtain new machinery would have entailed a prolonged process of design, manufacture and installation. Urged by the necessity of conserving time, the engineers of the Navy Department succeeded by unique means in patching and welding the broken parts and replacing all of the standard parts which the Germans detached from their engine and destroyed or threw overboard. The mechanical evidence is that the campaign of destruction was operated on these ships for more than two months and that the Germans were convinced that they were making a thoro job of it. Their scheme of ruin was shrewdly devised, deliberately executed, and it ranged from the plugging of steam pipes to the utter demolition of boilers by dry firing.

"When the United States Shipping Board experts first surveyed the ruin the belief was expressed that much new machinery would have to be designed,

manufactured and installed, making eighteen months a fair minimum estimate of the time required. However, at the Navy Department, where the need of troops and cargo ships was an urgent issue, officers of the Bureau of Steam Engineering, having faith that the major portion of the repairs could be accomplished by patching and welding, declared it was possible to clear the ships for service by Christmas, and the last of the fleet actually took her final sea-test and was ordered into service as a Thanksgiving gift to the nation."

Consequently these ships have for some weeks been in service both as transports for American troops and in the merchant marine. The repair forces, we read, worked always in apprehension of concealed explosives. They found on all the ships evidences of artful pipe-plugging, of concealed steel nuts and bolts in delicate cylinders, of depositing ground glass in oil pipes and bearings, of cunningly changed indicators, of filling fire-extinguishers with gasolene. On each ship, says the New York Sun, there was no boiler that was not threaded through every pipe, in evidence of plugging. On one ship written records were found of the damage done. On most ships the American mechanics had to search blindly for cleverly hidden evidences of sabotage. The statement goes on to say:

"The method of patching and welding broken marine engines had never before been practised, altho the art has been known in the railroad industry for fifteen years. Three methods of patching were used: electric welding, axiacetylene welding and ordinary mechanical patching, the latter often later being welded. Following the repairs, tests of the machinery were first made at the docks, where the ships were lashed firmly to the piers while the propellers were driven at low speed, and later each ship was taken to sea for vigorous trial tests. The patches and welds were reported as having given complete satisfaction.

"When the Leviathan, formerly the Vaterland and the largest ship afloat, was put into commission by the United States Government and sent to sea for a trial run her commander, a young American naval officer, was ordered to 'exert every pound of pressure that she possesses, for if there is any fault we want to know it now.' The Leviathan stood the test. She was one of the ships least mutilated, due to the fact that she was in bad repair and it was believed that she would not be fit to put to sea for many months. The Navy engineers found it necessary to overhaul and partially redesign and reconstruct many important parts of the engines."

We read that at times as many as fifteen thousand workmen were engaged on this unusual job, and that the cost of putting the vessels into shape for service was about $30,000,000—the cost of two dreadnoughts. They are all fitted as troop and cargo ships, and each is convertible to a completely-equipped hospital ship for return voyage service between here and Europe. Their restoration adds three-quarters of a million tons to the American mechant marine. The troop capacity of the sixteen German ships that have been turned into transports, as given by the Scientific American, is a total of 59,295 officers and men.—Sel.

MEMORY STILL DESIRABLE

To "LEARN LIKE A PARROT" is something we have been taught latterly to despise. This is a reasonable attitude, for presumably a parrot does not understand the words that it speaks. He is memorizing mere sounds, while what the student memorizes ought to be ideas. Without the power of retaining ideas in the memory no process of thought is possible. Doubtless pupils in the past have been made to memorize useless things, and doubtless their teachers have not fully understood the proper role played by memory in a sound education. It remains none the less true that every educated man has his memory stored with something, and on the quality and quantity of that something depends the type of his education. A writer in Engineering and Contracting (Chicago) puts the matter rather clearly as follows:

"For about a generation most youths have been taught to look with something akin to contempt upon memorizing data. They have been told that the prime object of education is to train the reasoning powers, and that this is not accomplished by parroting. Consequently it has become the commonest axiom among college-bred men that memorizing does not develop the capacity for thinking. Yet it takes no great amount of cogitation to establish the fallacy of such a generalization.

"The process of thinking, as any one will admit, is entirely dependent upon the ability to remember at least some facts. Even the reasoner who relies upon indexes to guide him to the data that he uses in reasoning must first have a sufficiently good memory to know the meanings of the words that he seeks in the indexes. But if his reasoning is to be at all expeditious he must remember a great deal more than the bare meaning of each term that he thus uses. Consider what a handicap a structural engineer would labor under were he able to remember only the meaning of such terms as 'factor of safety,' 'elastic limit,' and the like, without remembering any numerical data applicable to the terms.

"It is more than a coincidence that both the soundest of reasoners and the most prolific of inventors have great stocks of memorized facts at their instant command. Of course it is not ordinarily essential that their memorized data relate to many fields of knowledge. It usually suffices if they remember a great many facts in a somewhat narrow field—the field to which their daily work relates. By remembering many details in his special field, a reasoner is less likely either to generalize incorrectly himself or to be imposed upon by the false generalizations of other reasoners.

"Creative reasoning—whether that of an inventor or that of a poet—is so greatly facilitated by the possession of a large stock of memorized facts that a man of poor memory can rarely hope to gain a great name as an originator. Invention of all sorts is simply a combination of 'old elements' into 'new groups.' A brain that is not well loaded with 'old elements' has a poor chance of creating as many 'new groups' as a brain charged to the brim; and if relatively few new combinations are effected in a given time, the chance of producing many successful new combinations is reduced.

"We can not urge too strongly upon our readers the advisability of reading often and regularly with the express object of gathering a large store of facts. It will not suffice to rely upon indexes or even to wait till the moment of necessity before searching for applicable facts, for psychologists are unanimous in saying that the brain uses with maximum effectiveness only those data that have been slowly analyzed and brought into coordination with other data."—Sel.

Why Africans Become Moslems

What is involved for the African in becoming a Moslem? This is how one missionary answers the question:

Islam presents itself here as a series of practices that appeal to the African because they make no moral **demand.** The hardest custom is that of fasting from food and drink during daylight hours in the month of Ramazan. A Moslem teacher admitted that Islam was powerless to change a bad man into a good one, and did not try. It was equally powerless, he confessed, to improve character by means of food laws and other external rites, for a man who lied and cheated before Ramazan did the same afterwards, and to stop eating field-mice never stopped any one coveting his neighbor's property. God, Who to a heathen is a reality but of unknown character, remains the same to a Moslem, unless His character suffers by His being made the author of unreasonable comands. The life and doings of Muhammad himself are unknown. The old character, fears and motives remain the same. Seriousness, holiness, the gravity of big issues, none of these suggest itself in the common attitude of a Moslem. The people who become Moslems for the most part merely add on new and interesting customs to their old ways without receiving any inner cleansing or learning to know God personally.—Sel.

THE YOUNG PEOPLE'S MEETING

THE DIGNITY OF WORK. (Jr.).—Eph. 4:28; II Thes. 3:7-13.

Topic for June 9

MOTTO

"Whatsoever thy hand findeth to do, do it with thy might."

THE STUDY HOUR

I **The First Man Was a Worker.**—When God placed Adam and Eve in the Garden, it was said that "The Lord God took man, and put him into the Garden of Eden to dress it and keep it." This then was the first work ever given to man to do with his hands. We may be sure that God gave him an honest clean business. God himself had planted the garden and then gave it to man as a home. No one can say that work is a disgrace or a curse, for God made man in His own image and placed him in a beautiful home and gave him work to keep him busy, because He loved him. It is true that after Adam and Eve had sinned, their work was much harder. They had thorns and thistles to grow instead of other useful things. But it is not true that God thought work evil. Perhaps God saw best to make this earth bring forth thorns and thistles so that men would not love it better than the home which He prepares for them that love Him.

Everything goes to prove that God intends everybody to work. Our hands are shaped with fingers and thumbs just right to work together to do things. Our eyes and ears and all parts of our body are fitted together to work with our hands so that everything works together to accomplish what God wants of us.

II. **Work that is Honorable.**—Our hands can do things that are an honor or things that are a dishonor. Every kind of work is honorable that brings blessings to men and glory to God. Any work which we do that brings unhappiness to some one in the world is a shame and a sin and ought not to be done. Hundreds of people are working today on jobs that make more people unhappy than happy. The saloon keeper, the distiller, and the drunkard are all working together with the devil in dragging souls down to hell, and are making homes miserable in this world. If we reason in this way, what would we do with all the tobacco fields and tobacco barns and factories and stores and smoke pipes and spittoons and pokes and whatever requires work for the use of tobacco? What would we do with all the fashionable things made to make a show, and with all the people who are working to make and sell and use them? Time would fail us to tell of all the evil works of men which the world would be happier without.

There are so many things to do that make people happy and better and which bring glory to God, that no one needs to make things that bring misery and sorrow and sin. It should be our pleasure to find a job that is needful to the happiness of all the people and to do that work with all our might as well as we possibly can.

III. **Ephesians Four Twenty Eight.**—This text is in harmony with our subject. Stealing is bad work because it harms some one else. But, to work for our living with our own hands on an honorable job, and to work diligently for even more than we need that some one else may be helped, is to do as God bids us.

IV. **Second Thessalonians Three Seven to Thirteen.**—These verses teach us that everybody ought to be busy at something to earn their own bread. Paul was an example. He was doing a great deal of good by teaching the people the Gospel, and could well have said that he was worthy of something to eat. But he was willing to do even more and help with his hands to earn his own bread. He taught, "That if any would not work neither should they eat."

V. **Outline Study.**

1. **Honorable Business.**
   a. What is a glory to God.—I Cor. 10:31.
   b. Good works.—Tit. 3:8; I Pet. 2:12.
   c. Home keepers.—Tit. 2:5.
   d. Workers with God.—2 Cor. 6:1.
2. **Dishonorable Business.**
   a. Cheating.—Lev. 19:13.
   b. Strong drink.—Hab. 2:15.
   c. Bad books. Acts 19:19.
   d. Wicked works. Col. 1:21.

PERSONAL THOUGHT

I want to work at such business that will bless my fellow men.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text Word, **Work.**
2. The First Man and His Work.

For Young People.—
1. The Usefulness of Being Busy With the Hands.
2. Honorable Business.
3. Dishonorable Business.
4. Eating Our Own Bread.
5. Busybodies.

For Older People—
1. Learning to Be Useful In Youth.

PRACTICAL PIETY IN THE HOME.—Deut. 6:1-9; Col. 3:16-25.

Topic for June 16

MOTTO

"Let them first learn to show piety at home."

THE STUDY HOUR

1. **Piety and Home.**—Piety is Godliness manifested in the conduct of the individual. There are acts of piety that are purely acts of worship, such as reverently kneeling, singing songs of praise and prayer, speaking words of devotion and religion. Then there are acts of piety that belong to those who really have piety within their hearts toward God. One of the first places to shew piety is in the place called home. Our own kindred have been first of all given to us as the charge nearest us. To such we owe every kindred duty and kindness that is due, before we go any farther. It is not out of order to shew kindness to others. But if we do shew kindness to others while our own kindred are neglected, it is evident that we have reversed the natural order of creation and are missing the true spirit of the godly life.

Piety in the home is indeed an atmosphere of religion. There is the daily worship. Prayer and praise to God have hallowed the whole sphere of activity from the smallest little task of the baby to the most important task of the elder. There are hungry mouths to feed and bodies to shelter and clothe. There are minds and hearts to provide instruction and sympathy for. All these things can as truly be done in worship to the Creator as the acts of devotion and prayer at any time or place. But if these acts serve as real worship, they must be performed in the spirit of doing what is done "heartily as to the Lord and not to men." And the influence of home ought to reach out to the neighbors and the world.

II. **The Text, Deut. 6:1-9.**—This scripture sets forth the duties of Israel in a practical way, making the commandments of God the first consideration in the home and in the land. Piety is the preservation of a country: "That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged."

The way to establish piety in the nation is to establish it in the home. The words of the Lord should be before the family daily. They should be taught. They should be talked of. They should be written and put in a conspicuous place to be read.

Col. 3:16-25.—Piety not only makes the words and deeds as acts of worship, but the attitude of the different members of the family are harmonious also. Wives are submissive to husbands. Husbands are loving to wives. Children are obedient to parents. Parents are considerate of the children. Servants are conscientious as serving God.

III. Outline Study.

1. The Blessing of God upon the Godly home.—Psa. 128:1-6.
2. Qualities of the Godly home:—Deut. 4:9,10; 2 Tim. 3:15.
   b. Worship.—1 Cor. 16:19; Gen. 35:1-3.
   c. Has an orderly housekeeper and mother.— Prov. 31:27; Tit. 2:4,5.
   d. A Father who rules well.—Gen. 18:19; Eph. 6:4; 1 Tim. 3:4,5,12.
   e. Submission, simplicity, and considerate love.—1 Pet. 3:1-7.
   f. Obedient children.—Eph. 6:1,2.
   g. Hospitality.—Heb. 13:1-3.
   h. Love.—1 Jno. 3:11.

PERSONAL THOUGHT

A pious home is a place where we are reminded of all that is pure and true and good and have a foretaste of Heaven.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Home.**
2. Making Home a Place for God.

For Young People—

1. The Ideal Home.
2. The Bond of the Home.
3. Unselfishness as a Means of Making the Home a Happy Place.

For Older People—

1. True Piety.
2. Home a Place For Purity.
3. The Source Of Power for Piety at Home.

A STRONG MAN WITH A WRONG MOTIVE—SAMSON.—Judges 14.

Topic for June 23

MOTTO

"He wist not that the Lord was departed from him."

THE STUDY HOUR

1. **The Character of Samson.**—Samson is recorded among the worthies of the Old Testament who were men that obtained a good report thru faith. As we read the story of Samson and find the failings of the man coming so glaringly forth in ways that are repulsive to the best society, we are made to wonder why God records him as He does in Hebrews eleven thirty two. But we must remember that there is no man worthy on his own merits. Samson was sent to be a Nazarite from birth. He was to deliver Israel from the oppression of the Philistines. While at times his strength was manifested even when we behold the glaring inconsistency of his life, it was because God was using him to work in bringing about the deliverance of Israel in his mercy and not in the worthiness of Samson. But Samson, too, went far enough in his lewdness and trifled enough with the secret of his strength until even he was set aside and no longer used. When again he came in penitence acknowledging the strength as from God and in penitence looked to God for a final manifestation of His power, God heard his prayer and Samson died in the triumph of faith and so is recorded among the worthies.

Our lesson today is to deal with the abuse which Samson made of a gift God had placed in him and what the results of such abuse led to. Should God entrust us with any such gifts of special power in any sphere of service, it behooves us to remember who gives us the gift and use it to His Glory.

II. The Text, Judges 14.—This is not the only scripture to consider. Here is the beginning of the manifestation of the weakness of Samson's character as well as the beginning of the manifestations of God's power thru him in spite of weakness. It seems that God would impress Samson with the source of power in spite of Samson's short coming in forming an unholy alliance with the enemies of God's people. Thus the very sin of Samson brought the "occasion" used of God to show Samson and Israel that it was God and not man who gave power. Succeeding chapters will show how that Samson allowed his passions to lead him to the place of shameful servitude in the prison house of the enemy. Yet when in final triumph of faith God made even this lesson to Israel that mercy and power are possible to those who have been shamefully brought into bondage for their abuse of God's blessings.

III. Outline Study.

1. Israel in bondage to the Philistines for sin.—Judges 13:1.
2. God's promise to Manoah and wife of a son of deliverance.—Jud. 13:2-23.
3. Samson born and blessed of God.—Jud. 13:24, 25.
4. Samson following his own pleasure in courtship and marriage.—Jud. 14:1-7.
5. God's power working for Samson.—
   a. In slaying a lion.—Jud. 14:9.
   b. Granting power to destroy the Philistines in vengeance.—14:10—15:20.
   c. Overthrowing the house with the Philistine Lords.—Jud. 16:23-31.
6. Samson following lust and trifling with God's gift.—
   a. With the harlot of Gaza.—Jud. 16:1-3.
   b. Courting Delilah the treacherous.—Jud. 16: 4-21.

PERSONAL THOUGHT

God gives power to use to the blessing of His cause on earth and for the saving of the lost. Let us not use that power to consume upon our own lusts.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text Word, **Strong.**
2. Samson and the Lion.

For Young People—

1. The Nazarite Vow.
2. God's Purpose in Giving Samson Supernatural Strength.
3. Samson's Weakness.

For Older People—

1. Samson as a type of Israel.
2. Samson as a type of Christ.

THE NEED OF THE HOLY SPIRIT. —Jno. 16:7-22.

Topic for June 30.

MOTTO

"The things of God knoweth no man but the Spirit of God."

THE STUDY HOUR

1. **Why Men Need the Holy Spirit.**—The kind heavenly Father sends such gifts at all times which He knows will fulfill man's need. When we look at the sun, moon and stars, the earth and all that is in it, it would be difficult to find any thing that fulfills the needs of men living upon the earth like the things which God has provided. Everything goes to prove the wisdom and love of the Heavenly Father. The Heavenly Father knows how to give good gifts to his children. "If ye then being evil know how to give good gifts unto your children, how much more shall the Heavenly Father give the Holy Spirit to them that ask Him."

The world is wrapped in the darkness of sin. In their sinful condition they cannot know the things of God. The Holy Spirit is needed to convict the world of sin and righteousness and of judgment. He is needed to illuminate the mind to know the things that are freely given of God for its eternal welfare. So often those who are living the life of the flesh see the utter impossibility of carrying into effect even the ideals and better thoughts of their own heart. They feel the need of power. The Holy Spirit supplies this need. What Peter could not do when Christ was on trial before the authorities, he could do with good grace after the Holy Spirit was given at Pentecost. What we cannot do because of man-fear or man's influence before the Holy Spirit is given, we can easily do when He is present in our hearts.

II. The Text, Jno. 16:7-22.—This passage gives the office work of the Holy Spirit in the absence of Jesus. It was best for the disciples that He go away and send the Comforter in His place. Thus Christ in the disciple could do a greater work than if He were dwelling here in the body with no Holy Spirit in the heart of each believer. The Spirit does a work for the sinner in the world and does a work for the believer also. To the sinner He brings conviction, and to the believer He brings light and power.

III. Outline Study

1. Needed as a reprover.
   a. Striving with men.—Gen. 6:3.
   b. Convicting.—Jno. 16:8; Acts 2:37.
   c. Directing the word of the preacher.—1 Cor. 12:8; Col. 1:28,29.
2. Needed as a Helper.
   a. In prayer.—Rom. 8:26.
   b. In trials.—Acts 9: 31; Mk. 13:11.
   c. In teaching.—1 Cor. 2:13; Acts 1:8.
   d. In understanding spiritual things.—1 Cor. 2:10,11.
   e. To impart the spirit of sonship.—Gal. 4:6; Rom. 8:15,16.
   f. To mortify the deeds of the body.—Rom. 8:13.
   g. Gives wisdom in problems.—Acts 15:28.

PERSONAL THOUGHT

I thank the Father for the gift of the Holy Spirit.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text Word, **Holy Ghost.**
2. The Day of Pentecost.

For Young People—

1. The Need of the Holy Spirit in the World.
2. The Need of The Spirit in the Believer.
3. Office Work of the Holy Spirit.

For Older People—

1. A World With out the Holy Spirit as a Helper.
2. How to Be Made Partaker of the Holy Ghost.

WHAT IS COMMITTED TO YOU?
II Tim. 1:1-14.

Topic for July 7

MOTTO

Keep that which is committed to thy trust.

THE STUDY HOUR

1. The Responsibility of a Commission.— "To whom men have committed much, of him will they ask the more." It is the law of life that the day of accounts comes to every one having a trust. If the trust is small the account will be correspondingly small, but if the trust be large the account will also be large. There is a difference in the spirit of servants. One may be fully surrendered to do everything that he understands is the will of the master, and do it to the very best of his understanding. Another may be always trying to take advantage of the absence of the master to do different to the master's order and will. Altho both servants may neglect the same things and do the same things against the will of the master, the master will look upon the purpose of the heart as well as upon the deeds and deal according to their guilt of spirit.

It is the business of a servant receiving a trust to seek to find out what the requirement of the trust is and to dó the best possible, according to his ability, to carry out the trust as desired. Those who seek to escape responsibility by willing ignorance will not escape responsibility. They will come under the Saviour's condemnation defined as follows: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

Life carries with it a number of trusts. Every power of our being, every opportunity for improvement, every spiritual blessing, every spiritual gift implies an account accordingly in the day of reckoning. What is committed to you?

II. The Text, II Tim. 1:1-14.—In this Scripture we have responsibilities resting upon Timothy. He was first of all entrusted with a godly start thru a grandmother and mother of unfeigned faith. Then God had laid the charge of the ministry upon him by the laying on of the hands of the apostle Paul. Paul himself was an example of how the trust committed was to be carried out. There was to be willingness to bear reproach and suffering without being ashamed or drawing back. The good work committed was to be kept by the aid of the Holy Ghost which dwelleth in us.

III. Outline Study

1. We are stewards of the manifold grace of God.—1 Pet. 4:9-11.
   a. The trust of Spiritual gifts.—1 Cor. 12:7-11.
   b. The trust of riches.—II Tim.6:17-19.
   c. The trust of a body.—1 Cor. 6:19, 20.
   d. The trust of a mind.—Phil. 4:8.
   e. The trust of Christian service.—II Tim. 2:2; I Tim. 4:13-16.

PERSONAL THOUGHT

God has commissioned every one of us with some work. It is our concern to find out our duties and discharge them faithfully.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text Word, **Faithful.**
2. What Has God Given Me to Use for Him?

For Young People—
1. What is Committed to Me?
   a. In the Home.
   b. Among My Associates.
   c. In the Church.

For Older People—
1. The Trust of Old Age.
2. The Day of Reckoning.
3. Faithfulness.

AFRICA—SCHOOLS AMONG THE AFRICANS

(Junior Mission Topic)

Program for June 30th.

Devotional period.

Reading or telling the story of the return of the adventurers.

Talks by Juniors.

Closing.

SUGGESTIVE ASSIGNMENTS

Schools among the Africans.

The Vacation School conducted by Assam and Mejo.

The story of Bekalli.

Characters of Assam, Mejo, and their sister Asala.

STORY OF THE RETURN OF THE ADVENTURERS

In our study of Africa in April and May we learned that during the vacation many boys who were attending the mission school were sent to other parts of the country two by two to teach school where the children were not yet taught. Our story centers in Assam and Mejo who were sent to the village of Efa Nlem where their sister Asala lived. Bekalli the eldest son of Efa Nlem was jealous of the boys and persecuted them. Efa Nlem was also taken sick and the boys were blamed for the cause. They were about to be tried by being made to drink poison, but Assam was able to persuade them to send Efa Nlem to the missionary doctor, and he was sent with the men who took the sick man to the missionary town.

Mejo was left to take care of the school. Morning and evening he called the villages to assemble and he read to them the Word of God and prayed. On a Sunday he called them to a service, and they began to learn the custom of the service, singing with the school children, and stumbling along with the recitation of the Lord's prayer and the Ten Commandments.

In all these matters he tried to follow the example of his older brother Assam who was so kind and so dignified and so quiet. When in the morning he opened the school, standing by his table before the rows of boys,—so many of them bigger and older than himself—he stood like Assam. He met all those attentive eyes with Assam's expression, and in the voice of Assam he gave his orders. He had no time to be frightened or to be proud.

He put the boys who were studying the advanced charts over the laggards who were still stumbling thru the alphabet. He exacted, with a severity which he had learned from Assam, a good physical discipline. Classes rose on signal like one man. Silence reigned, broken only by the murmer of recitations; an austere little teacher hunted and reproved dirty hands and jiggered feet from class to class.

One day when the boys were filing out of school the cry went up—"B'as oya!" (They have come) and there was a stampede. All the school boys and all the villagers ran to the path that came from the west. Mejo saw Efa come from the path into the violent sunlight of the clearing. Efa wore a felt hat and a gorgeous loin cloth. A leopard's skin hung upon his shoulders. A great sound of shouting and of laughter filled the clearing. Brown bodies, big and little, pressed about Efa. The missionary doctor had been able to cure him.

Presently Mejo saw the dear body of Assam move away from the crowd. Assam was looking for his little brother.

They met, greeting one another with their eyes. They could not speak their hearts out in that public place with school boys gathering about them.

Assam turned to the many boys who crowded at his heels—

"Go home," he said, "let two brothers speak together in peace."

And a great peace fell about the two sons of Akulu Mejo where they sat together during the noon hours in that little hut, that was away from the clamor of the village. Only a little girl came to salute her elder brother,—to bring him food and to sit upon his knees in the old Bula custom of greeting when the young of the family salute their elders.

It was now the beginning of the rainy season and time for the boys to close the vacation school and return to the Mission school. Mr. Krug, the missionary, had told Assam to close the school well, return to the mission and to bring back with him all the boys who were reading the primer. After these three short months of school twenty boys were reading in the primer and little Asala too had learned as much as the most clever and Efa had promised Mr. Krug that she too might go to the mission station and be under the care of the white woman there who was the wife of the doctor who had cured him. She was to learn "all the things of the black woman that are good things,"—farming, cooking, and to keep a house, obedience, and to speak with a good mouth."

Another thing Efa told Mr. Krug. He said that he meant to give Asala away, when she was no longer a child but a girl, to be married. He meant to give her to his son Bekalli.

Three days later, those boys who had begun to read from the primer packed

their little loads. From their mothers they begged food for the journey. From their fathers they begged leave to go to the white man's school. The caravan gathered in Efa Nlem's town. Assam and Mejo sat in the palaver house beside their own loads, and the loads of goods that had been paid in for school tuition, and that must now be carried to the Mission station by the school boys. At noon the little caravan moved away; twenty boys and a happy little girl followed the young teachers. There was a gay clamor and laughter, last good byes were called and the voice of youth, set out upon the path of progress, died away in the forest.

They slept that night in a new clearing where a head man was building a town. In the street of this half-built town two great logs, the last of the debris of the forest, were still burning. The boys ranged themselves the length of this low fire. They set their kettles upon it here and there, they waited under the stars for their supper to cook. Asala was busy cooking for her brothers; they too sat beside the fire. Suddenly from the dark about them Bekalli appeared. Mejo was astonished. Bekalli said he was going to school too. Assam said nothing but was embarrassed for Bekalli as you remember had been their enemy.

"Isn't it good?" Bekalli asked.

"It would be good," said Assam, certainly good—if you could read. But I fear for you with Mr. Krug when you tell him that you cannot read."

"I can read," said Bekalli, still humbly. "My little brothers taught me to read all the charts, and when I went too fast for them and wished to learn to read in a book, then Asala taught me."

"I hear, and it is good. Good for you and for us all."

On the last day of that journey they met at every forking of the way, other such caravans of eager youth.

Bekalli, from his place in the growing file of school boys, saw many of his own age among the strangers that came in from the many paths of the forest. Greetings were shouted from teacher to teacher for these teachers were classmates of old. And presently these caravans, made up of little community groups, began to sing. Snaking along the trail that wound its way among the great trees, the long file of youth began to sing; and they moved to the rythm of the air—

"Those people are as many as the sands
They are as many as the sands of the sea!"

"I understand," thought Bekalli to himself, "that they sing of the new tribe. And I begin to see that the people of the new tribe are many. It is well that I see this thing with my own eyes—otherwise I could not know it. And a fine young man like myself must know these new things, he must know, that he may choose."

"One more stream to cross," shouted the teachers to the strangers, "then you will see the cassara gardens of the mission."

And in the evening light the stream of school boys poured into the clearing of the Mission Station.

"They certainly say," thought Bekalli to himself, "that the new tribe is as abundant as rain. And I see for myself that in this place the many little streams gather to a great pool!"

The clearing was full of the bodies of school boys—old and new. The old boys were calling greetings to their friends. The new boys were turning their heads this way and that as their teachers said;

"The big house is the house of God." "That big house is the upper school, and beyond is the lower school where you will enter." "That fine house with the iron roof is the medicine house, where the doctor does the work of healing. Those houses beside it like a little village, is the village of the sick people."

That little village down that path with the fine house all of plank, is the town of the carpenters and the blacksmiths and the wise ones who are taught to work with the hands." "What a town!" thought Bekalli. "I am dead with wonder!" He felt his Bulu pride fall from him and he had a wish to run away from this place where his youth and beauty could not distinguish him.

Assam drew near to him. "You feel strange tonight," said Assam. "As I did one day many dry seasons back. I beg you to endure the strangeness and the loneliness. "Ah, Bekalli," said Assam, "for the sake of your clan, and the day that you will be headman in the seat of your father—I beg you to endure. Like a cutlass that must be sharpened on a stone for a great work to be done, so I beg you to endure the hard things of school!"

"I hear," said Bekalli, "Akeva." "Tomorrow morning," he had been told, "when the drum calls to work, and before the time of school, you will go with many others to clear for a new garden. The white man is making a rubber plantation, and your gang goes to the clearing. This work that you do buys your food for the day. Every morning you work and that work buys your food. Every boy works." "I understand," said Bekalli when he received his cutlass. But he did not altogether understand. "Why must I work like a woman?" he thought, and he remembered as he sat in the dusk, turning his cutlass over in his hand, the word of Assam.

"He said," thought Bekalli, "that I was like a cutlass that must be sharpened for a great work. And the school is the grindstone. All these strange things of work are the grindstone. Assam himself has been ground on that stone. I agree that he is sharp and bright. His nickname is—'He stands like a dagger!" It remains for me to endure." And Bekalli joined the little brothers of his clan about a kettle.

In the house by the firelight Mejo found his mother and his sister. In the morning Asala must enter the girl's school, with the girls she must work in the garden, in the clean compound of the girl's town she must live under the eye of the white woman. She must cook with a new cleanliness in the kettles of that town. She must wash her little belongings in the running stream, she must learn to sew, and all the afternoons she must learn the things of school under the thatch of the girls' school, with many tens of girls. "I shall like it" she told her mother. "But tonight let me sleep by you on your bed!"

NOTES FOR CHAPTER VI.

Here is an end of a story which is all within the limits of every-day life in our part of the forest. In every established Africa Mission there are such great centers for the education of boys and girls. And in every such center many such young people as Assam, Mejo, Bekalli and Asala are being sharpened on the grindstone of school for the hand of our Lord Jesus, the great Master and user of tools.

AFRICA

Missions

114. **Q. When were Protestant missions begun?**

In 1742, by the Moravians, near the Cape of Good Hope.

115. **Q. What progress was made?**

Other societies entered South Africa, both English and Scotch, but progress was slow for many years.

116 **Q. What early missionary is especially remembered?**

Robert Moffat. When only twenty years of age he offered himself to the London Missionary Society and in 1816 was sent to South Africa. A year later he married and returned to his field of labor where he and his heoric wife remained for fifty years.

117. **Q. What was the result of his labors?**

He settled among the Bechuana tribes. He reduced their language to written characters and translated the Bible into it; preached and taught; was builder, carpenter, farmer, gardener, all in one. Before he left in 1870, he saw the tribes around him largely civilized and Christianized. His daughter, Mary Moffat, married David Livingstone.

118. **Q. Tell something of Livingstone's work.**

He was a poor boy born near Glasgow. Early in life he became a Christian, made every effort to secure an education, both general and medical, and finally offered himself to the London Missionary Society for medical work in China.

That country being closed he was sent to Africa, reaching Cape Town in 1840. His work at first was purely missionary, but as he pushed into the interior to establish new missions, he became a discoverer as well. He discovered the Zambesi and the N'gami Rivers. After visiting England and securing help he went on to Lake Tanganyika, the northern boundary of the English Protectorate. All these years, from 1840 to 1865 he was making friends with chiefs and people, distributing the Bible and preaching the Gospel. Meanwhile for six years he was lost to the outer world. Found by Stanley in 1871, he soon after started on his last journey into the wilderness, where, April 30, 1873, he died kneeling beside his bed, alone in his hut. His body was taken to England and buried in Westminster, where rest kings, queens and uncrowned sovereigns.

119. **Q. How has Stanley served Africa?**

The year in which Livingstone reached the Dark Continent, a baby was born in Wales, who was sent to the poorhouse when three years old. He came, as cabin-boy, to New Orleans, was adopted by a merchant named Stanley, served in the Confederate Army and later in the United States navy, was foreign war correspondent of the New York Herald, and sent by James Gordon Bennett to find Dr. Livingstone. Successful in this, he became interested in his work, and finaly returned to finish Livingstone's explorations, with money and men to aid him. After most successful researches in which the interior Africa was opened as never before, he was persuaded to return once more with an expedition sustained by the king of Belgium. To the treaties Stanley made with savage tribes the Christian world owes its freedom to enter a vast territory. The commercial world cannot measure its obligation to this intrepid man.

120. **Q. What does Stanley call Uganda?**

The "Pearl of Africa." This section was first visited by a white man in 1862. The first missionaries arrived in 1877. Now 50,000 natives can read the Bible, there are 200 places of worship and 200 evangelists and teachers supported by the native church.

121. **Q. How many churches sustain missionaries?**

All the leading churches of Great Britain and America have work of great or lesser importance.

122. **Q. When did American missions begin?**

About 1832. In 1835 the American Board begun its work among the Zulus in South Africa. This has been an encouraging mission among intelligent tribes. The Bible has been translated, schools and churches organized.

123. **Q. When did the Methodist Episcopal Church enter Africa?**

In 1833, beginning its work in Liberia on the west coast. The Liberian Annual Conference was organized in 1868.

124. **Q. What peculiarity has Liberia?**

The English established here in 1815 a colony for liberated slaves. To it also have gone many negroes from America. It is a republic.

125. **Q. Who was the first Methodist missionary?**

Melville B. Cox. He arrived in Monrovia, the capital of Liberia, in March, 1833, and died the following July. Among his last words were, "Though a thous and fall, let not Africa be given up."

126. **Q. What was one of the first enterprises at this point?**

The establishment of a school which should prepare young people for missionary work among their own race.

127. **Q. What has hindered perfect success?**

The unhealthful climate, and other unfortunate circumstances.

128. **Q. What are its present prospects?**

The work in Liberia is growing, its school is maintained, "The New Africa," a thirty-two page monthly and Sunday School literature are printed in native languages by the mission press.

129. **Q. What is the condition of our work throughout Africa?**

In 1896 the self supporting work begun by Bishop Taylor was given up to the General Missionary Society and Bishop Hartzell was made Bishop of Africa for the Methodist Episcopal Church. In 1902 there were three Conferences, two on the West and one on the East coast. Each had its mission press and its American missionaries with native helpers. Work was also opened among whites in Rhodesia and elsewhere, largely self supporting. Valuable property has been bought in New Umtali Inhambane, Saint Paul de Loanda and other points. Bishop Hartzell says: "If I could have $100,000 a year for the next ten years for missionary work in Africa the results would, I am sure, be a surprise to the Church, a joy to angels."

130. **Q. What recent events have affected conditions in Africa?**

The English and Boer war lasting about three years and ending in the supremacy of England over South Africa. After peace was declared Bishop Hartzell said, "In South Africa will be the only great Anglo Saxon center of civilization possible on the continent." The country is being rapidly opened to commerce. There are 8000 miles of railroads in South Africa, along the Nile, and stretching into the interior.

131. **Q. Have women been sent to Africa as missionaries by the M. E. Church?**

The wives of our early missionaries were most helpful. The first unmarried woman sent was Sophronia Farrington who went to Liberia in 1834, and taught several years. Following her was Ann Wilkins, who established the school at White Plains and spent many years working for the women of Liberia. In 1879 Miss Sharp was sent by the General Society, was afterward transferred to the Woman's Society and later established an independent work among the Kroos.

132. **Q Who beside these deserve mention?**

Many married and unmarried ladies known as "Bishop Taylor's missionaries." They toiled and suffered heroically as pioneers, in many a new station. Some still live to help redeem Africa.

133. **Q. Has the Woman's Foreign Missionary Society sent missionaries to Africa?**

In 1880 Miss Emma Michener went from the Philadelphia Branch to Monrovia, then to Bassa, where she started a school for girls. After one year of successful work she died and was buried beside Cox, our first missionary. In 1898 Miss Cora Zentmire was sent to Angola by Northwestern Branch, the next year was married to Rev. S. E. Brewster, and died early in 1901 on her way home. In 1900 Miss Josephine Mekkleson went from Des Moines Branch to Quessua Angola, and died in the summer of 1902, leaving her testimony: "It is all right." Mrs. Dodson and Miss Susan Collins—a colored woman—were also assistants at Quessua. In 1901 Mrs. Helen Rasmussen, who had previously worked in Africa, was sent to Rhodesia by the N. Y. Branch.

134. **Q. What general encouragements appear in connection with African mission work?**

A few of many are these. The Diamond aniversary of Queen Victoria saw the decree that on and after that date slavery should have no legal existence in the vast region occupied by the Royal Niger Company. The Sultan of Zanzibar has also declared that the legal status of slavery no longer exists. King Leopold, ruling the Congo Free State, the Phil-African League and every church in its missions repudiates this "sum of all villanies," as do some kings and chiefs like "King Khama the Good." Christian natives and those of African descent are entering more and more into evangelistic work, inspired by the example of Bishop Crowther and other colored leaders. Missionaries are learning to begin their labors with the children, "redeeming" them from cruel parents even in infancy. Mrs. Hartzell says, "I believe it is not possible to secure reliable workers only as we train them under Christian influences from the kindergarten up." Bishop Hartzell says, "The signing of terms of peace between the Boers and the English marked the opening of the door to that great continent.... The only thing that lags behind is the church. We are not keeping up with God's openings in Africa. But the eyes of Christendom are turning toward the Dark Continent. Jesus, once sheltered in Egypt, and always noting Ethiopia's outstretched hands, seems ready to conquer the land for Himself.

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL CONTRIBUTING TO THE SPIRITUAL LIFE OF THE CHURCH

Anna Mellinger

Since the Sunday school and the Church are so closely connected—the aim and object of both being to lead souls to Christ and fit them for a happy life here and hereafter—we must believe that the one is dependent upon the other in contributing good in different lines. That the Sunday school is capable of contributing to the spiritual life of the Church is evident from the fact that the Sunday school is largely made up of young people and children—the future Church. One of the principal objects for instituting the Sunday school was that the young people and children might have the Word taught to them more effectively than could be done from the pulpit. The minister's message is usually directed more to the adults than to the boys and girls.

Young people have an abundance of life and energy. In the Sunday school these young lives are taught and instructed and led into the Church, and as they come into the Church they make a contribution to her spiritual life, which is of great value. We often have heard it said of young people that they have too much life, but then we are reminded of Bro. Good's talk to young people sometime ago, when he said, "No, not too much life, but get that life directed into the right channel where it will accomplish the most good."

How glad we are for the young people in the Church! How much they are needed in contributing life to the Church and how appreciative they should be that they are really finding and filling a place there that young people years ago did not have the privilege of filling. If all young people could only realize that their young days are their best days and that it is to their own greatest advantage to give these days to a life of service for the Master. Make life worth while and be the means of contributing some good to the work of the Church.

The more I think of this subject the more I wished that I might say something to encourage young people to be as zealous and enthusiastic in their spiritual welfare as they are concerning their natural welfare, and help them to feel the great responsibility resting upon them for the future well being of the Church that they might enjoy the blessings that are derived from such a life of service for Christ. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Then again is it not thru the influence of the Sunday school that we older ones are made to realize a deeper spiritual life? This is the result of taking part, studying the lessons from week to week, learning of the different characters, and especially such characters as Paul and Christ. Does not all this inspire us to live a better and nobler Christian life? Thus the Sunday school is contributing to the spiritual life of the Church by bringing to the older ones new visions of truth and duty.

Will we then, each one of us, allow ourselves to be used so that the Sunday school thru us may make a spiritual contribution to the Church. For "the faithful one shall abound with blessings."

Sterling, Ill.

KEEPING ORDER IN THE SUNDAY SCHOOL

Scolding superintendents and other leaders usually have the worst order. Watch and see. Order is a quality which must be possessed by those who would maintain it. Some persons seem devoid of this quality. A superintendent or teacher in a Sunday-school who cannot maintain order, other things being equal, should be relieved as soon as one is found who can.

Even with a competent leader, there are times when it is hard to control a school. The bell is rung, then again; then some scolding, and finally some threats. I should suggest that superintendents who have this trouble study a little about the phychology of the crowd and how to handle one. Those who have attended the Billy Sunday meetings have noticed how everything seems under perfect control and how the grip on the people is never lost. The order on the day when children attend is much the best of any of the meetings. A Philadelphia policeman told me he never had any trouble except when some little one had run away to get to the meeting and had become lost.

Here are a few hints which I have gathered from observation in some of the most trying situations:

1. Know what you are going to do every minute before you start. Have other ideas ready to use if unexpected conditions upset your plans.

2. Keep yourself in good humor and under perfect control. Unless you can do this, you should retire from public work and the control of others.

3. Have repeated over and over some worth-while idea about keeping order till it is rooted in everyone's mind.

I wait in silence till perfect order is obtained; then with a smile I tell the school that mother always taught me it was bad manners to talk when others were talking. The next time I ask some of the children what I am waiting for, and they ring back the answer and things get quiet in a hurry. Then, when needed, I try little thoughts on sustained attention and observation. I carry the teachers through a lesson in control of their classes without telling them what I am doing. A good leader says as little as possible, does all that he can, but never does anything he can get others to do what he wants. —Sel.

THE SPIRIT OF WORSHIP IN OUR SUNDAY-SCHOOL

How can we introduce it? Here are some suggestions:

1. By taking great care to have the opening service of Sunday-school as reverent as the opening service in church.

2. By seeing to it that no conversation or whisperings are indulged in at this time by teachers and officers of the school.

3. By arranging that no late-comers may enter the school during the opening exercises.

4. By taking as much trouble as possible in the preparation of these exercises, the wording of the brief prayer, the choosing of the hymns.

5. Lastly and most important, by singing hymns which are prayers. First read the hymn aloud reverently, having studied it beforehand to know how to read it. Explain the hard words, and show what every verse means, simply and briefly and practically. Have the children read it aloud in unison in a low pitch. When the school sings, it will be with heart and soul as well as voice. —Pilgrim Teacher.

FOR US

He spread His arms upon the cross
To offer His embrace;
He bowed His head in death to us,
That we might see His face.

—Gerald Massey.

CURRENT EVENTS

The German Drive.—The big German offensive, begun March 21, which has passed thru several different phases has been checked. Failing to separate the British and French armies the Germans attacked the British in Flanders in an effort to destroy them and force their way to the English Channel. This attack was also foiled by the forces of the allies by slaughtering thousands of German troops. The Germans attacked again and again in solid mass formation at a tremendous loss of life and only because of larger numbers of men compelled the enemy to give ground. For the past two or three weeks the Germans have not resumed their offensive, but have been busily engaged in reorganizing their forces and bringing up supplies and heavy artillery. Local clashes have taken place in a number of which the Germans were forced to give ground. The aviators have been busy behind the German lines harrassing the enemy in bringing up his supplies. Reports indicate that the Germans will soon attack again in an effort to break thru the enemy lines and win a decisive victory before the American forces become too strong. When the United States entered the conflict the Central Powers expressed contempt for the Americans and felt certain that they would not be a factor worth reckoning, because of their distance from the scene of the conflict. However it seems as tho the military dictators of Germany have cause to change their opinion somewhat and are evidently becoming convinced that America will be the decisive factor in the war unless Germany succeeds in winning a victory this year. American forces are in the front trenches and taking an active part in the struggle. Already over 500,000 of our boys are in France and they are being sent over as rapidly as possible. Before the close of the year it is reported the United States expects to have between one and two million men in the field.

Germany recently put out peace feelers, but these were ignored by her enemies, who recently expressed themselves anew to the effect that they will not be satisfied until they have won a victory and brought about the defeat of the Central Powers. The peace terms Germany forced upon some of the Russian provinces and Roumania, and her dealings with those countries since peace treaties have been signed, have served to strengthen the determination of the enemies of Germany to fight on until victory is secured.

Troubles in Austria.—The internal problems of Austria have caused serious conditions a number of times since the beginning of the war. Austria-Hungary being composed of a number of nationalities, some of which have been chafing under the domination of foreign rulers and who have well defined ambitions for national independence, we can readily see how the internal problems of the empire become complicated. It had been repeatedly stated before the death of the late emperor that it was his personality and power alone which held the empire together, and that at his death the empire would disintegrate. In the midst of a war the new emperor took the throne and thus far has succeeded in holding the empire together. Repeated reports have come that serious troubles are brewing and several times it appeared as tho a revolution was imminent threatening the unity of the empire and consequently the military power which is so essential to the Central Powers. Each time it was suppressed. Again there are rumblings of trouble. It is this trouble which is said to be responsible for the delay of the offensive against the Italians. Leaders of the Czechs, who are chafing under the Austrian rule, and said to be with the Italian armies, while their brethren in the Austrian armies are restless and show an unwillingness to longer fight for Austria. Because of this condition in the army an offensive against Italy on a large scale would be a dangerous undertaking. Hunger and other unfavorable economic and political conditions are fermenting an attitude of sullenness and dissatisfaction with the government. It is alleged "that the Austrian government is firmly linked with Germany's military regime with bonds of debt and politics," so that she no longer is her own master.

Russia.—Affairs in Russia seem to be going from bad to worse as the days go by. The recent treaty made with Germany and her allies appears to again be only a "scrap of paper." Farms, factories, mines and other industries are largely idle so that despite the abundance and richness of the country's resources, thousands of people are in dire need for the common necessaries of life. Everywhere disorder and violence are prevalent and life and property are constantly in danger. Many are becoming aware that they have been deceived by their leaders and that Germany is fastening her grip upon the nation more firmly and seeking to exploit it for her own aggrandizement. Lacking proper leadership Russia is helpless. It is said that if strong leaders were available that Russia would again resist the invaders. Germany is demanding food from the different provinces under her control. Cattle, pigs, and grain are requisitioned by the conquerors and the natives left to suffer. In some sections the Russians destroyed growing crops rather than to produce food for the Germans. The Germans are continuing their invasion of the country demanding that all German prisoners who are ablebodied be released at once, but permitting those who are sick to remain in Russia. While on the other hand Germany is willing to release only the disabled Russian prisoners and insists on holding the ablebodied men in Germany.

Young Men Called to Register.—On May 20 President Wilson signed the bill which calls upon all the young men who have reached the age of 21 since last June 5, to register for duty on June 5, 1918. It is estimated that this bill will affect no less than 1,000,000 young men, which, allowing for physical disability and other causes, will place about 700,000 in the uniform of the United States army. The registration will be similar to that of last year, but will be made by the local registration board instead of the civic board. After they have been registered they will be asked to fill out the questionnaire for classification. Under the new law they will be placed at the bottom of the list of men who are now listed in class one. In other words they will not be called for service until the 1,000,000 or more already accepted have been called to the cantonments and completed training. Officials differ in their opinions as to how soon these men will be called. Some think that according to the progress made now they may be called next fall, and others think not until the first of the year. All young men in the United States who have reached the age of 21 since June 5, 1917, or who will reach that age on or before June 5, 1918, must register. These young men will be called before any in Class 2 are called.

Developing Canal Transportation.—The present war has been taxing the railroads to the limit. In fact they have been unable to handle all the freight because of a lack of rolling stock and motive power. In order to relieve the situation

the Government took control of the railroads and thru better coordination and the elimination of competition has relieved the congestion considerably. However the railroads are not yet able to handle all the freight required and consequently the Government is turning to the different canal routes in the country for relief. Recently the New York and Lake Erie barge canal was taken over by the Government, and it is thought that similar action will be taken in connection with a number of other canal systems and navigable rivers. Several hundred steel barges with a capacity of 700 tons each will be ordered. Hindrances placed in the way of canal transportation by the railroads will be removed and inland water transportation will be given a proper chance and developed so as to relieve the railroads of such traffic as can be carried by barges. Transportation experts are of the opinion that a period of extraordinary development is beginning for inland waterways in the United States, that not only will the present system be developed but new canals will be built.

Penalties for Disloyalty.— For several months Congress has been laboring to come to an agreement on a bill to punish those who in any way hinder the work of prosecuting the war. The principal difficulty was how to frame the bill so as to hit violence and destruction done for the purpose of hampering the nation in its war program and still not hit the same sort of thing which is done by strikers. The bill as passed by the Senate did not exempt strikes, but the lower House would not consent to this, and consequently there was a dead-lock. The labor unions issued warning that if a bill was passed forbidding strikes that it could not be enforced. Finally the clause was stricken out. The law provides penalties up to 30 years imprisonment and $10,000 fine for doing anything to destroy, injure or interfere with supplies or materials of any sort which are needed for the war. This law applies not only to alien enemies but to everybody regardless of nationality, who in any way hinders the progress of the war.

To Melt Silver Dollars.—Congress has passed a bill authorizing the melting of 350,000,000 silver dollars which have been held in the treasury vaults for many years as security for silver certificates. This silver bullion is to be used for paying foreign trade balances. Since the beginning of the war there has been a growing shortage in silver and its price has increased from less than 50 cents an ounce to about double that. The new law fixes the price of silver at $1 an ounce. The new arrangement is something like this: "First the silver will be taken out of the treasury, run thru the melting pot and then be put into the international money market for settling trade balances. At the same time an equal amount of silver certificates will have to be withdrawn from circulation, but these will be replaced by federal reserve bank notes. Then Uncle Sam will buy silver in the market at $1 an ounce and put his silver back in the treasury, and the equivalent in silver certificates will be reissued and the reserve notes called in."

Brigands Active in China.—Recently Chinese brigands have become more active and daring than they were ever known to be before. In several provinces they are reported to be in complete control, kidnapping foreigners and committing various crimes. They stopped a train, killed two passengers, wounded ten, and captured a dozen others whom they carried away for a ransom. An American railroad engineer fell into the hands of these outlaws, was robbed of about $125,000 and carried thru the interior of the country in a cage in which he was exhibited to the natives like a wild animal. He finally managed to escape from the cage by bribing the guard, made his way to a port and finally reached America.

London Again Raided.—On the night of May 19 German aeroplanes again raided London and the southeastern coast of England, succeeding in slaying thirty-seven men, women and children and wounding 155 in London. This raid is said to have been one of the most ambitious attempts yet made by the Germans. A large number of machines were engaged, working in relays, it is said. Several of the German planes were destroyed. One bomb tore a hole five feet deep and fifteen feet in diameter in a solid concrete pavement, shattering windows and wrenching doors from their hinges three blocks away. This was the sixth raid on London this year.

Aerial Mail Service.—An aerial mail service between New York, Philadelphia and Washington was begun by the Post-office Department about the middle of May. Only letters of special importance are carried for which 24 cents postage is the regular charge. This is an experiment, and if it proves satisfactory this service will no doubt be extended.

INTERESTING FACTS AND NEWS ITEMS

Users of highways may expect more dust this season since it has been suggested that the oiling of roads be abandoned for the period of the war, in order that the oil may be used in the prosecution of the conflict.

The South African diamond fields yielded diamonds valued at $37,000,000 in 1917.

Twenty out of thirty-eight cities of New York State under the local option law recently voted to banish liquor selling. They have an aggregate population of 375,000.

Belgium has borrowed $107,850,000 from the United States.

During the month of March the United States and Canada shipped to the Allies 1,100,000 tons of foodstuffs, which was 350,000 tons more than the previous month.

According to an official announcement the neutrality of Switzerland was violated by belligerents nearly 600 times up to the end of January. Aviators in the majority of cases were responsible for these encroachments.

The thirty men who rank as wealthiest in the United States pay a combined income tax of $86,000,000.

With a new gas-engine cotton picker which is being tried out in California, five thousand pounds of cotton can be picked by five men in a day of ten hours. A hand picker can gather only about one hundred and fifty pounds in a day.

At present more people leave the United States than enter it. Only a few years ago about a million and a quarter of immigrants came to our shores each year. Now there are less than 100,000 and each year steadily growing less.

Japan has more telephones than all the rest of Asia combined.

Germany hopes to overcome its shortage of cotton by developing production in Bulgaria.

Speaker Clark of the House of Representatives was offered a place in the Senate to fill the vacancy caused by the death of Senator Stone of Missouri. He refused the honor preferring to do his work in the position he now holds. Mr. Wilfley, an attorney, was then selected by the governor.

Some of the coal mines in Chile, South America, extend for a distance of three miles beneath the ocean.

Raisin seeds, generally supposed to possess no commercial value, are now a valuable by-product. Tanners discovered that raisin seeds contain tannin, a necessary article in the manufacture of leather.

The Baldwin Locomotive Works has turned out a freight engine that is over one hundred feet long, weighs some 420 tons, has 24 driving wheels, and is generally so large that it has to have joints in its boiler to permit it to go around a curve.

The President has stopped the issuance of patents and copyrights to the subjects of enemy nations. At the same time the right of Americans in enemy countries to apply for patents was revoked.

Rhode Island has enacted a law requiring every man between the ages of 18 and 50 to be employed for at least 36 hours a week. This act is similar to an antiloafing law passed in New Jersey and Maryland.

The schools of Illinois planned to send 25,000 high-school boys out on the farms, releasing them from school duties on May 1.

MISCELLANEOUS

TWO BROTHERS WHO HAVE PERFORMED A WONDER OF THE MEDICAL WORLD

Two brothers—two country doctors, as the people like to call them—have made a little Minnesota town famous around the world. They are Drs. William J. and Charles H. Mayo and the town is Rochester. Nearly forty-five thousand persons registered as patients at their clinic last year. It is described as "the miracle of the prairies," "the wonder of the west," "the clinic in the corn fields." Great surgeons come half way around the globe to visit it and everybody goes away and talks about it—everybody except the Mayos. They can't prevent forty-five thousand visitors from talking; but they themselves are about as garrulous as sphinxes, in talking for publication. They are too busy thinking and working, altho, as Mary B. Mullett remarks in the American Magazine, disgruntled doctors accuse them of self-advertizing. One might as well accuse the Woolworth Building of self-advertizing, for the work they have done and are doing is simply too big to escape discussion.

Miss Mullett, on a recent visit to Rochester, began to realize why the Mayo clinic, with its hundred and forty doctors and assistants, is called "the wonder of the west" when she found that the railroad runs a special sleeper between Rochester and Chicago—a unique distinction for a town of less than fifteen thousand inhabitants. By reason of the clinic, however, the town has a floating population of about four thousand, its percentage in this respect exceeding even that of New York and Chicago.

What kind of men are these two brothers that they should have done something the world marvels at? How could they do it in a little town—one that they not only have put on the map but have made worth being there? We read:

"I talked perhaps fifteen minutes with one of the busiest men in the world, 'Dr. Will' Mayo. He is tall, straight, slender; direct of speech, keen and steady of eye; simple and straightforward; a man who commands instant respect because of his inherent power, and instant liking because of his simplicity and kindliness. Later I met his brother—in the uniform of a major in the medical service of the army. Four years younger than Dr. Will, not so tall, not so slender, not so masterful; but with wonderful dark eyes and the curious look in them which one sometimes sees in the eyes of people with a peculiarly delicate sense of touch. It is as if—to be doubly paradoxical—they were listening for something they could feel.

"They are at the hospital at seven o'clock every morning. They make their visits to patients and then begin operating by eight o'clock. Operate until noon, or even one o'clock. Then they talk over the morning's work and afterward spend the entire afternoon, until five o'clock or later, in consultation with new patients. Sometimes the evenings hold other demands: staff meetings, or things of that sort. Can any city surgeon show such a schedule? If a city man tried to work like that he would be a wreck. But the Mayos are as fit as if they did nothing but play golf and fool around all day.

"Dr. Charlie gets his fun out of his big farm, twenty minutes by motor from Rochester; Dr. Will gets his from his motors and his steamboat. He keeps the boat over at Winona, and every weekend he and his wife and some of their friends go for a trip up or down the Mississippi. His private secretary always goes along, and Dr. Will takes the time to write the papers he reads at medical meetings. He has published more than two hundred of these scientific papers! And Charlie has published more than a hundred."

Why have the Mayo brothers chosen to remain in their native Minnesota town, instead of following the lead of thousands of able country doctors and migrating to one of the big cities? Neither brother would himself tell why, but a Rochester lawyer, more loquacious, told this magazine writer that, in his opinion, "it has been partly due to their inherited common sense and partly to that higher form of common sense known as genius." Their father, also a doctor, who died in Rochester at the age of ninety-two, had to consider the same question of staying or going, in his time, and stayed. He left them a substantial foundation, in the form of a big practice, to build upon. So it was just plain common sense for them to stay and build. But:

"They have something more than common sense. Dr. Will is a great organizer. He has what folks nowadays call 'vision.' He is like his father, who never talked about the past—always about the future. When Dr. Will gave the quotation that has been put on the monument erected to his father, he unconsciously chose one that can be applied to himself: 'A man of Hope and Forward-Looking Mind.' But even that isn't what 'explains' them. One of the greatest factors in their success is the way they have worked together. There has never been a shred of jealousy between them. Each one thinks the other the bigger man. When you get team-work like that, your sum of one and one is ten times bigger than two."

Another and most important factor in their success, of course, is that they are great surgeons. But there are other great surgeons who have not attained such marvelous results. The explanation of the famous Mayo clinic and its collateral institutions is that something more than marvelous surgery is involved. There is a spirit of achievement, we read, that permeates the whole organization. Its secret is the attitude of the Mayo brothers to their associates. As one of those associates put it, "no two men alone could do what is being done in Rochester. It would be physically impossible. If they had been determined to be 'the whole thing' they could have had a big practice, but not much more. But they have wanted every member of the staff to share in the glory. Some of it has gone to the Mayos that should have gone to others, but never because they took it. They are fair and generous to their associates." And that, we are assured, is the foundation on which is built this most remarkable institution of its kind in the world.—Sel.

A NEW TONIC FOR TIRED SOILS

The "NEW TONIC" is ordinary peat, whose recently discovered merit as a fertilizer is set forth, under the above suggestive title, by a writer in The Nation's Business (Washington). We are asured by large-lettered proclamations from every poster that "food will win the war." If so, the question of fertilizers is evidently of the greatest importance to every man, woman, and child. Never before, says the writer, was there such demand for means that will act as a tonic on tired soils or add an extra grain to the ear of corn. The war has practically put an end to the importation of potash and other similar materials, so that we must look in other directions for fertilizing substances. He goes on:

"One of the latest recruits is peat. Peat has long been known and used as fuel, but its great value as a stimulant

for jaded soils has not been so generally recognized. The bogs of New Jersey—whose fame once rested on the crop of summer mosquitoes—have been found to contain vast deposits of this new fertilizer. Another locality where the production of peat for this purpose has been undertaken on a large scale is Whiteside County, Illinois. It is claimed that this natural fertilizer may be obtained in limitless quantities from our marshes and bottoms, and that it can be produced at a cost lower than any now in use.

"While the possibilities of peat in this direction have long been known to scientists, its discovery in Illinois was made independently of anything that had been done in laboratories or written in studios. Perhaps it is just as well that the find was made by practical men who put it to immediate use.

"In Whiteside County, paralleling the course of the Mississippi River on its eastern side, is an enormous area known as the River Bottoms. When in geological ages the course of the Mississippi was changed at this point, there was left behind a deposit of preserved vegetable matter varying in depth from ten to thirty feet. The deposit is in the form of a dark, fibrous, spongy material, very similar in appearance to the peat obtained from the bogs of Ireland, which is used as fuel.

"Some years ago a test of this peat-deposit indicated that it would make an excellent fuel when prest into bricks, and a factory for this purpose was erected. But the cost of treating the peat in this manner was found to be exceessive and the enterprise was abandoned.

"On some of the cleared land, however, the superintendent of the factory started a small garden and the results were so amazing that he could hardly believe his eyes. Everything that was planted came up so quickly and in such abundance that the spot became the wonder of all the neighboring farmers. A half acre planted to onions, for instance, produced 400 bushels, or at the rate of 800 bushels per acre. Celery, potatoes, beans, and corn were planted with similar results.

"This set the superintendent to thinking and he had a sample of the peat analyzed. This analysis showed that it was rich in many elements essential to plant-growth, and he decided that even if the peat could not be utilized in the manufacture of fuel, it would make an ideal fertilizer. The factory, accordingly, was changed from a fuel to a fertilizer establishment, and now there is a ready market for all that can be produced.

An area of about 3,600 acres is now being worked in Whiteside County, and about thirty tons a day are handled during nine months of the year. The peat is excavated along a small canal, and when a connecting waterway now being constructed by the Government is completed the water-level will be lowered about two feet, which will facilitate digging and drying the peat. To quote again:

"At present the peat, after being excavated, is left on the banks of the small canal to dry out partially for a day or two. It is then hauled to the mill, placed under a shed, and allowed to cure a week or ten days. Next it is fed into a drier in the form of a huge six-foot revolving cylinder heated to a temperature of 1,700 degrees Fahrenheit. About thirty minutes are required to remove the last vestige of moisture from the peat, after which it is ground and screened to 36 mesh. A cubic yard of the raw material weighs approximately 1,000 pounds, while a cubic foot of the finished product weighs about 28 pounds. After being ground it is in the form of a dark brown powder, without odor and so clean that it may be handled without causing the slightest smut or stain.

"In addition to its value as a fertilizer it has been found that the peat in this form also possesses considerable merit when used as an ingredient in the composition of feed mixtures for cattle, particularly in the case of molasses mixed feeds, such as barley, wheat bran, screenings, ground corn and oats. Besides possessing nutritive qualities of its own, the peat, being a good absorbent, prevents the other materials from becoming sticky, as would be the case if no peat were used. The peat acts on the rough acid in the molasses, so that cattle when on full feed do not scour so readily. Experiments made with such a mixed food show that cattle fed on it have better appetites and take on fat more rapidly, because, being in better condition, they eat more feed than they otherwise would."—Sel.

RESTORING THE WRECKAGE OF BATTLE BEHIND THE FIGHTING LINES IN FRANCE

Nothing in the conduct of the war is more wonderful, we are assured by the Scientific American, than the tremendous restoration of the wreckage of battle that is going on behind the lines in France. Its result is a saving of millions of dollars a year to the Allies. To the great army of military workers who constitute this hive of industry is brought all the jetsam of battle, from a broken rifle or bicycle to tattered uniforms and derelict shoes and boots—all to be renovated and made serviceable again. There are sheds innumerable piled to the roofs with discarded shoes, most of them in such condition as to defy restoration except by a seeming miracle. In early stages of the war they would have been confined to the rubbish-heap. Not so now. Through various processes of renoavtion, shoes that are broken in battle are quickly converted into boots, soft, strong and serviceable. First, we read, they are soaked in a mixture which renders the leather pliable as ever. They are then scrubbed and rubbed and patched, soles or heels being put on as required. Daily more than two thousand pairs of shoes are renovated in this way.

In other field-workshops tattered and mudsoiled khaki uniforms, frequently to the number of two to three thousand a day, are made as good as new. After passing hrough a disinfecting bath they are carefully dried and then taken in hand by a small army of tailors who, with extraordinary resourcefulness and ingenuity, remake them. Then, ready for service, they are returned to the troops, tho not, in great numbers of instances, to their original wearers, who may have been furloughed home or may be dead.

Establishments located in and around Le Mans, for instance, recuperate monthly 50,000 outer garments, 125,000 undergarments, 3,500 pairs of shoes, 60,000 pairs of trench boots, 25,000 steel helmets, 270,000 sheepskin capes and 120,000 pieces of equipment. These articles are made ready for use again by disinfection, renovation and repairs. There are in addition made each month from pieces of clothing that are not repairable 100,000 pairs of slippers, 120,000 cases for soldiers' canteens, 50,000 forage caps, 75,000 shoelaces, 20,000 cloth cases for bread loaves and 10,000 wash rags.

There are also hospitals for damaged cannon, machine-guns and rifles, where furnaces blaze night and day and thousands of military blacksmiths are constantly at work. Here are broken rifles to which a new lease of life is given. The butts and wooden parts are repaired and renewed; the damaged metal parts are replaced; rusty barrels and bayonets are polished up, and so on, and in a day or two a batch of twenty thousand rifles will have been remade and ready for service. Close by will be seen thousands of shattered bicycles, motor-cars and trucks—so much scrap iron to look at, apparently beyond all possibility of repair. Here again the magicians are at work. With amazing skill and rapidity, under most discouraging circumstances, the damage is repaired, broken parts replaced, and the machines, restored to usefulness, are returned to their units.

Naturally to get results on a big scale it has been found necessary to obtain the highest efficiency in the battalions working like busy bees behind the lines. Industrial engineers in daily growing numbers are taking their places on the General Staff along with the tacticians. Technical and industrial problems arising for solution become more numerous as the armies advance toward Germany and are becoming more closely allied with the military operations.—Sel.

Platinum which at the outbreak of the war sold for $36 an ounce, is now worth $105.

INTERESTING NEWS ITEMS

The Fuel Administration has issued an order that greenhouses will have to cut down on their consumption of fuel 50 per cent. this year. Public as well as private greenhouses are included. The order does not affect the growing of plants for the production of summer vegetables, however.

While trawling in New London harbor, Connecticut, fishermen brought to the surface an unexploded torpedo. The missile proved to be one that was lost from a government boat and was worth $7,000.

In order to meet the heavy demand for transportation this year the government has ordered the construction of 100,000 freight and coal cars at a total cost of $300,000,000. A larger proportion of wood will be used in their construction in order to save steel for shipbuilding. It is expected that these cars will be ready within six months. Two thousand new locomotives are also being negotiated for.

There are 700,000 men in the United States subject to draft who cannot read or write. Forty thousand men who cannot read their names on a bulletin board have already been drafted. A bill is before Congress providing for an appropriation of $50,000 to teach reading and writing to drafted men.

A new American non-stop flight record was established recently by Robert Bounds, who flew from Dayton, O. to Washington, a distance of approximately 700 miles.

A professor has figured out that the waste of food in the United States averages $7 a person a year.

TABLE OF TIME FOR TOTAL ECLIPSE, JUNE 8, 1918

(See page 560)

(Washington, D. C. Mean Time)

Place	Magnitude	Beginning	Middle	Ending	Duration
Seattle, Wash.	0.98	4.29 pm	5.46 pm	7.00 pm	2h 31m
Portland, Ore.	1.00	4.30 pm	5.50 pm	7.03 pm	2h 33m
Baker City, Ore.	1.00	4.35 pm	5.56 pm	7.09 pm	2h 33m
Boise, Idaho	1.00	4.43 pm	6.06 pm	7.10 pm	2h 27m
Cheyenne, Wyo.	0.99	5.02 pm	6.02 pm	7.17 pm	2h 15m
Denver, Colo.	1.00	5.04 pm	6.16 pm	7.19 pm	2h 15m
Oklahoma City	0.99	5.18 pm	6.25 pm	7.20 pm	2h 15m
Little Rock, Ark.	0.99	5.22 pm	6.27 pm	7.25 pm	2h 07m
Jackson, Miss.	1.00	5.27 pm	6.30 pm	7.25 pm	2h 03m
Tallahassee, Fla.	0.99	5.34 pm	6.32 pm	7.27 pm	1h 53m
Orlando, Fla.	1.00	5.44 pm	6.39 pm	7.32 pm	1h 48m

A WORK OF LOVE FOR GIRLS AT PORT SAID

A little more than five years ago two Swedish ladies appeared in Port Said and took a few rooms in Arab town. They had no friends, no material equipment and almost no money, but they did have what was more valuable—the love of God in their hearts and lives, good common sense, real love for people and the confident belief that God had called them to missionary work for Moslems. They had been there only a few days when the people begged them to open a school for girls. Somehow the neighbors had got the notion that that was what they had come for and they began to say, "When does the school open?" "Why don't you begin? My daughter is ready?"

Soon they had an enrollment of over 150 Mohammedan girls to whom they were teaching in Arabic the usual subjects of American grade schools, and also English, sewing, housekeeping, and Bible.

At first some of the parents objected to having their daughters read the Bible every day, but the teacher told them frankly that it was a Christian school and that therefore the Bible would be read daily. If any parent did not wish his child to read the Bible he must take her out of school. Some of the girls were taken away, but most of them came back after a while. Miss Ericsson tells of two cousins who were thus removed. They liked the school with its cleanness and order and its spirit of love and joy, and they begged their parents to let them stay. Finally, tho, they had to leave. They collected their books, and as they began to say goodbye to the teachers and the other girls, their friends began to cry; and some followed them home and begged their parents to let them stay. The next morning the two girls came with a request that Miss Ericsson go to see their mothers. She went that afernoon full of hope, only to hear at first scolding and cursing. When the two mothers had had their say, Miss Ericsson told them that they had no right to speak so badly about the Gospel when they had not heard it, and asked them if she might read from it to them. They and the neighbors who were there to hear all that was going on said they would like to hear. Then as she read, they kept interrupting with "True," "Certainly," "These are good words," and at the end the mothers said, "This is all good. You can teach the girls what you like in the school, but do not let them bring the Book home."

Later, even this restriction was taken off, and the girls were permitted to read their Bibles to their Moslem friends. They love it, and the hymns they learn, and many of them are real Christians at heart. —Missionary Review of the World.

GIVE HIM HIS OWN

A prosperous dressmaker, whose husband and son were out of work, said to herself, "I cannot afford to tithe my income now," and stopped giving. Her own business began to decline, and she soon found herself going in debt, and felt surer than ever she was right in refusing the tithe. One day she went to church praying, "Lord, give me a personal word today which I cannot misunderstand." The sermon, a convincing, Scriptural argument on Systematic Giving, did not move her. At the close the pastor said, "One is listening to me, perhaps a poor sewing-woman with a family to provide for and in debt, who says, 'This is not for me. The Lord does not want me to give one penny to His cause which belongs to my creditors.' No, sister, He does not, but His share does not belong to your creditors, but to Him. Give Him His own. Prove the Lord and see if He will not open the windows of heaven." Her prayer for a personal word had been answered. She accepted the challenge, went home and straightway took fifty-five cents from the $5.55 in her posession. Within two weeks, agreeable, profitable employment was given to the husband, and a beautiful opening came to the son, and her own business had so increased that she playfully calls herself "the world's dressmaker."—S. S. Illustrator.

Be generous and unselfish if you want to mold for yourself a character that will be beautiful and useful. Selfishness in its worst form is truly hideous, and it destroys those elements in character which make it pure and attractive.—Sel.

Set your aim high and then bend every energy to reach it. No one has ever amounted to anything much in life who did not have a purpose and seek to realize it. —Selected.

Dr. Sidonio Paes was recently chosen President of Portugal by direct universal suffrage.

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ECHOES OF LIFE

(Continued from page 546)

a rudder, and a dead pilot. He'll be going whichever way the wind and waves of life will drive him. There is no steering against the current for him and woe is his destiny.

But to the one with a heart gripping purpose these alterations of experiences are but guide posts along the pathway of life. He will profit by them every time and such experiences that are detrimental to his life he will try to avoid thereafter. and those helpful he will want to have recur if possible.

But he will always profit by these alterations, no matter what they may be, and grow stronger in his life purpose. There will be a steady constant in his life with a calm thru all these variations that will enable him to bear up under the most trying experiences. Nothing can sway or turn but only strengthen the one who has a gripping life purpose in accordance with God's will, and alterations of experiences will create only a greater calm.

Manheim, Pa.

SAM LEE'S CROWN OF THORNS

(Continued from page 547)

and shook him until the culprit's teeth chattered.

Jack Lowd, vowing vengeance, escaped. That very night the chance came. When the boy returned from work at ten o'clock a bright light burned at the laundry. A sudden idea struck the passer.

"I'll get him now, dirty heathen!" he ejaculated, slipping into the rear of the shop. "I'll upset his old stove and let his shack burn up. He won't feel so smart this time next week."

But Jack reckoned without his host. He did not know that the stove was a gasoline one. He did not think about his oil-soaked clothing which he had worn to work. He bent over the tiny flame and struck a match. The pan was filled with gasoline which had leaked from an open burner. Instantly the room was flooded with light.

Sam, singing in the next room, heard, and knew at once, as soon as he saw his enemy writhing in the flames, which his own murderous revenge had kindled, what had caused the trouble. He knew, too, that it meant the loss of all he had worked so hard to attain, perhaps his own life, but he hesitated not an instant. With the heavy rug from beneath his feet, he dashed into the room, and in another instant had carried Jack safely to the street.

At the hospital a few hours later, only Robert MacLeod understood Sam's disjointed sentences. When he visited his foreign friend, a wonderful smile lit up the face disfigured by fire and flame.

"Are you sorry that you are going away?" asked MacLeod, brokenly.

Sam shook his head. "The Jesus man" —he whispered—"died—for—His—en'mies —they—give Him—a crown—of—thorns —but for me—I shall have—"

"A crown of rejoicing," added the minister, reverently.

Sam Lee, in whose heart rankled the murderous hate of centuries, had learned his lesson well. The same power which had transformed his life, inspired this sacrifice which made him, like "the Jesus man," willing to die, if need be, for his enemy.

But it was not to be. God had great need for him; medical skill triumphed. Sam Lee's life was saved. As a valued helper in the East Side Mission, he still lives, and no worker is more zealous than his former tormentor, Jack Lowd.

—Christian Standard.

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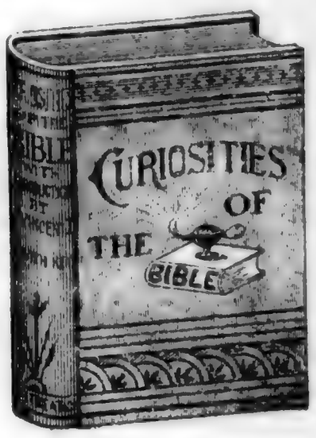

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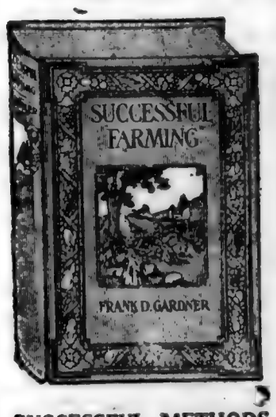

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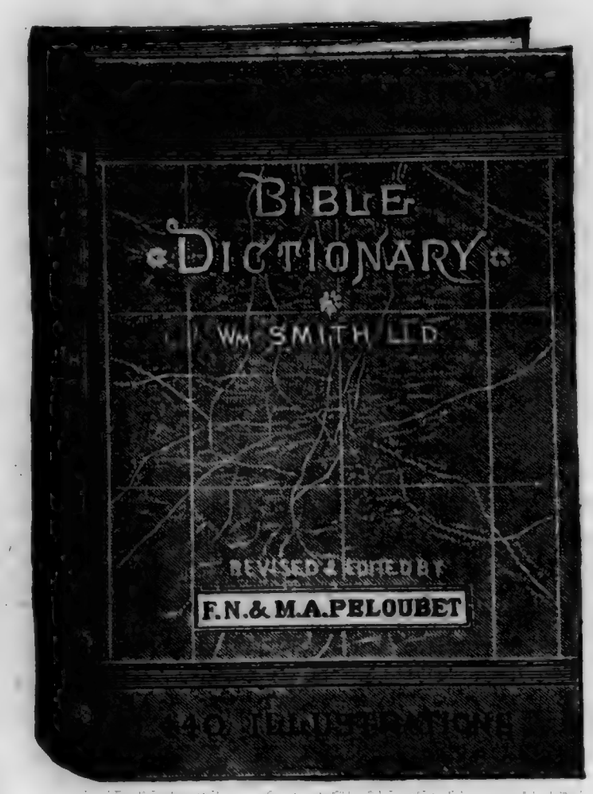

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CHRISTIAN MONITOR

JULY, 1918

A PRAYER

(Found on the fly-leaf of the Bible of a missionary, who died in Africa)

Laid on Thine altar, O my Lord Divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make:
But here I bring within my trembling hand
This will of mine, a thing that seemeth small—
And Thou alone, O Lord, canst understand
How when I yield Thee this I yield mine all.
Hidden therein Thy searching eye can see
Struggles of passion, visions of delight;
All that I have, or aim, or fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none!
Now from Thy foot-stool where it vanquished lies,
The prayer ascendeth—may Thy will be done!
Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it Thine.

SELECT READING

ECHOES OF LIFE

Echoes—Have They Ever Vibrated Thru Your Soul?

Clayton F. Yake

'Tis wonderful! And yet, my boy, just such is life. Life is a sea as fathomless, as wide, as terrible and yet sometimes as calm and beautiful. The light of heaven smiles on it and it is decked with every hue of glory and of joy. Anon dark clouds arise, contending winds of fate go forth and Hope sits weeping o'er a general wreck. And thou must sail upon this sea a long eventful voyage. The wise **may** suffer shipwreck; the foolish must. Oh; then, be early wise. Learn from the mariner his skillful art—to ride upon the waves and catch the breeze and dare the threatening storm and trace a path 'mid countless dangers to the destined port unerringly secure. Oh learn from him to station quick-eyed. Prudence at the helm to guard thy sail from Passion's sudden blasts and make Religion thy magnetic guide, which tho it trembles as it lowly lies, points to the light that changes not in heaven. —Anon.

A faith that sets bounds to itself, that will believe so much and no more, that will trust so far and no farther, is no faith.

To pursue the ways of God with a guilty conscience is Satan's great recipe for perpetual failure.

What a horse is without a rider, or a ship without a rudder such is zeal without knowledge.

Discretion without zeal is slow-paced, and zeal without discretion is strong-headed.

The human heart is often the victim of the sensations of the hour; success intoxicates it to presumption, and disappointment dejects and terrifies it.

Good, the more it is communicated, the more abundantly it grows.

Nothing is so agreeable as the man who hears without any intention to betray and speaks without any intention to deceive.

As the print of the seal on wax is the seal itself so is Christ the image of God.

Christ's cross is a burden, such as wings are to a bird, or sails to a ship, to carry me forward safely to my harbor.—Rutherford.

Nothing gives us a greater idea of our soul than that God has given us at the moment of our birth, an angel to take care of it.

True glory takes root and even spreads; all false pretenses, like flowers, fall to the ground.

He that has much accustomed himself to delight in God, is not apt to be troubled with foolish and extravagant desires.

Christ does not declare to us a system and say, "This is truth," but He points to Himself and says, "I am the truth."

He asks not that our love should be of the strength as His but of the same kind. A pearl of dew may not hold the sun, but it may hold a spark of its light.

God often lays His wonderful providences in dismal affections; as the artist first puts on the dusky colors on which he intends to draw the beautiful portrait.

Those who in the beginning of life have undergone continued adversities, sometimes receive as it were many greater privileges as to the balance of their life.

Great shadows of our desires stand between us and our better angels and thus their brightness is eclipsed.

The world loves to besmirch whatever dazzles it.

Our principles are the springs of our actions; our actions the springs of our happiness and misery. Too much care can not be used in forming our principles.

Envy feeds on living merits; it ceases after death, when a man's real character defends each act according to his actual deserts.

Since the things you so ardently wish for cannot be received, wish for that which you can have.

The generous mind adds dignity to every act; and hence how Christ's humiliation condemns the ambitions of many who call themselves His servants.—Lange.

Before God we are as glass bee-hives, and all that our thots are doing within us he perfectly sees and understands.—Beecher.

Things lightly valued by the world may be intended by a wise Providence for the most honorable services.

A candle awakens some men as well as a noise; the eye of the Lord works upon a good soul as well as his hand.

Faith makes invisible things visible; absent things present, things that are far off, to be very near the soul.—Brooks.

Faith ventures to Christ in opposition to all legal terrors; it ventures on Christ in opposition to our guiltness; it ventures for Christ in opposition to all difficulties and discouragements.—Bridge.

What I must do, is all that concerns me and not what people think. And I am concerned only to do right.—Emerson.

Many whom the world regards as the offscouring, and unworthy of our consideration the Lord esteems as precious jewels.—Gray.

If you neglect love to your neighbor in vain do you profess love to God; for by your love to God is your love for neighbor begotten, and by love for neighbor is love to God vanished.

Virtue is not acquired from riches, but men derive riches and every other blessing, both private and public from virtue. —Selden.

Let it be our pleasure to remember that the church is an anvil that has worn out many a hammer.—Beza.

The contemplation of celestial things will make a man both think and speak more sublimely when he considers human affairs.—Cicero.

If you would arm yourself for trouble and duty, you should recount the marvelous resignation of the Lord as well as supplicate.

In proportion as we trust in ourselves, we practically renounce the grace which is to help in every time of need.—Cecil.

Leave not off praying; for either praying will make you leave sinning or continuing in sin will make you leave off praying.

When the householder sees the rain coming in, in one place, he at once sets about to look thru the whole roof.

Once a Golgotha, Calvary has ceased to be a place of skulls; for where once men went to die, now they go to live.

If you hate your enemies, you will contract such a vicious habit or mind that by degrees will break out upon your friends. —Plutarch.

The soul lives out of itself in the object of its affection, and it is there chiefly to be found.

Mark the perfect man and behold the upright: for the end of that man is peace.—Psa.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O my Lord, my strength and my redeemer.—Psa.

Manheim, Pa.

The weakness of most missionary sermons is that they are long on exhortation and short on facts. Men are convinced by facts more than by theory.—Cornelius H. Patton.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. X SCOTTDALE, PA., JULY, 1918 No. 7

THE OTHER FELLOW'S NEED

"Strike on!" said Dr. Train as one evening he chanced to pass the old church just as the clock that had hung long years in the tower was telling to all that might hear that another day had gone. "Strike on!" he said. "Don't miss a single hour. Tell to your people that time is fast passing and that there is much to be done. Help them to know that there are many who are in need. Tell them there are heartaches of which they do not dream.

"Why is it—" he thought as he walked on—"why is it that so often the best of us do not waken to the other fellow's need? We talk of love—His love. It is that of which we are supposed to learn."

In a few short moments the doctor entered the lobby of his office, threw off his great coat, hung it and his hat in their place, and running his fingers roughly through his slightly gray hair, passed on to another room.

"There's no one waiting, and I am glad of it. It is good once in a while to have a little time to one's self," he sighed, as with a favorite magazine he settled himself in a comfortable chair. Swiftly he turned the leaves until at last he came upon what appeared to be an interesting page. "I must read this," he said; but before he had reached the end of the first paragraph he heard a sound outside.

"Hello!" he greeted when in another moment a man whom he recognized as John Rodgers entered. "What brought you here this cold night? You're not sick, are you?"

"No, I am not sick; and the little girl is no worse. So you do not need to be alarmed. I only came to talk with you. It does one good to open his heart sometimes."

"Yes. Oh, yes, I know," returned the doctor. "It's because of the little girl that you came. I understand, Rodgers. It's hard to have her sick. I saw her this afternoon and, as I told you before, I think a change would do her good. Take her away for a few weeks. It would do more for her than medicine. She will be well in time, I think, but something like that would be sure to hasten her recovery."

"My!" said Mr. Rodgers, don't insinuate that there's any doubt about her regaining her health. You don't understand what that child is to me. It has almost broken my heart to have her suffer. Doctor," he said, dropping his voice to a lower tone, "I want to tell you something. No one in all the world, save myself, knows what she has done."

"What do you mean?" asked Dr. Train, puzzled.

"I mean," answered the man, "that I should have gone to ruin long ago, had it not been for her. You don't know what it is for one to keep right with temptation on every side and discouragement staring him in the face. You may not know it, but for years I have been a lover of wine. There wouldn't have been the mortgage if it hadn't been for that. But when the little girl came, I promised that I would be true. And I've done it, too, thank heaven! But only God and I know what effort it has taken. Things have not gone well for me as far as money is concerned, and many and many a night when going home from work I have had to pull hard against the saloon. One night I had gone to the very door of a drinking den and had put my thumb upon the latch when suddenly I thought I felt a hand upon my arm; and I always have been sure that I heard some one say, 'Don't do it. There's a little girl at home.' I turned quickly but there was no one there.

"Time and again something similar has happened. Don't think, Doctor, that I have come for help when I tell you that of late I have been dreadfully depressed. You have been good to us, and we thank you for it. I just wanted to talk a little. That's all.

"However, I have found the burden of the debt so heavy that I have felt that I must give up the place. Only last night I went home fully decided to do that very thing. Yet, I was all ready to go to Mr. Barnes, who holds the mortgage, to tell him I was ready to give up. I went in to say good-by before going. Alice had always been willing to spare me for a little while when at evening I had found it necessary to go out. I don't know how it was. It almost seems as if she had been told, and yet I know that she had not. You don't know how I felt, Doctor, when holding fast to my coat she looked up at me with her pretty blue eyes and begged pathetically, 'Please don't go tonight, papa, please don't, 'caus we need you.' It is not necessary to tell you that I didn't go. No, I changed my plan and stayed at home, and once more promised to be true. And that was a good thing, for I was heartsick enough to do almost anything. Had I gone, I should have done as I intended concerning the mortgage, and there's no knowing what else might have happened. I feel sure that temptation would have been too great.

"So once more I have promised to be true. I thought I would tell you. You would understand. I shall send the little girl away, Doctor, as soon as I can. My!" said he, looking at the clock above his head, "I must be going back. She will miss me. Good-night, Doctor. I will see you again."

Scarcely had Mr. Rodgers gone when again there came to the doctor's ear the distant sound of the church bell. "There!" said he, "if only you might tell to your people that John Rodgers is discouraged and that he needs help! Strange it is that people don't understand.

"Who is this, I wonder?" he thought as in a few minutes he heard the sound of feet. "Oh, it's you, is it, Deacon Truett?" he greeted as there entered a man who for years had held a prominent place in the church where in the tower hung the clock to which the doctor had been talking. "Come in. Come in." was the hearty invitation. "I was just speaking about you."

"About me?" said the deacon, slowly seating himself.

"Well, no, not exactly about you. There was nothing really personal in my thought."

Before the doctor had time to say more the man interrupted with, "You don't know of some one who needs a bit of cheer, do you? I understand there are plenty in need, but I rather thought you might know of some special case where a little might do real good—some one who no one would think was in need. Sometimes I think that those are the ones who suffer most. Others are looked after, you know. What about it? Do you?" The old man stroked his beard while he waited.

Finally, "Yes," came the answer. "I can tell you of a place where a little cheer would count well." Then Dr.

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EDITORIALS

WAR PROHIBITION:—Every right thinking American will rejoice at the prospect of having a saloonless nation. The liquor traffic dies hard fighting to the last inch. But the defenders of the vile traffic are weakening under the constant terrific attacks of the enemy. The present outlook for war prohibition is more encouraging than it has been for some time.

At the session of Congress previous to this one, war prohibition was under consideration, and it is generally agreed that it would have been adopted as a war measure but for the opposition of President Wilson. The demand for prohibition was so insistent, however, on account of the food shortage and the demoralization of labor caused by the liquor traffic, that President Wilson said he would stop the brewing of beer upon the recommendation of the Food Administration. The Food Administration refused to assume the responsibility and said it would stop the breweries if Congress will eliminate the supply of whiskey. Some months ago the Government took the matter out of the hands of Congress, but now invites and challenges Congress to assume responsibility for the matter again. President Wilson has said that if Congress favors war prohibition he will not oppose it. Congress has the matter under consideration and it is not unlikely that provision will be made for war prohibition.

What prohibition would do: It would release hundreds of thousands of men, now engaged in the useless liquor traffic, for useful and productive employment; it would annually supply 3,000,000 tons of coal, now used by the breweries, to help supply the shortage; it would release hundreds of freight cars and the vessels, now used to transport booze, for the transportation of other products; it would save 7,000,000,000 pounds of food-stuffs, (about 65 pounds for every man, woman and child in the United States), to help feed the starving millions. The $2,500,000,000 spent for drink would be available for more profitable purchases. The output of our mines and factories would be greatly increased. In addition to these are moral and other values that cannot be computed. There are no sound, logical arguments for the existence of the saloon at any time.

It is not unlikely that if Congress give the nation war prohibition it ultimately will mean national prohibition. One-third of the states necessary to ratify the national prohibition amendment have already done so. Of this number five are now "wet" states. If all the "dry" states ratify, as they likely will, only four more states are necessary to make national prohibition a reality. It is predicted that in 1919 the required number of states will have ratified the amendment.

THE CIGARETTE:—The little "coffin-nail" is having its inning now. Some one with a mathematical turn of mind has figured out that if the cigarettes smoked in the United States each day were laid end to end they would make a line 3,000 miles long, or every eight days a line that would encircle the globe. Fifteen years ago it took four billion cigarettes annually to supply the demand, but this year the consumption will be forty billion, or about 363 for every man, woman, and child in the United States. Such a hold have the tobacco interests on the government that even the United States is providing for a tobacco ration for the soldiers. If they do not care for the tobacco they can have gum or some other pacifier.

The demoralizing effect of the cigarettes is too well known to make comment here necessary. Because of reduced resistance the cigarette smoker is more liable to disease and to succumb to wounds than the non-smoker, thus adding materially to the toll of war victims. Thousands of boys who left home clean, young fellows will come back from the conflict cigarette fiends and unfitted to successfully meet the issues of life. It will require a long and tedious process of education to develop a conscience on the tobacco question akin to that on the liquor question. The two industries belong in the same category, and there is no more reason for the toleration of the one than for the other. Both are destructive to human life and happiness by depriving men from attaining the highest possible physical, intellectual, moral and spiritual development. May the time speedily come when the tobacco industry may fall into the same disfavor now enjoyed by the liquor industry and when it will be eradicated from our nation.

INDIA:—On the last Sunday of this month India will be considered in our Young People's Meetings. In order to help make this service of the greatest possible benefit is not only the Mission Department of this number almost wholly given over to articles on this interesting field, but the space usually allotted to this department has been increased. Most of the articles are from the pens of missionaries to India who are now home on furlough, or those who are under appointment to enter the field in the near future. The words of the latter class are of special interest to young people who have not yet chosen their life work. It always is of interest to those wrestling with this problem to know how others who have decided the issue have been led step by step to their final decision.

India with her teeming millions is calling for help. The Gospel of Christ is the only remedy for sinful conditions there. The missionaries there are too few in number. They cannot do the work that ought to be done. Our own work in India is suffering due to a shortage of missionaries. Those on the field have more than they can do to successfully hold the front line trenches. They need recruits to support them and to make an advance possible. At least four recruits are under appointment now, expecting to sail next fall. Many more ought to be in training and sent across as rapidly as possible. Now is the decisive hour in which the Church should undertake a larger work for the Master in India and other needy fields.

CHRISTIAN LIFE

POPULAR AMUSEMENTS—THEIR DANGER

C. F. Derstine

This is a great issue of the day. Man has degenerated to the extent recorded in Divine Writ, "They shall be lovers of pleasure more than lovers of God." This present day Moloch receives more of the nation's sons and daughters than the fiery Moloch of Palestine of bygone days. It is the shrine of worship for thousands, it is one of the idols of American civilization, it deceives and damns more people than all the grog shops of America. Pleasure, mirth, frolic, sport, passtime, amusement are the vocabulary of thousands.

Recreation and Relaxation are Right.

In the life of every working man or woman, every growing boy or girl, there is need and place for recreation, to loosen up occasionally. The strenuous life we live today calls for rest of tired nerves and the weary mind cries for a halt betimes.

Christianity is not a foe to innocent joys. Jesus Christ was a normal being. The hundred or more muscles of His face must have been called into play at times. He was the man of Sorrows, and also the one who was of good cheer. He denounced long-faced, melancholy religion. He advised refreshing the face by a wash betimes. Red cheeks are more attractive than the sallow face and hollow eyes of the dyspeptic.

Jesus Christ rejected the so-called "pigsty philosophy." "Let us eat, drink and be merry, for tomorrow we die." There are helpful enjoyments that are pure, clean, invigorating, beneficial to soul, body and spirit, and also do not fail to glorify God. Our main joys should be found in the personal word and work of Jesus Christ.

"How tasteless and tedious the hours,
When Jesus no longer I see;
Sweet fields, sweet birds and sweet flowers,
Have all lost their sweetness to me;
The midsummer sun shines but dim,
The flowers refuse to look gay,
But when I am happy in Him,
December's as pleasant as May."

This article is to point out dangerous popular amusements, so we shall stay within bounds.

Theaters and Moving Pictures

Theaters were formerly called "cock-pits." The ushers cried, "To the pit". A young man heard this and thought of perdition and took to his heels. We wish that were true of milions more. The evil we are now considering is a fundamental factor in the work of destroying our nations. We believe that the theaters and moving pictures are the offspring of hell for several reasons:

1 Obcsene literature on their billboards.
2 They cater to satisfy lust.
3 They condone divorce.
4 Many actors keep their children at home.
5 As actors get saved they leave the stage.
6 They preach and teach murder.
7 They magnify the heroic in sin, and often thieves.
8 They destroy spirituality and real life.

The Dance

This amusement has no legs to stand on but dancers, and they generally are the crowd that the book speaks of, "From the ball-room to hell." It's a lightning express trip, too.

Dance halls are the nursery of harlots, and the kindergarten of white-slavery. They are the feeder of lust and Satan is their superintendent. Dr. Brand, of Philadelphia, states it thus: "Take the sex question out of the dance, and we have nothing to fear." Yes, doctor, there would be none. The characteristics of dancing are nude apparel, immodest postures and actions.

The New York Chief of Police claims that three-fourths of the ruined girls can be traced to the dance floor. No spiritual Christians are to be found there. Touch not the unclean thing.

Card Playing

This innocent piece of cardboard with figures and a couple colors is nevertheless a fruitful source of evil. It is the gambler's primer class. The card games "just for fun" are the A. B. C. lessons leading to graduation and a diploma in a gambler's den and a blasted life the result.

Card playing is productive of idleness, and a general depravity and looseness of character. It is more prevalent in homes than family altars. There are 750,000 packs of euchre cards issued annually.

It has been estimated that in one year thru card-playng 128 were shot or stabbed, 60 murdered in cold blood, 68 ruined financially, 2 went insane, 24 committed suicide, 43 committed forgery, 32 bank cashiers absconded with trust funds, ruining homes, lives, characters, for all eternity.

Fairs

This place generally has many arguments for its existence. Yet, withal, it is generally an ally leading to greater sin. Much good may result to the world in developing its natural resources, but there is generally more wild oats sown than actual benefits derived at these fairs.

Spiritual Christians fail to enjoy the atmosphere. The side shows are the lure of evil to the rising generation. Racing, ambition, rivalry and gambling run rampant thru the whole business. Immorality and vice have grand-stand places. Money is wasted by the thousands which could be used to more lasting good. The same knowledge can be gotten thru other channels without the putrid stream of SIN.

Chautauquas

This form of amusement comes under the catalogue of "good Lord and good devil." It is a combination of righteousness and devilishness. It attempts to mix the dope, and the world seems to like it. It is good fishing for Satan as he generally has good bait on the line. Preachers are often used as minnows to catch trout.

This institution was cleaner and better in its beginning, but Satan seems to have bought out most of the stock. At least, the billboards seem to indicate that he has controlling power.

The most dangerous things about chautauquas is its mixture of good and evil. The unsaved stay away where sin is not mixed in. And Christians lose their separation if they endorse the institution.

Base-ball, Foot-ball, etc.

These forms of recreation are clean in themselves and are good physical development for boys. But their danger lies in them becoming an allconsuming sport. When it comes to uniforms, traveling-teams, college and town rivalry, it gets to be an opposing force to good Christian character. They become so fascinating that they become what is commonly a fad, and men will even desecrate the Lord's Day to gratify their desires in these games.

In the light of serious and eternal issues it is sad to see that daily newspapers are occupied with such transitory matter and games, when thousands of their readers do not know Jesus and His Word, yet may know many baseball stars.

Conclusion

In closing, may we not forget in these matters, "Whatsoever ye do in word or deed, do all to the glory of God." That is a safe motto. It will rule out Sunday

excursions, prize fights, most concerts, etc.

The insane pursuit of pleasure in the world is appalling. It is surely the devil's half-way house to perdition. These pleasures of sin stay sweet for a season, but the dregs are a bitter cup. The joys of Christ are sweeter for a few days, than sin's joys are for centuries. The lusts of the flesh and eye, and the pride of life is the Satanic-triple-eyed monster we had better steer clear of. May we know the joy of the Lord and the innocent recreation we need will be found, and it will never cause pain.

Eureka, Ill.

FELLOW-FOLLOWERS OF GOD

Selected by Martha Eby Yake

Long years ago there was a man who helped God so decidedly that he became known as "the friend of God." The word "friend" is used this time in the emergency sense. He did the thing God asked him to do and this helped God in the plan He was working out for the whole race. God needed a man. Abraham was willing to be the man. And in that he became God's helpful friend. The thing God asked him to do seems very simple and yet it was a radical thing for this man to do. He was to leave his father's family and all his kinsfolk and live a separate life, both from them and from all others. It is almost impossible for the West to realize how close and strong family ties are in the Orient. Separation meant an unusual, sad break in holiest ties. God was trying a new step in His fight against sin. He had separated the leader of sin from all others.—Gen. 4:12-16. He had removed all the race except a seed of good. —Gen. 6:17,18. Both of these plans had failed thru man's failure now a new, farther-reaching plan is begun. A man is separated from all others to become the seed of a new nation, a faith nation, which should be a different people from others, embodying in themselves God's ideal for all.

Abraham is asked to become a separated man in a peculiar sense, separated outwardly, separated in his worship of the true God and separated in living a faith life. It was to be a life dependent wholly on God regardless of outer circumstances or difficulty. There was a training time of twenty-five years before Abraham was ready for the next step—separation, then still further separation, an open stand for God in the land of strangers, then a series of close personal tests, each entering into the marrow of his life—this was the training to get the man ready to be a faith-father to his son, the next in line of a faith-people. And the hardest test of all came after the child of faith had grown to manhood. Then he became a child of faith in his own experiences as well as in his father's. Following meant separation. It meant believing God against the unlikeliest circumstances, against nature itself. Hoping in the midst of hopelessness. Everything spelled out "hopelessness." God alone spelled "hope." He took God against everything else. It meant going to school to God, until he could be used as God planned and Abraham consented. He followed. He helped God in His need.

But every generation needs men. Each new step in the plan needs a new man. In a sore crisis of the plan, longer after another man's name, Moses is known to us, only because he singled himself out as being willing to let God use him. In his unconscious training, the training of circumstances into which it was natural to fit, he was peculiarly prepared for the future task. Bred in Egypt as the son of the ruler's household, he received the best school training of his day, with all the peculiar advantages of his position in the royal family.

Following meant more to Moses, in what he gave up of worldly advantage than to any other named in the Bible record. Egypt was the world empire of that day. Moses was in the innermost imperial circles and could easily have become the dominant spirit of the court if not the successor to the Pharaohs' throne. But he heard the call. His mother helped train his ears. He answered "yes" to God, without knowing how much was involved. Following meant giving up, then a long course of training in the university of the desert, with the sheep and the stars and—God. It meant a repeated risking of his life not only in his bold dealings with Pharaoh, but afterward with the nation mob whose leader and father and schoolteacher, and everything else he had to be forty years.

And it meant much on the other side too,—

"Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win;
No pillared fire, no magic rod,
No smiting of the sea; no tears
Ecstatic, shed on Sinai's steep;
No Nebo, with a God to keep
His burial; only forty years
Of desert, watching with his sheep."

—S. D. Gordon

THE LITTLE BROWN CHURCH

Selected by Alice N. Nissley

Is there a man, woman, or a child in the membership of the church who has not heard that old song our fathers and mothers used to sing, and we ourselves sing now, "The Little Brown Church in the Vale"? This is a well-worn, but still attractive hymn. It is fifty-eight years old.

The song was written is 1857 by Dr. Stanley Pitts, then a young man about twenty-six years old. His present home is with his son in Brooklyn, New York.

Altho Dr. Pitts has passed the fourscore mark, and his hair and beard are white, he retains the spirit of youth because of his continued interest in the affairs of life, and his enthusiasm for the things which are worth while. He is the author of many other songs.

While the "Little Brown Church" was not written with a particular church in mind, there is one church that still stands which is justly called "the little brown church in the vale" because of its relation to the song and the author. It is located at Bradford, in northern Iowa.

The author relates the following to an interviewer: "One bright afternoon of a day in June, 1857, I first set foot in Bradford, Iowa, coming by stage from McGregor. My home then was in Wisconsin. "The spot where the 'Little Brown Church' now stands was a setting of rare beauty. There was no church there then, but the spot was there waiting for it. When back in my home, I wrote the song, 'The Little Brown Church in the Vale.' I put the manuscript away. In the spring of 1862 I returned to Iowa and settled at Fredericksburg, inasmuch as my wife's people were there. In the winter of 1863—64 I taught a singing school at Bradford. We held our school in the brick building known as the academy.

In the year 1859 and 1860 the good people of Bradford determined to build a church. I will not undertake to tell of the trials, the disappointments, and the successes that followed; suffice it to say, by the early winter of 1864, the building was ready for dedication.

While I was holding the singing school, near to its close in the spring, the class went one evening to the church. It was not then seated, but rude seats were improvised. My manuscript of the song I had brought with me from Wisconsin. It had never been sung by any one but myself. I sang it there. Soon after, I took the manuscript to Chicago. It was published by H. H. Higgins. It won a speedy recognition locally, and with the years won its way into the hearts of the people of the world.

"Soon after its publication, the church at Bradford, which had been painted brown, for want of money to buy better paint, some say, became known as the 'Little Brown Church in the Vale.' My hope is that it will stand a thousand years and call the old man and his descendants to this house of God."

The song has been very popular in this country and has been translated into several foreign languages. A slightly al-

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MISSIONS

A FEW THINGS ABOUT INDIA

Geo. J. Lapp

India Scenery

India is one of the most beautiful countries in the world. We could not exchange the scenery of the Eastern Himalayas for that of the Alps. They are picturesque, grand and transcendingly beautiful. Near by are the everlasting snows lying on the tops of Everest and Kinchan Junga and between are the beautiful foot hills and valleys with their vegetation corresponding to the altitude.

Descending from the mountains to the plains brings to one's view the great rivers flowing thru fertile valleys and the thousands of acres of forests dotted all over the country. The varied elevation of the lowlands furnish hills and valleys, rivers and lakes, large agricultural tracts and open pasture lands. Practically no fences mark the boundry lines. Only stones or mounds of earth are set up at the corners. Main Government roads are well piked. Village roads, as a rule, are ungraded and almost impassable during the rainy season.

One would hardly think of Central India as a tropical country from the vegetation and the lay of the land. We feel nearer home than we really are when we are there.

The India Village

No one lives on his own land unless it should chance to corner on the village in which he lives. Sometime or other the village proprieters (Malguzars) chose high plots of ground and told the farmers to build along a certain line that was marked out as Main Street. First come, first served, and lots were chosen according to the needs and possessions of the farmer. Crooked side streets and alleys grew according to the conveniences and tastes of the population. But withal they are the most orderly people in all this disorder that you ever saw. Even Main Street might go every-which-way.

In the village, community life prevails and the farmer is the head of his family. His sons will marry and bring their wives home and thus the family becomes very large. The family name is preserved very much in the same way as it is here but is not used in conversation nor in signing official documents. The man signs as Agnu, son of Bishambhar; caste, Teli; Village, Sankara; Tahsil, Balod; District, Raipur. If the official wishes to investigate he will be able to find the name registered in the local Government office.

Each village has a watchman who patroles at night, and makes regular reports to Government of all births, deaths, and marriages. He is responsible for the general conduct of the village. The village herdsman tends the flocks of cattle and also milks for some families. The village barber scrapes the faces of all victims who come to him with his worse than a poor razor and he whets it on the calf of his leg. He uses only water on the face. The village priest is spiritual adviser of the families and may also be their medicine man. He generally gets his revelation (?) from the nearby shrine or temple where the gods of wood and stone hold their tribunals. His remedies for the ills of humanity are too ridiculous to mention and savor of superstition of the deepest dye. The above-named village servants and any others receive a regular allowance of grain from each farmer concerned.

The India School

The child, washed, oiled and clothed, or not clothed, in a simple loin-cloth accompanies the school monitor, who calls the children, or the parent to the little school house of a neighboring village. He is seated in the kindergarten class or if too small among the Umedwars (hopefuls) where he learns to make designs of various kinds with small shells (cowries) or tamarind seeds. After a year of such systematized play combined with being taught to make the letters and numerals he passes into 1st. B. Standard. He then gets a primer and is taught to do oral sums. His aptness for learning determines the rapidity with which he is promoted thru the four Primary Standards of the school. He generally passes about the age of twelve or thirteen which entitles him to a Government certificate. He may then teach the lower grades in a village school or go on thru two more standards of the Middle School, attend a teacher's training Normal school, established by Government, for two years and receive a certificate which shows him qualified for teaching in any Government vernacular school.

Should he wish to pursue higher education he must do it in the English language, passing thru the Anglo-Vernacular Middle and High schools and pass into some approved College or University, such as Allahabad, Lahore or Calcutta which are established by the English Government, or to some accredited Mission College. Schools in Medicine, Law and technical training have also been established by the English Government.

In spite of all the strenous efforts to meet the educational needs of the people of India there are so many who are yet illiterate and for whom schools have not yet been provided. Missions have a good chance at the present time to engage in this line of evangelistic work.

India Superstitions

Pitkar Paksh is the name of a certain festival occasion. It is a sort of memorial day when the spirits of the ancestors are venerated. The people will cook rice in milk and mix in sugar and other palatable ingredients and take it to the fields or open pastures and feed it to the cattle. The crows will also get their share. Many of the people will place grains of sugar at ant hills for the purpose of feeding them. After this ceremony has been carried out the people will shout, "Now we have fed our ancestors." They really believe that they may be thus showing their love and respect to the spirit of some relative who in his transmigration from the human to some other form of life may have entered that of a cow, an ox, or a crow, or even the ant. One poor sorrowing mother was sitting in her door one morning weeping because of the loss of her son who had died but two days before. A poor hungry, mangy dog came up to her and wagging its tail looked up at her in a friendly way. A neighboring woman said to her that she better drive it away or have it killed for it might be mad and bite her. She began to weep more and said, "Oh don't drive it away; it might be my son who has returned to have one more look at me." A most pitiful condition.

A mother brought her daughter to our medical dispensary for treatment. Upon diagnosing the case we soon discovered that the girl was paralyzed. When we asked how long ago and where it happened the mother said, "One day when we were in the public market place, we saw an old witch, who cast an evil eye upon her which paralyzed the poor child."

We could multiply instances to show how terribly superstitious the poor Indian people are. Many of their seemingly ridiculous customs find their counterpart in only a more refined form in America among people who are supposed to be much more advanced.

India Child Marriage and Widowhood

One of our missionary sisters went to Dhamtari to visit in a native home and

while she was sitting with the women of the household one of the women brought two babies and set them upon her lap. She was then informed that one was the bride and the other the groom. They had been married. The ceremony had been performed only a short time before and the knot had actually been tied by the family priest who had tied them together by joining a corner of each one's garment to the other by a knot. Altho they would not live together as husband and wife till they were of marriageable age yet the girl would know from that on that this boy is her husband and whatever might happen to him in the meantime she was bound to him. We have seen mothers of twelve years of age however. He might become inebriate, adulterous, a criminal or a vagabond, yet she would have to go to his home when he would come to claim her. Should he die before or after their union, she would be a widow, would have her head shaved, be a household slave and the curses of the family would be heaped upon her. She would never be allowed to marry again, even tho she were a virgin widow. There is no wonder that among the thousands of widows in India many of them become prostitutes or commit suicide. They think no one cares for them and they are cast off from society. In former years many of them would choose rather to throw themselves into the fires which were consuming the bodies of their dead husbands and perish with them rather than to suffer this awful curse. If you are interested in reading more, we would heartily recommend Chandra Leela, by Mrs. Ada Lee and the life of Pandita Ramabai.

India's Only Hope

The Buddhist devotee sits in his doorway or walks the streets twirling the prayer-wheel, a cylindrical shaped tin more or less ornamented thru which is passed a steel wire rod with a handle. The cylinder contains written prayers which have been blessed by some priest. By turning this all day long and repeating, "Om Mane Padme Hun" (Oh Gem of the Lotus Flower) he gains merit and stands a good chance of soon obtaining Nirvan (Eternal impersonal existence). His priest begs with a human skull of a fellow priest of whose flesh he has sometime eaten thus becoming worthy of his position.

The Hindu ascetic may bury his head in the ground or inflict himself with all sorts of torture or sit in a certain position for days in order to become thoughtless, motionless, passionless, and void of all human desire in order that he might gain merit. The Hindu communities are slaves of fate, caste and transmigration.

The Mohammedan religiously goes thru the form of prayer, he has committed to memory, five times a day and firmly believes that God in his count has destined so many to be saved and so many to be lost.

Each of the above are slaves of circumstances, superstition or form. They know nothing of the liberty of a redeemed soul. At a public meeting held in Dhamtari by the theosophist a few moments were given to ask the lecturer questions. One aged man asked this question, "Can you find any where any teaching more sublime and more elevating than the Sermon on the Mount?" The lecturer acknowledged that there was nothing found in any other religious teaching that could equal it. Each non-Christian religion represented in India is negative in nature and has an established worship of superstitious fear of evil rather than a loving worship of God.

Christian teaching is the only religious teaching which reveals God's love, forgiveness of sin, the gift of eternal life, the realities of the future beyond the grave, and a home in heaven, or eternal punishment in hell.

John 3:16 once understood, immediately appeals to the heathen. They are drawn toward Him because of His great sacrifice and the manifestation of His love for the world. Christ is India's only hope. God is depending upon us to set such forces to work as will bring the knowledge of Him to that heathen land.

Qualifications of Missionaries

Church relationship and true Christian loyalty are not brought into question. A so-called missionary betrays his trust by pretending to be a missionary and yet not whole-heartedly support in his life and work the faith his denomination holds dear. Aptness, a disposition to work, persistence coupled with firm faith, and a clear, open, well disciplined mind are also essential.

The main work of the missionary is to be continually giving out. He must also have some time to take in by reading, attending conferences and inspirational meetings and conferring with persons of experience concerning his chosen work. He must be apt in both giving and receiving. One who cares little to confer or read soon exhausts his supply and becomes a rattle-box, if a teacher, and a disappointment if engaged in some other activity. He will develop into what is described by one as "secretive, averse to criticism, lacking capacity to correct his own mistakes and expects more lenient consideration than should generally be accorded."

A tropical climate like that of India compels one to slacken his speed as compared to the pace set for us in America. Being industrious the new missionary generally has to be cautioned not to labor too vigorously lest he either become over-heated or over-expose himself to the sun. One loses vitality much sooner accordingly in India than in America and greater precaution must be exercised. This need not discourage any one who goes as a new recruit. Knowing it he is able to use wisdom regarding his health and study ways and means of remaining preserved in mind and body.

It is hard to break home ties. It is very hard for parents to give up their consecrated sons and daughters, but we have entered homes where parents had not felt that they could give up to having a loved one go to the foreign field, but after he or she went letters began to come back telling mother and father how happy they are in their work. Now they would not call them back and should more of the family volunteer the parents could gladly consent.

It is generally understood that sufficient educational training to enable the missionary to do the most possible work with the least possible effort should be given to the prospective missionary. As there Bible training as possible should be given. The writer has never regretted the many years spent in educational institutions as a preparation for mission work. We however spent as much time as possible in practical city mission work and found the experience helpful for the work in India.

Without being consecrated to the highest service to those who know not God with an eye single to His glory the missionary would fail in mission work.

Goshen, Ind.

OPPORTUNITIES FOR THE WOMAN MISSIONARY IN INDIA

Mary Burkhard

Read at Missionary day Goshen College. May 26th

"No mission is rightly worked until the equal evangelization of the sexes is possible. Religion has its stronghold in the home where the women hold sway, and unless they are reached efficiently the men will be hindered in their profession of Christ and the children will be early steeped in bigotry and superstition. To do this work a large number of foreign women missionaries and native women helpers is required. To carry on educational, medical, and evangelistic work women workers are absolutely essential."

Women are needed to superintend Boarding Schools and High Schools for girls. "Bright, intelligent, responsive, as they are, these girls may be trained as the future mothers and Christian workers of the land."

According to the last annual report of our own mission there were in the Girl's Orphanage and Boarding School forty girls who lived there permanently and twenty-nine who were boarders. These boarding pupils are sent by their parents

for the school-year and are at home during vacation. In addition to these girls Hindu girls from four nearby villages were day-pupils. the highest enrollment during the year being ninety-one. Three Christian teachers were employed. All these were Orphanage girls, either married and still teaching, or else of those who still live in the Orphanage.

As we go to this place we first come in view of the Mission Bungalow built for two unmarried missionaries needed for the work at this place, and the commodious school building outside the girl's living quarters. Inside the Compound are the dormitories, the kitchen, storeroom and dining room for the accommodation of the girls. We will find, if we look, some girls cooking, some perhaps washing, others sewing, some doing gardening and outside work and some in school. In the office of the bungalow we may find the Missionary "Auntie Ji" at her work, or she may be out superintending some work, or inspecting classes in the school-room, or off to Dhamtari seven miles away, to shop for her large family.

If there were two missionaries at this place instead of only one—Sister Hershey —about ten o'clock in the morning you would likely find her, returning with two or three Bible women from their visit to villages. At 10:30 or eleven they meet in the dining room for breakfast. The girls' "Auntie" if she is fond of native food will likely already have been sent a plate of food from the girls' kitchen, but this always tastes better eaten in native style, with the fingers, sitting on the floor or at office table than at the dining table of the bungalow.

Evangelistic work needs women. No male missionary may preach the gospel to any but the lower caste women of India who may stand in the background or listen from their doors as he preaches in the village. The missionaries' wives work among them; but the affairs of missionary households, the claims of missionary children and the necessary and legitimate sharing of the wives in the plans and burdens of their husbands prevent them from being able to adequately meet the great demand for a female evangelistic teaching agency.

"If the women of India, the homemakers and mothers of Hinduism, are to be evangelized and taught the gospel of Jesus Christ and saved to honorable and worthy womanhood, this must be done by unmarried women from Christian lands preparing a band of native women workers to carry the Gospel into secluded Zenanas in the cities and into the mohullas in the villages of that populous land."

In our own Mission it has been only part of the time that a woman has been free for evangelistic work. Dhamtari, town and villages round about, needs one woman in this work. Balodgahan has at presen the empty rooms for one to live in for that work, and the Orphanage Auntie Ji working alone. When a missionary family can again be living at Ghatula, at least one is needed there. Besides working in these Mission Stations tours can be made to distant villages when the cold season of the year is on with its favorable climate for camping and itinerant work.

Not a small part of the help that women may give in evangelistic work is the Bible teaching that needs to be given in training native workers by means of Bible classes for Bible women, teaching in Summer Schools and in the Bible School, the Bible teaching in the day schools and the instruction of converts in the villages.

In our own Mission all these phases of work have been and now are carried on as far as the number of workers permits, except perhaps the last. There is not a great deal of this yet to be done as there are as yet not a great number of converts in distant villages. The wives of the missionaries, however, find a great work to do in looking after the needs of the women and children in the Christian communities at each Mission and Substation and at the Leper Asylum.

I recall to mind meeting a missionary of another denomination whose chief work it was to labor among the converts in villages, touring among them, putting up with all the inconveniences incidental to touring in India, and that she could not visit nearly all of them once if she were at it constantly for five years.

Under evangelistic work we may also place the work of supplying literature to the people. One writer says, "I would also urge the importance of each missionary, so far as his tastes and ability permit, preparing himself for the work of enriching the Christian literature of the field and country of his choice. In India this is becoming not only a matter of growing, but also of paramount importance. In the past, missionaries have been too much engrossed with the other departments of the work to give themselves to the production of tracts and books. Much more must be done in this line in the future. Every year adds to the need for, and the influence of, a worthy literary effort expressed in the various vernaculars of India. The growing host of readers in the Christian communities and among the non-christians is a loud cry for missionary consecration to this specific work."

And what shall I say of the blessings that need to be brought into the lives of the women and children of India by the efforts of the woman medical missionary and the missionary nurse? Imagine how you and I would feel, living out of the reach of medical help when in need of it or perhaps receive treatment that would simply make conditions worse, and yet, such is the condition of many.

As I think of the medical missionary, foremost in the list of my acquaintances stands Dr. Agnes Henderson, a Scotch Missionary who has been working in India many years. She began with dispensary work in the city of Nagpur and as the work grew, with other helpers built up a large hospital for native women and children where with the work done in the city two missionary doctors and a missionary head nurse with several native nurses in training are kept busy all day long, caring for the sick. Dr. Henderson now is, or was, when I left India, an honorary worker living in her own home in a native part of the city where she still continues her work. A spiritual mother and helper to many as well as physician for the body.

Until recently there was only one Christian Woman's Medical College in India—the one in North India so ably superintended by Dr. Brown where two of our own orphan girls received their training as nurses; but now there is also a Union Medical College in South India.

In our own Mission Dr. Florence Coop-rider, who received her call while within these walls in school, has begun her labors. There should be another sister in preparation to work with her and take her place when her furlough is due. Efforts to secure a missionary as nurse have so far been unsuccessful.

Young women of Goshen College! I plead with you to consider what God wants of you. May you hear and understand the voice of God if He calls you to service in any of these spheres. It requires supreme sacrifice, consider it well, and yield your all to God.

We must also consider Woman's opportunities in the home.

A young woman, College graduate, leader in many activities, and full of capacity and consecration, was to be married and go to the mission field. She was distressed as to what particular work was waiting for her. It was pointed out to her that the making of a missionary home was a vocation indeed to call forth all the highest powers of her consecrated womanhood. When she realized that by her paramount duties and obligations as wife and mother in a missionary home, she would have the opportunity of living the missionary message such as few of her fellow missionaries might have, her beautiful face lighted up with a look that illuminated it.

"Actions speak louder than words." Love, politeness, deference of man to woman, all the beautiful relationships in a Christian home, these make infinitely more impression upon people of a Mission land than innumerable sermons or years of study.

"Although her first duty is to her husband and children, the missionary wife has many an opportunity for work outside the home. How many a missionary's wife is able to minister to the sick and to the home life of the community in a very peculiar way. None of her fellow-workers, men or unmarried women, have such opportunities to get into the lives of some of the people as does the mis-

sionary's wife. Her work calls for attention to little as well as great duties; a clear eye to detect great opportunities in small occasions, an eager love for Christ, a warm passion for souls.

"It is quite unreportable, a filling in here and there, helping the doctor with an operation, teaching classes in one school or another, the midnight hunt for the mistake in the balance sheet of her, the Treasurer, holding a mother's meeting with one eye and ear open to the next room where her own children are romping and quarreling. It does not make a formal missionary report, but it is 'Presenting our bodies a living sacrifice which is our spiritual service.'"

Goshen, Ind.

WHY CHOOSE THE MISSION FIELD?

Ernest E. Miller

After one has reached a definite decision on some prolonged question of great importance it is quite difficult to formulate into concrete reasons just why the issue was so decided. In trying to state the various factors that helped me to arrive at the conclusion, "It must be service for Him on the mission field", I think the following three reasons answer in a general way.

1. One reason why I have chosen the mission field is because it offers such large opportunities. Permit me to illustrate this by contrasting the opportunities of two young medical graduates. The first after he took his degree decided to begin his work in a beautiful little town in Virginia. The signs over several offices gave testimony to the fact that an adequate number of physicians were on the ground before he arrived. He hung out his sign also among the others and waited. As the call-less days went by he became desperate. "If people discern", reasoned he with himself, "that no patients are coming, then none will come." Then he resorted to what, in these days is charitably called camouflage. Down the steps he dashed, mounted his horse in seeming haste and galloped off at full speed into the country, hoping thereby to disarm the minds of the populace of any lurking suspicion as to the lack of demand for his professional services. This done, he galloped back again. Day after day he went thru the pathetic deception. He thought it was so everywhere, and that all young doctors had to wait for patients to come. He had never heard of any place where doctors were more in demand.

Another young doctor completed his course and sailed for Africa as a medical missionary. Within fifteen minutes after he landed he performed his first operation. His patients were lined up waiting for the arrival of his steamer. In a short time he had charge of a hospital, and the measure of his own daily strength was the only limit to the number of patients he could relieve each day. This situation could be duplicated in many other vocations. In America there are often scores of applicants for one prominent position; in Africa, China and India there are scores of prominent positions for one applicant. Is it not a wise choice of opportunity to leave a teaching position for which others are ready and go to a country where many good opportunities for teaching are "ripe unto harvest".

2. I have chosen the mission field also because it answers that inherent human call found in all individuals to be of service. The call to give up their lives for some cause is being everywhere answered by millions right now. Thousands of men and women have come to a life of sacrifice thru the war. They were living for nothing. Now they have been given a cause. They were valuing ease and indulgence. Now these seem to be unworthy. Hardships and sacrifice were the things they had avoided. Now they seek them. The reason for this is that they were brought face to face with a great crisis—a crisis to fight for the life of a nation. War takes a man for anything and offers him nothing but the glory of giving his property and his life. This appeals to the inherent impulses of man to be of service somewhere. But the Kingdom of God has always been making this appeal to men. That was exactly what Jesus said to men when He was here and what He is saying today. There is a battle to be fought for life and for the world, and for God. It asks everything of men. There is a joy in it which nothing else can give. The missionary appeal is an absolutely unselfish appeal. It offers nothing but the choice to serve and to bring in God's kingdom. It does not offer even the excitements, the novelties, the intense moments which men get in the war in France. It appeals to one motive only—the motive of unselfish willingness to serve men in their deepest needs and for their most enduring good. I hope to find my larger life in answer to this inherent human motive to be of service not in destructive war but in sacrifice which is constructive—in the work of peace and progress. I can find no field which gives me such an excellent opportunity for doing this as the mission field.

3. And finally, I have chosen the mission field because it is in answer to God's command. God's written message to us contains incidents and direct commands which clearly show the primary place He gave to missions. Joseph was a missionary to Egypt, Jonah a missionary to Nineveh, Daniel a missionary to Babylon and Isaiah a missionary prophet. It seems that the entire Old Testament is a record of missionary transactions all preparing the way for the great missionary campaign of that peerless missionary Jesus Christ.

The Jews wanted to limit this man's ministry by calling him the "Son of David," and thus limiting his work to the Jews. He would have none of it and named himself, "The Son of Man." When He speaks of the scope of His mission, He declares, "I am the Light of the world," and when He indicates that of His disciples, He says, "Ye are the salt of the earth." His great commission to His disciples, "Go ye into all the world" has not yet been rescinded. Despite the marvelous record of missions there are yet millions who have not heard. In Asia and Africa there are today countries with districts containing 100,000,000 people with not a single resident missionary. In America with an equal population we have multiplied ministers for ourselves until we have an average of one evangelical minister for every five hundred people. The whole Protestant world has sent to China only one minister for every 200,000 of her people. In India there are thousands of villages where Christ's name has never been spoken.

Jesus when laboring in one city was ever thinking of those "other cities" yet unvisited. When His disciples were clinging only to Jerusalem He sent a persecution to scatter them. When in the third largest city of the Roman world a little Christian church had a foot-hold—tho it was but ten years old—and tho heathenism was still rampant around it, God himself gave the direct command to send away the two best men to carry the Gospel to other nations. Christ could hardly be expected to rescind His command with 97 percent of His churches and ministers crowded into a few favored countries, while half the world has hardly yet heard of Him. Our leader's command is still in force. Every Christian must still face the challenge, "Go ye into all the world." I can reply with no other answer than, "Here am I, send me," Can YOU?

Middlebury, Ind.

OUR CALL TO INDIA

Paul Erb

Picture to yourself a boy—just an ordinary boy of six years—such as one may see in any Sunday school. When asked what his manhood's work would be, he replies, "A preacher and a farmer." (His father had recently effected such a combination). But childhood dreams are fleeting. This same boy at twelve is an eager reader of anything obtainable, and wise Christian parents have placed into his hands missionary biography of Livingstone, Paton, and others. Their heroism appeals to the boy, and he decides to become a missionary. Sunday school teachers strengthen the conviction. Then he becomes a Christian, and feels all the ardor of the young disciple to lead others

to Jesus. He begins his higher education in the Academy of a Church school. Here he becomes interested in English and other subjects, and decides he would like to teach. Perhaps he could do as much good in the homeland! But he is a member of a Mission Study class, and one Tuesday while sitting in the next to the back row, he meets in the life of Livingstone a challenge which all his succeeding days cannot evade. Encouraged by friends, parents, ministers, and missionaries, he volunteers for missionary service at the Church Conference the autumn following. Then follow uncertain years, six or seven of them. Thru them all runs a deep interest in mission work and an insistent feeling that some day God will need him on the foreign field. But the way is not clear. A crying need in a home institution, as truly God's work as any other, he is convinced, seems to be the first demand. There is a vacillation, not between God's will and self's, but between the possibilities of God's will. He is seeking guidance. The opportunity comes and he begins work in the home institution. He is a teacher, his chosen work. He takes it to be God's voice, and concludes his missionary work will be to send others.

Picture also a girl, consecrated to the Lord's work from infancy by her mother. Her childhood's play is an elaborate scheme of helpful Christian service. Fifteen years brings her conversion and with it strengthened resolutions of church loyalty and a widening vision of the world's need. She too finds her way to a church school, and missionary influences and a maturing experience result in her public volunteering for the foreign field. But the way is not open, and she finds a field of great usefulness in the church school first spoken of.

God brings these two lives together. Shortly afterward comes the call of the Mission Board to accept an appointment to India. What can this mean? Has not God already planted them in a fruitful field? Dare they lightly forsake a work which has been so evidently theirs? Weeks of prayer follow; a definite conviction is asked. It does not come. Substitutes are sought but none are found. The Mission Board urges a decision. Advice is sought. Parents give their consent by a favorable answer and other dear ones urge it. Authorities of the school express their willingness to release them. One by one the excuses fall. The physical examination is passed. The man is exempted from the draft. What can they do? God has revealed his will, probably not as they expected, but clearly. They accept the appointment.

This in brief is our call. There is nothing striking or unusual about it, but we are satisfied. We feel it would be a tragedy to go to India if that were not God's plan for us. He can still prevent it; we do not have our passports as yet. It is no longer our's to say. Will you pray for the fulfillment of God's will in us?

Hesston, Kan.

A CALL TO SERVICE

In our day men are undertaking by greater means, in a wider scope and more complex methods, the difficult tasks of the world than ever before. There are large fields, in the intellectual, financial, business and lines of invention, pursued by individuals. There are also many people deeply interested in the unfinished task of the church of Christ. Even tho they may see ahead of them bewildering problems and difficulties, the impulse comes to them to get into the midst of it and help lift, willing to face the issues involved with relentless courage. The question comes—Why take such an attitude; why be so interested in the deep interests of others?

In the first place, there is an internal motive. Every normal individual finds pleasure added to his own life by imparting something to someone, and especially to those particularly in need. Look back across the ages and go to the Apostle John, and ask him how it was that amid the cruelties of imprisonment and persecution he kept the lamp of duty burning in service for his fellows? And this sweet answer comes back to us, "I love—because He first loved me." Go to the Apostle Paul and ask him how it was that in the perils of false brethren and conspiracies he could keep the lamp of service burning? And Paul gives us the response: "He loved **me** and gave himself for **me**." The apostles felt the duty of unselfish service in return for the Savior's great love for them. This was their resource and it must be our resource today. In a study of the life of Christ we see the keynote of the life of our Master to be, "Not to be ministered unto, but to minister." He thought of this as an obligation, a responsibility, a duty not only to minister without no thought of return, but to love to do so, which is a far greater thing. Impelled by this great principle which we find in Christ, many men and women have made it the great purpose of their lives. Urged on by His example and trust in Him, Christian people have given their lives to spreading the Gospel thruout the world and bringing salvation to the heathen people.

We not only feel it as an inner motive, but as a personal call to missionary work by Christ Himself. "Master, what must we do." "Son, go work today in the vineyard." Jesus gave His own service to humanity. When questioned as to the further working of His task when His work was finished, He gave the command to His followers, "Go, ye among all nations." Thus we have the request, world-wide in its extent, many-sided in its character, and all together one which vitally affects Christ Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Furthermore, none of us want to be anything less than friends of Jesus, and if we are friends of His, we must be missionaries, for He says, "If ye love me, keep my commandments."

The influence and life of Jesus alone is a call to great faith, a call to finish His work. But another phase which makes the appeal all the more forceful is the great need which we see manifested in the world about us, also many bare facts which we must face when reading of the conditions in which millions of our neighbors live. The voice of multitudes is a cry of neglect and need over the entire universe. In India alone, with its population of more than 315,000,000 we have a great opportunity of extending the Christian religion. India has 5,200 missionaries, or one to every 60,293 of the population. Only one-third of India has been reached by missionaries, and that only partially, while whole districts, densely populated have not yet been reached. There are at least 150,000,000 people largely untouched, none of whom can hope to know of Christ unless the force of mission and native workers is greatly increased. We live in an enlightened land, we have been told the story of how Jesus came to save, and we have an obligation toward the masses who are living on a lower level. The light shines for all, and those who see it must spread the tidings, for every man is a child, by creation, of the self-same God.

However small our part may be, the result will be of some definite worth. "It shall not return unto me void, but it shall accomplish that which I please." No force, even in nature, is ever lost. The whisper that you breathe upon the air in some form will go on forever. You may not see the effect, but it is traveling on. Every word we speak for God. every prayer we breathe, every heart throb of sympathy and holy purpose, tells in some way for God and the betterment of humanity. We do not labor in vain. The direct purpose we had in mind may seem to be defeated, but God has it in His care, and some day we shall meet it again, and receive from His hand, the fruit of our investment for Him. Jesus Christ lives in you and me, and no true Christian can keep this glad, blessed truth sleeping in his heart, but must tell others, and in this he cannot fail.

BROTHER SOBIT THE LEPER

C. D. Esch

Leprosy is an awful disease and one who has not seen the effects of it can hardly realize what it really is. Yet lepers have souls and are worth saving even

if the work may not be so pleasant from our point of view.

Brother Sobit was left an orphan boy as a result of the famine of 1898. He came to the Leper Asylum in 1901 and remained there for about twelve years when he died. When I first learned to know him he had no fingers or thumb on either hand, his feet were stubs and it was with great difficulty that he could get around at all. His lips and nose were swollen beyond all proportion. About a year before his death his throat was attacked and his voice was gone forever, so that he could not make a sound above a whisper. His throat affection increased till he was scarcely able to breathe which process was accomplished with great difficulty and loud wheezing. He had severe swelling of the lower limbs from the ankles to above the knee joint, accompanied with numerous large and small open sores. The knee joints were especially painful. On his chest and abdomen were numbers of nodules which finally broke open leaving ulcerous patches. The glands of his neck swelled up and broke open a number of different times, leaving his neck very much swollen and covered with sores. Thus you know that there was very little of human appearance left of the poor fellow. And often as I looked at him did I wish for the opportunity of seeing the Savior change such an one into a healthy normal man.

His sister, also a leper, was brought into the Asylum a very bright young woman, but the disease made such rapid progress and such awful ravages on her young tender body that she died in a few years. The death of his sister left Sobit's heart sad and he often said that he wanted to go too. And who could imagine that he wouldn't, considering the amount of terrible suffering he had to endure, the loathsome condition of his body, and everything getting worse daily.

Communion day came at the Leper Church and they said Sobit couldn't attend as he was sick with fever. So we went to his room and there on his cot on the veranda he partook of the Holy Communion for the last time. The next morning his fever was somewhat abated. He with calmness and happiness told his companion that he was going away and asked them to sing some songs and pray with him. The men gathered and had a short service after which he rested, and a short time later passed peacefully from this world of great suffering to be with his Lord and Master whom he had learned to love and trust while here. And how he will rejoice to meet before the throne of God, where he will not be a poor outcast, deformed suffering, loathesome, blind leper, but will be one of those that have been washed and made perfect in the blood of the Lamb. What would he have been and where and how would he have died if there had been no Leper Home and no loving friend of the outcast and suffering?

Do you think it pays to "bother" with such people? These are just the kind of people that Jesus "bothered" with when He was here and when He sent the disciples out he told them to be careful to do the same for He says. "Heal the sick, cleanse the lepers," etc. But the missionaries on the field cannot feed and clothe and administer to so many of these poor people without some help from you here, and they want you to have some share in the glory too. This you can have by giving the Lord of that which you have that it may be used to help others to serve many that are just like Brother Sobit. And did you know that there are about 400,000 such lepers in India? There really are! And many of them might be saved if they were gone after!

Hesston, Kans.

INDIA NEWS CALENDAR FOR THE MONTH OF FEBRUARY

Florence Cooprider

6. Bro. and Sister Brunk returned from tour.

8. Our most difficult operation.

18. On account of rats dying in the houses of the Christian people they have moved out and are living in the hospital ward and in temporary huts.

20. Bro. and Sister Brunk left for Manku Ghat to attend the Christian Mela. They returned on the 28th feeling that the time had been profitably spent.

24. I was called to Balodgahan to see Paul Kaufman and other children who were sick.

25. One of the Medical Station Bible Women off duty on account of sickness.

Sankra Notes

Bro. and Sister Friesen spent the greater part of the month out touring in the villages preaching the Gospel to the people. A report of their work may appear later.

Balodgahan

Elsie D. Kaufman

The first few days of the month are always busy ones making the monthly pay rolls and filling out reports, etc.

After the tonga accident we recently experienced my face was somewhat bruised and swollen so that it was difficult to accomplish much.

1. Bro. Lehmans spent part of the day with us.

A heathen man who was at death's door was brought to us for treatment. All efforts put forth to save his life were in vain. He died and was buried a few hours later. The saddest is he died without Christ. He is only one of the many.

12. Sister Hershey, Russell, Paul and myself started out in the tonga, to attend the annual Conference which was held in Merideo about seven miles distant. We were not half way when our tonga wheel broke to pieces. Fortunately it happened at a place where it did not upset the tonga. No one was hurt. We had to walk about a half mile to the nearest village. Leaving the broken tonga where it was we walked to the village where we secured a chakra (a springless cart which had a top) which jolted us the rest of the way over very rough roads. In the evening Bro. Friesen took us in the Ford to Sundarganj which spared us jolting over the bad road. From there we still had seven miles to go in the chakra from there we had a good road.

We enjoyed the Conference and were grateful for this privilege of being present.

14. About eleven o'clock P. M. the telephone rang calling Bro. Kaufman to Sundarganj on the motor cycle. Either he or Bro. Shank were going out to see what had happened to the brethren Lehman and Friesen who had gone to Raipur to cash large checks. They had been expected back that afternoon but when they did not come we feared that they might have been robbed or that they met with some accident. After midnight just as Bro. Kaufman was ready to start out they drove in. The cause for their delay was a number of blow-outs and no lights on the car. No garage to help along the way. That indeed would be considered a luxury. Bro. K. returned at two A. M. thankful that all was well.

19. Sister Hershey left for Manku Ghat to attend a convention. During her absense I looked after her work at the girls orphanage.

23. Dasri, one of the orphan girls passed away. She had been sick a long time and knew she could not live long. She expresses herself ready to go. Funeral the same day.

23. Bro. Sonauo, one of our Christians, had a very sick child whom we feared could not live. We did all we could for her.

23. Little Paul was also taken ill very suddenly with high fever which resulted in dysentery. We think it was a result of getting too much sun.

24. We called Dr. Cooprider to see Paul and the child in the village. How grateful we are for her services for they both recovered speedily under her care.

The following week was more than full, caring for the sick, attending to the details of the work too numerous to mention, and getting Russell ready for school.

We are busy, the days are getting hotter, but we are well and happy glad to be is the Master's service.

Lehmans

4. Foreign mail.

5. A Mohammadan, one of the 7th Class High School boys, dies of plague.

5. Mrs. P. A. Penner and daughter Miriam from Champa and a relative, Mrs.

Jauson from South India, arrived to spend several days among the missionaries.

6. Plague growing worse in Dhamtari.

6. Bro. and Sister Brunk return from over a month's tour in the villages.

8. Bro. Marcus' baby died.

10. Sister Shank very ill.

12. Church Conference held at Meradu where a congregation is started.

13. Bro. Friesen spent the night after Conference at Bro. Brunks.

14. Bro. Friesen and Bro. Lehman go to Raipur on business. Raipur is 48 miles distance. Motor tires give trouble and arrive home at 1:30 A. M. instead of 6:00 P. M. all fatigued.

17. Dhamtari Primary Sunday School contributes Rs. 9 toward the Home Mission at Mogragahan.

18. Executive Committee at Sundergang.

19. Common meal of native food with all the Sunderganj Christians' children and Missionaries before Irene leaves.—About 120 children, excluding babies.

20. Bro. Lehman, Bro. Brunks and a number of the Christian people leave for Manghu Ghat where meetings will be held for the deepening of the Spiritual lives of all the Christians of the neighboring missions.

22. No good kerosene to be had in Dhamtari due to freight being shut off. Freight trains are needed for Government purposes at present.

24. Subject for Y. P. M. "The power of the Cross in Asia." Fine meeting. The Spirit is at work. The people manifest new zeal, purpose and vision.

25 Born, to Bro and Sister Haidar, a fine son.

Shanks

Head carpenter brings in a Hindu villager who wants to become a Christian.

10. Two boys from Industrial Schooi each bring a fellow pupil, a Hindu, into Young People's Meeting, leading them by the hand.

12. Allowance received for Jan, Feb, Mar, and April.

19. Charles kills cobra measuring 7 ft. 8 in.

21. Canned celery which is especially nice this year. About July will eat it.

22. Filled last Mason jars I have, with tomatoes. Made rubber rings for them out of worn-out inner tubes for motor. Neither jars caps or rings can be had here.

23. Warmer weather coming. 88 degrees today.

24. Attendance of Hindu boys still irregular because of plague.

25. Money for vehicle comes from America. Bible women go to Mela at Rudri with picture cards of the Good Shepherd. They have personal talks with over a hundred Hindu women, concerning Christ. Mantora, wife of Chaintu, one of our oldest Christians and first to be baptized, buried.

26. Two sawyers completed a week's work, making 13 fourteen-inch-wide boards from a nine foot log. For this they received $1.70 or about fourteen cents each, per day,—very good wages.

INDIA'S NEED

Anna Stalter

In the homeland we missionaries are sometimes asked, Do the people of India still eat without knives, forks and spoons? Do they still sit on the floor to eat, or do they eat, dress and live as people in the Western lands do since they have been taught by the missionaries? Some of the Indian people are taking to Western methods of living and dress, but very, very few.

India, with her population of 315,000,000 does not need Western civilization nearly as much as she needs Christianization. The religion of Jesus Christ is adaptable to all peoples and nations, regardless of their habits of living or grade of civilization. India is slowly becoming educated, but as yet, only one man in ten can read and write, while only one woman in a hundred. The people will become educated as speedily as government can give advantages of education, but at present are hindered because of conditions which are a result of the war.

Missions too are doing a great deal for India in the educational line. And because of war conditions their advantages are greater at present than they otherwise would be, but necessarily the Gospel must be given to many who are unlearned and are very primitive in their manner of living if they ever are to receive it at all. The story must be told in a simple way in order that they may grasp it. They must be taught that the power of Christ changes the hearts of men and women whatever their station in life. Climatic and financial conditions would neither allow nor incline the people in general to adopt western methods of living, neither is it necessary that they should do so. "God made of one blood all nations," and it is our duty as Christian people to give the Gospel to one and all, regardless of race and color or civilization be it Eastern or Western.

At present men and women, also single women, are urgently needed, as well as funds for carrying forward the work of our mission in India. More men and women should be in training, especially as medical missionaries. A wonderful field is open to them. First of all, a man or woman must be a missionary in the true sense. Then and then only can they present India's great need, "Christ", to the people, both by precept and example.

Elida, Ohio.

Blessed are the peacemakers: for they shall be called the children of God.

OPEN CONFERENCE QUESTIONS ASKED IN INDIA

G. J. Lapp

How would you answer them?

1. What are the best methods to pursue in evangelistic effort?

2. In what way can we best utilize the efforts of our laity?

3. Would it be advisable to have a committee appointed in this meeting who would during the year make such plans as would foster uniformity of evangelistic effort among the Missions of this district?

4. To what extent are our India brethren ready to take up Home Mission Work?

5. What is the good or harm done by the use of controversial preaching or of such books, in our evangelistic work?

6. Should we aim to evangelize more extensively or more intensively?

7. Of what spiritual benefit will special campaign effort be to the various congregations?

The above subjects provoked lively discussion in an open conference of the Annual Conference which was held at Balodgahan during the winter of 1916-17. Most of them were handed in by our India brethren and sisters who were very much interested in the extension of the cause of Christ. It would be well if we had the space here to insert some of the answers they gave. A few of the questions could be profitably discussed here in America.

Lepers Much at Peace

When W. M. Danner, American secretary of the Mission to Lepers, visited the Leper Asylum at Kwangju, Korea, he saw 200 lepers, all well clothed, clean and looking happy and contented. At a service held during his stay, seventeen outcast beggar lepers appeared begging to be taken in. The Christian lepers pleaded that they might be received, offering to share their own food and clothing with them. Mr. Danner says: "Here was the crisis hour in the lives of these seventeen persons. To be refused admission meant to each of them months or years of weary, painful, outcast beggary. To be received would mean food, care, companionship, love, and home, and, above all, a knowledge of God. Who could refuse such an appeal?

"The next day we again visited the Asylum and, on looking over the congregation, failed to recognize the outcast friends of yesterday. Their white garb and cheerful faces were in marked contrast to their condition of the previous day. On being asked if they were in comfort they replied, 'We are very much at peace.' " All of the 200 lepers in the Asylum are Christians save the newest comers, and it is wholly probable that these seventeen persons will become Christians also.—Sel.

THE CITY GIRL AND HER PROBLEMS

M. Elizabeth Kanagy

The growing time in plant or animal life is critical and at the same time full of possibilities. When we sow an aster seed we know we shall have an aster plant, but the beauty and richness of its blossoms depends very largely on the quality of the soil in which we place our plant, and the attention it shall receive from the gardener. By putting the plant in different soil, or by regulating the heat and moisture, we may have a larger, or a more beautifully colored blossom, but it will still be an aster. So, too, the young woman is largely what her girlhood environment, and those most intimately associated with her during those years, have made her.

Girls of whatever nationality, parentage or environment have many things in common, and we wish to study them from this view point. Until the child s probably about ten years of age there is little difference in the characteristics of the normal boy or girl. The little girl will play ball, climb trees, "skin the cat," "chin the bar" as cleverly as her young brother if she is properly clothed, and allowed her freedom and choice in the matter. She ought not be denied these and similar muscular activities, and branded as "tom-boyish" or "unladylike" when she thus expresses the spirit of youth, which is the birth-right of every girl. If she is to develop a strong body and healthy will, she requires all the outdoor exercise she can possibly have. During these early years she can be more easily taught habits of cleanliness, tidyness, and all the many more she will desire to have acquired when she begins to really know herself.

At the age of ten or twelve to about fifteen great and wonderful changes are going on in the development of both the boy and the girl, and their desires and inclinations begin to differ. The boy is becoming a man, and the girl is budding into womanhood. This period, called early adolescence, has until late years been the least understood, and consequently the most neglected time in her life. It is fraught with many difficulties and dangers, but the same reasons that make this the most dangerous period, constitute it a time of great opportunity to the wise mother and teacher.

Her physical, intellectual, social and spiritual development comprise an interesting study. Physically her development is characterized by rapid growth, and nature's way seems to be to concentrate growth energyy first in one spot then in another. Bone, muscle and nerve cannot keep pace with each other, and the result is embarassing self-consciousness. She does not understand herself, and is likely to believe no one else understands or cares for her. She feels depressed and lonely. No one seems to tell her what she wants most to know, or allows her to do what she wants most to do. The whole period of adolescence is marked by variability, and can be coped with only by patiently and persistently upholding the ideal to which we desire her to aspire.

The mental activity of the girl in her early teens reveals itself in her desire for reading. The books she reads during these years have a tremendous influence in forming a desire for literature. Her ideals and standards of conduct will be suggested by her favorite hero or heroine. If she is supplied with biographies of good women it will have a tendency to deepen and broaden her character. Because of the unusual activity of her mental life she learns many new things, and makes many discoveries new to her. So new in fact are they to her that she expects them new to all, and becomes quite generous in dispensing her knowledge. She is grieved when not consulted about family affairs, and feels her importance so keenly that she resents advise, and even chafes under discipline. She is a "dreamer" during these years, and builds many air-castles, fully expecting to realize her dreams in actual experiences even before leaving her teens.

The "gang life" of the boy gives place in the girl to the "two-by-two" friendships. Her whole nature craves companionship, and she ought to be safeguarded by the wholesome association of both sexes in her own home. The spirit of sacrifice is strong within her. Very frequently she is willing to forego pleasures for the happiness of other members of her family. She is enthusiastic in ministering to the aged, or sick in her community.

The spiritual nature depends for its growth upon both the physical and mental sides of her nature, and cannot really be separated from them. So with normal physical and mental development the religious instinct becomes active. Regardless of her heredity or environment there is a reaching out on the part of every girl after the pure and good—after God. She longs to **be** good and reach beyond herself and touch with the good in others, yet strange to say she may fall far short of her own standard of purity and truth. Stories of love and devotion, of sacrifice and service appeal to her spiritual nature, and if wisely taught we may confidently expect her to respond.

What effect does city environment have upon this young girl with all these newly awakened characteristics?

In bold contrast to her city sister, the country girl has the pure fresh air and the restfulness of all the varying scenes of nature in which to develop. If she is in school she has the exhilarating morning walk in the open air. If she is engaged in some kind of manual labor, she still enjoys this asset to good health —pure air. She rises and retires early. She meets real men and women. Altogether her environment and associations are enobling because of being thus removed from conditions that gender sin.

The city girl, however, especially in the down town sections of our large cities—and it is to her we wish to confine ourselves—is hedged in by tall chimneys and high board fences. The air she must breathe is charged with gas and laden with smoke. She has very little, if any, green grass near her home. The song of the birds is an unusual thing. Her home is so close to other homes that once outside her own door she is immediately thrown in contact with many other girls and boys who share a similar fate. She cannot possibly under these conditions develop the same strong constitution her country sister does.

The saloon and probably the brothel occupy the most prominent corner in her district, and are frequented by men and women who revel in sin. These she sees and seeks to understand while the country girl is studying plant and bird life. In fact there is nothing attractive about her home surroundings so she wanders down street where the glare of lights, and the sound of music catch her attention. She learns to **love** the "movies". She sees so much there to please and fascinate that she rarely leaves until the lights fade. She retires late, and thus deprives herself of much needed rest for she must rise at the usual hour to be ready for business. This girl seldom is privileged to attend school after her thirteenth year. She must help earn her livelihood. At her work she is often forced to associate closely with women and men who place no premium on virtue, and they fill her mind with tales of impurity.

The result can easily be imagined, unless some one full of the love of God comes to her rescue. The Sunday school teacher who can enlist her in her class will have unlimited opportunity in counteracting this unwholesome environment. By helping her to form high ideals and lending herself for her companionship and instruction, not only in spiritual matters, but also in things general she gains her confidence and affection, and the way is open for definite work.

The organized Sunday school Class is highly recommended as a means to this end. In it the girl has opportunity for self-expression. The class session on Sunday is the teacher's opportunity to impart spiritual food, and the mid-week activities should be planned with the fourfold development of the girl in view.

Toronto, Ont.

It is not so hard to be brave when others are about us; the real test of courage comes when one is alone.—Sel.

Good resolutions are a fine support when one is tempted to do wrong.—Sel.

TESTIMONIALS FROM THE GIRLS

Mennonite Gospel Mission, Toronto, Ont.

Having been asked to give my testimony I gladly do so. God has blessed many days of my life. I have enjoyed these blessings more during the past five years than ever before. As I think back to a certain time in the fall of 1912, I am reminded of a day never to be forgotten, when together with a dear worker of the Mission I was led to consecrate my life to God. The following spring I became a member of the Mennonite Church. I was given a class of girls in the Sunday school of the teen age; my first step in active Christian work. Since then I have worked almost entirely among the girls of our Mission from sixteen years of age.

These five years have not all been sunshine. At times it seemed very dark, but thru the Word of God, and the inspiration from the lives of the faithful workers of the Mission, I have been led to a closer walk with God and more earnest desire to live for Him and to help others into His kingdom. I thank God continually for the Mennonite Mission in our city.

Florence Payne

Upon request I gladly write this letter to express my appreciation for all that the Mennonite Gospel Mission (or rather the workers connected with it) has meant to me during the last seven years.

In the summer of 1911, I first became a member of the Sunday school. In the following autumn a sewing class was organized, which averaged an attendance of about forty children. This class met on Saturday afternoons from three to four o'clock. Many happy hours were spent thus, especially during the socials which took place frequently. A Junior Girls' Club was also established, which met on Friday evenings and bore the name of "Mennona." This Club proved quite helpful to all and was of course very interesting. As a continuation of this, a Senior Club was formed for business girls.

Having joined this Senior Club only this last season I must say that the organization of the same is splendid. The work during the last winter proved particularly successful, Mrs. Kanagy having procured for us a splendid gymnaslum instructress, who won each and every one of us girls.

Household science, under a competent teacher and plain sewing were some of the various ways in which many a pleasant evening was spent,

The Sunday school is also a first class institution. Our Girl's Bible Class, named "Willing Workers", is instructed by Miss Florence Payne, who has proved herself an able and loving leader, and is adored and loved by every member of her Class. All these activities and organizations are efficiently governed by our esteemed minister, Bro. Kanagy, and his universally beloved wife.

In closing I only wish to repeat that I certainly appreciate all that the workers here have done for me and out of heartfelt gratitude I wish them all God's blessings and every success in their future endeavors. I beg to remain

Yours truly

Ivy Rudling.

Greetings to the readers of the Christian Monitor:

I first joined the Junior Girl's Club six years ago. It had just been organized a short time before. We chose for our motto: "Study to be quiet. Do your own business, working with your own hands." For our song we selected, "Somebody did a Golden Deed." Our colors were, blue and white, meaning truth and purity. We met every Friday evening in the basement of the Mennonite Mission. The first Friday evening of the month we made Picture Scrap Books for the Sick Children's Hospital. The second Friday evening scarfs and slippers were knitted. Each girl doing that which she preferred. On the third Friday night we brought our own fancy work. Social evening came on the last Friday evening of each month. Before club commenced at seven o'clock the girls united for a short prayer, each girl taking part.

Two years later I became a member of the Senior Girl's Club, where we were taught to do more useful things. We do plain sewing the first Thursday of the month. On the second we make useful articles which we sell to procure money for missionaries. Physical culure on the third Thursday evening. The fourth night is cooking class. Last cooking evening we prepared a dinner for our mothers. A short program was given afterwards.

I am now a teacher of the Junior Club. My girls are between the ages of six and eleven. At present we are making a patch work quilt to sell for missionary funds. With the collections we receive flowers are bought and given to the sick. On each boquet is attached a Scripture verse. For the past six months I have been secretary of the Young People's Union and also Treasurer of the "Willing Worker's Class."

Florrie Emmot.

Mennonite Gospel Mission,

Kansas City, Kans.

I have been attending the Mission since October, 1917. And it has meant much to me as it was there I was taught of Jesus and His love for me. I now know Him as my Savior. I am a member of the Church and enjoying the services, especially Sunday school. I attend Church services and prayer meeting almost every week. Also our girl's class which meets on Saturday afternoon. We have a very pleasant time; wish more girls would attend. We have not had our class lately as Sister Baird has been away, but hope to begin soon again.

May Harding.

When I look back and think of my childhood days some of my sweetest memories are of the many hours spent at the Mission.

I first started going to Sewing School and there was taught to sew, and also heard many stories of our loving Savior. Later, my brother and I attended Sunday school, and also Children's Meetings on Sunday evenings. We were members of another Sunday school held in the morning, but our Sunday was not complete if something hindered us from going to the Mission.

It was at the Mission my brother was converted, and he has always lived for Christ. He says that Jesus is his best Friend and Companion. I am serving the Lord to the best of my ability, having a Sunday school class of twenty-five children, and also have charge of the Primary Department besides other church duties. It is my greatest desire to lead others to Christ, as I was led at the Mission.

Helen Peterson.

NOTES

The Insane in North China

"The need of an institution for the insane in North China can scarcely be overestimated," says Dr. James H Ingram, of the North China Union Medical College in Peking. "At present the insane are cared for by their families. No allowance is made for the diseased condition of the mind. They are regarded as accountable for their actions, and are jeered at, scolded, tied up, starved and tortured. According to modern theories of the treatment of this class of patients, such treatment only increases the malady and hastens mental deterioration. I knew of one man who was violently insane. His mother hired ruffians to break a leg and an arm of her son, in order that he might not be able to terrorize the neighborhood. The poor wretch's sufferings were so great that he managed to commit suicide.

The only institution in China run on modern principles for the care of the insane is in Canton. This institution is overcrowded and is 1,500 miles distant from Peking. The place in Peking sometimes called an asylum for the insane is nothing more nor less than a prison where the insane are confined, and put in chains when necessary."—Missionary Herald.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

VI.

To be a minister of the grace of God as revealed in the Gospel of salvation was one of the highest honors claimed by Paul. Frequently he makes mention of it. In Ephesians he magnifies the thought.—Eph.3. Having been chosen of God for such a ministry he accepts it as a matter of mercy on God's part. We know the nature of his calling and the character of the man before and after the calling and can appreciate what the apostie meant when he said that he received the ministry as he had received mercy.—2 Cor. 4:1. This introduction to the fourth chapter is a part of his conclusion of the discussion of the relation of the law to the Gospel, as stated in the previous chapter. Had he been judged by the law, he would have received no mercy from God. Since God had dealt with him thru grace he was able to make him a minister of grace and mercy. Having looked upon his conditions and relations with the Corinthian Church, and knowing the difficulties which existed there, he also referred to the matter of his courage in continuing his work among them, as well as his own courage in continuing in the faith by which he was justified before God.

The experience of Paul is one which every true believer has recognized in his own life. We have tried in many ways to fulfill all righteousness. We have endeavored. in many careful efforts, to do the things which would please or satisfy those with whom we have had business, social or religious relations, and have not always been able to justify ourselves. As far as our own judgment is concerned, we have done our best and have no occasion to regret our best efforts, but we have failed to secure the desired results. Our efforts are misjudged by our failures. This is a source of discouragement. Too many have allowed their faith to fail on account of the exacting nature of a legal spirit. Many have given up their efforts to serve the Lord in Spirit and in truth on account of the adverse criticisms of some who were overzealous in demanding perfections that were not to be found in their own lives, but looked for in the lives of others. Such say, "We have received mercy from the Lord, but we faint because we receive no mercy from men." Paul said, "I have received mercy from the Lord, and faint not." He includes all in his declaration, "We have received mercy, we faint not."

In what spirit did the apostle continue in his teaching and living, under the provisions of the gospel of liberty? Here again is emphasized the truth of Romans 6,—"Shall we continue in sin that grace may abound?" He does not here mention the relation of the individual to the death of Christ for justification; he rather sets forth the thought of the life of faith, or, justification by faith. The first thought mentioned is that of the relation of man to his past life.—4:2. The Christian man renounces the hidden things of dishonesty, craftiness and deceit. Sin is forsaken; it is altogether set aside and no longer considered a part of the life of the believer. On the other hand, the manifestations of the Christian life are truth. The things which commend one before God and men are the aim of all who have turned away from sin. This is the nature of the life of faith, and the outstanding principle of the Gospel. When men are justified by faith their lives will be controlled by the principle of faith and their fruits will be of truth and love and will be free from the condemnation of the law.

There are many who can make no distinction between the power of the law under the Old dispensation and the new. To them, the Christian is as much under the obligation of the laws of the gospel as were the Jews under the law of Moses. To them, one who fails to keep the whole law of righteous deeds and commandments given under the regulations of the Gospel is just as much condemned as one who failed to keep all that was written in the law of Moses. We know that there is a difference in the things which are commanded in the Law and in the Gospel. But the great difference between the law and the Gospel is not in the nature of the commandments, but in the nature of the fulfillment of them. The Law could only be fulfilled by keeping every commandment to the letter. The Gospel may be fulfilled in the spirit; and the letter is the standard of the righteousness to be attained. If the letter of the Gospel is to be kept then are all believers under constant condemnation, and the Apostle Paul also had no justification by faith. If in this one instance,—the failure to go to Corinth,—he failed to keep the law of the Gospel he was condemned. If men cannot see beyond the letter of the Gospel into the glorious righteousness by faith, their minds are also blinded, and the Gospel is hid,—veiled—,to them as it was to the children of Israel, and to all who are lost.

As long as the god of this world can keep before the minds of men the thought that no one can be righteous, and that no one can keep the law of Moses, and none can keep the commandment under the Gospel, he can cause men to faint,—v 1, and keep them under the sentence of death, and cause them to go down to their graves and judgment in despair.

There is righteousness and salvation for men. Jesus Christ was a preacher of the highest standard of righteousness. His mission was to preach righteousness and salvation. He came to seek those who were lost under the condemnation of the law of Moses. He came to lift up man to attain a righteousness which could not be attained by the works of the law. There is only one other righteousness beside that of the works of the law, and that is the righteousness of faith. Those who are justified by faith in the redemption of Christ, and who live by faith in His indwelling life and Spirit, are both saved and righteous. Let the veil be removed from the eyes of the man who sees only the letter of the law and the legal forms of the Gospel. Let him behold the grace of the Gospel that forgives men of their sins, and the glory of the Gospel which teaches of the spiritual life that lays hold of the living Word and has indwelling the perfection of the righteousness of Christ, and finds within the heart that spirit of life and holiness which live above the power of any flesh to attain. These are the blessings which the god of this world would shut out from the vision of men and cause them to stumble and fall in the darkness of despair.—vv 3,4.

Paul's characteristic humiliation of himself and exaltation of Christ is illustrated in the remarkable passage which follows,—4:5,6. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Paul did not claim any honor for the Gospel, for it came from the Lord. His gospel was the Gospel of Jesus Christ. Paul originated nothing. Had he preached what he knew it would have been the Pharisaical tenets of the law. In the matter of the law, he was a servant of Jesus Christ who brought the law and commissioned him as a servant to go and preach it to the world. He thus became a servant of Jesus Christ. In his world commission he became a servant of those to whom he was

sent to fulfill his mission to them. In this particular relation to those who had heard the Gospel from his lips Paul could appeal to the Corinthians and prove his sincerity in his purpose to do his duty to them, and also to place himself at their command to come to them. They were wrong in thinking of him as feeling no further obligation toward the Church there and that he purposely delayed his visit. He could not be a true servant to them nor a true servant of Christ in thus turning from them, nor could he be justified by faith in failing to fulfill the promise made to them when possible to come.

A remarkable illustration of the Gospel and its relation to man is set forth by Paul in the passage referred to. He called himself the servant of Christ, having received the Gospel from Him. He must preach Christ and not Paul. The source of the Gospel is God. Paul was in darkness, and with him all men are in darkness. At the command of God, the light from the face of Christ was made to shine in the world and into the hearts of men. Without the Gospel there is gross darkness in the heart. It is as dark there and as hopeless without Christ as was the world in its primal darkness. Men without Christ are without hope and without God in the world. Unless Christ had been promised there would have been no hope of light. And unless Christ had come there would have been no glorious light and hope such as we now enjoy. The Gospel could not have been produced by men any more than the darkness of the world could have produced a sun without the Word of God. "God commanded the light to shine out of darkness." Pauline doctrine is a command of God, and not a product of Pauline darkness.

What of the Gospel? It is of God. It gives light to the heart. It reveals the knowledge of the glory of God. It presents Jesus Christ in person. It reveals the glory of God in the face of Jesus Christ. All this the power of Satan would endeavor to shut out of the heart by his blinding devices of unbelief. There is no doubt much pleasure that a blind man feels,—the sinner has the pleasure of his fleshly lusts,—but there are glories from heaven that the perfect man sees and feels. The joys and glories of the Gospel are as infinite as the day and as eternity. The glories of the Gospel are as great as the glories of Heaven. The heart of the believer is illuminated and filled with the presence of divine power and glory and life. Such knowledge; such glory: such presence can come only thru the acceptance of the glorious Gospel of Jesus Christ.

JERUSALEM DELIVERED

On December 9, 1917, Jerusalem passed from Turkish control into the hands of the British. No event of the war has made such an appeal to the heart of Christians the world over. While an important military victory General Allenby's achievement is even greater as a moral influence.

Jerusalem is a city that is sacred to three religions, Judaism, Mohammedanism, and Christianity. For nearly thirteen centuries, interrupted only by the Crusades, it has been possessed by the Mohammedans, who named it El-Kuds, the "Holy." Strange to say, they have always had the belief that the Christians would sometime retake the city, and now what they have feared has come upon them. The Holy City has at last been rescued from its unholy possessors. The Arabs had a tradition that Jerusalem would some day be taken by one who would enter the city on foot and who would be called the "Prophet of God." Whatever may be its significance, the coincidence is too striking to pass unnoticed.

The first mention of Jerusalem in the Bible is found in the book of Genesis, where it is referred to as a city ruled by Melchizedek, the mysterious king to whom Abraham paid tithes. Centuries later, when Abraham's descendants were engaged in the conquest of Palestine, the city was known by the name of Jebus. It was a mighty fortress which resisted capture for generations. Its inhabitants boasted that the blind and lame sufficed to guard its precipitous approaches. But during the reign of David the city fell before the prowess of the warrior-statesman, Joab. From that time Jerusalem was in the center of world history. The great nations around it regarded it as a pawn in the game of world domination. For its own protection, therefore, Jerusalem allied itself with one, and again with another, of these nations.

No event of ancient times contributed more to the belief in Jerusalem's sacredness than the failure of Sennacherib's invasion, 701 B. C. That mighty conqueror had overrun Judaea and was at the gates of the capital when a pestilence destroyed his army, and the city was delivered without having offered resistance. But though spared on this occasion by the divine mercy, Jerusalem was to learn that God's ways are equal, and that sooner or later, every city, whatever its name, must reap what it sows. Not even the Temple, with its Holy of Holies and the Ark of the Covenant, could avert the disaster that waited upon national sin and corruption.

During the siege which followed, Jeremiah counseled surrender to the king of Babylon, and had he been obeyed, much suffering might have been prevented. But the siege wore on until the terrible conditions, so vividly and feelingly portrayed in the book of Lamentations, made further resistance impossible. The conquerors left the city a mass of smoldering ruins and took the people captive to Babylonia.

Nothing could seem less probable than Jeremiah's prophecy that the Jews should yet return and rebuild the fallen city; but at the appointed time, under the direction of Cyrus, the Persian conqueror of Babylon, it came to pass. Every Bible reader is familiar with the story as recorded in the books of Ezra and Nehemiah.

Until the advent of Alexander the Great, in 333 B. C., Jerusalem was under the rule of Persia, but enjoyed a large degree of religious freedom. Alexander was welcomed by the Jews, as they expected him to conquer Persia and to grant them still greater liberty. The conqueror himself seemed well disposed toward the Jews, but they were destined to suffer cruelly from the political maneuvers of his successors. The bitterest persecution was inflicted in 168 B. C., under Antiochus Epiphanes.

After the capture of Jerusalem by Pompey, 63 B. C., Roman rule re-established order and a measure of civil and religious freedom. King Herod rebuilt the Temple with such magnificence that it ranked as one of the wonders of the world.

The greatest glory of the Holy City is that here Jesus lived and taught, and gave His life on the cross in the shadow of its walls. Jesus loved Jerusalem as "the city of the great King," but he knew that its destruction was at hand and clearly warned the disciples to be prepared for the catastrophe. He also said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21:24, and it should be remembered that Jerusalem is still in the hands of the Gentiles, though it has been taken from the Mohammedans.

The destruction foretold by Jesus was accomplished by Titus, a Roman general, in 70 A. D. The city was now made a Roman colony and was called Aelia Capitolina. The development of Christianity in the Roman Empire is a long and fascinating story. Every effort was made by a government which ruled the world to crush the new faith, but in vain. Wearied at last, Rome yielded, and Christianity became the religion of the empire. For almost three hundred years Jerusalem remained a Christian city. Then in 637 it was taken by the Moslem Caliph Omar, successor of Mohammed. At first the Christians found no toleration and kindness, but when the Turkish clans came into control in 1077, all this was changed. The fanaticism and barbarity of the Turk aroused all Europe. Under the preaching of Peter the Hermit began the immense expeditions known as the Crusades. At length the Crescent fell before the Cross and for

nearly a century Jerusalem was a Latin kingdom.

In 1187 the city was regained by the Sultan of Egypt, and it remained under Egyptian rule till 1517, when it was recaptured by Solyman the Magnificent, Sultan of Turkey. Except for a brief period of ten years the rule of Turkey in Palestine has been unbroken. This Turkish rule, unendurable at best, had of late years only grown worse, and it is cause for profound rejoicing that it has been dispossessed.

There is naturally at this time much speculation as to the meaning of Jerusalem's deliverance in the light of prophecy. This speculation seems for the most part to lead merely to difference of opinion. But the event is rightly to be related to the purpose of God, who "exerciseth loving-kindness, justice, and righteousness in the earth" and "who will do all his pleasure."—Sel.

The Workers' Column

THE BODY IS A HOLY TEMPLE.—I Cor. 6.

July 14

I. The Unrighteous use of it will Condemn Men and Unfit Them for the Kingdom of God.—vv 9-10.

II. Men may turn from an Unholy Use of It to One which is Holy, by the Spirit of God.—v 11.

III. A Man's Rights Concerning His Body.—v 12.
1 Many things are lawful for the body.
2 All things are not profitable for the body.
3 Every man has the right over and is responsible concerning the use of his own body.

IV. The Nature of the Body.
1 It is suited to the elements of the world.—v 13.
2 It is subject to death and destruction as are all elements.—v 13.
3 It is not intended to be used for sinful purposes.—v 13.
4 It may be used for the service of God and by God in His service.—v 13.
5 It is subject to the power of resurrection as was the body of Christ.—v 14.

V. The Relation of the Christian's Body to Christ.
1 The bodies of Christians are members of the body of Christ.—v 15.
2 He that is joined to the Lord is one Spirit.—v 17.
3 To use the body which belongs to the Lord in any sinful manner is to sin against Christ.—vv 16,18.

VI. The Body is a Temple of the Lord.
1 The Holy Spirit dwells within it.—v. 19.
2 God has given the Holy Spirit to indwell the body.—v 19.
3 God has purchased the body for Himself and for the holy use of the Spirit.—vv 19,20.

VII. The Glory of the Temple.
1 It is precious because bought with so great a price.—v 20.
2 It belongs wholly to God,—body and spirit.—v 20.
3 His glory shall be manifested in the external body and in the spirit within.—v 20.

PLEASURE WEIGHED, and WANTING.—Eccl. 2.

July 21

I. The Purpose of the Wise Man.—vv 1,2.
1 To prove if mirth and the enjoyment of pleasure were vanity.—v 1.
2 To prove whether laughter is mad, and what is the effect of mirth.—v 2.

II. The Things that were Tried.
1 Wine.—v 3.
2 Folly.—v 3.
3 Beautiful environments.—vv 4-6.
4 Great possessions.—v 7.
5 Riches.—v 8.
6 Peculiar treasures.—v 8.
7 Entertainment.—v 8.

III. How Things were Tried.
1 The lust of the flesh.—v 3, Cf. marg.
  a Giving the heart to wine.
    (1) The purpose,—to teach the heart wisdom.
  b Laying hold on folly.
    (1) Purpose,—to learn its benefit to men, or its effects on their lives.
2 The lust of the eye.—vv 4-6.
  a Great works.
  b Houses.
  c Vineyards.
  d Gardens.
  e Orchards of fruit trees.
  f Pools of water.
  g Watered trees, in groves.
3 The pride of life.—vv 7-10.
  a Possession of servants and bond-servants.—v 7.
  b Great possessions of cattle.—v 7.
  c Riches in gold and silver.—v 8.
  d Collections of treasures.—v 8.
  e Singers and instruments of music. v 8.
4 Honor of men.—v 9.
5 Full satisfaction of the heart.—v 10.

IV. The Decision of the Man who had Purposed to Acquaint his Heart with Wisdom.—v 11, Cf. v 3.
1 All was vanity.
2 All was vexation of spirit.
3 There was no profit under the sun, in those things in which men simply delight themselves.

Note.—The remainder of the chapter is given to philosophizing concerning the pleasures of life, drawing the distinction between a wise man who does those things and a foolish man who seeks such pleasures. From a human standpoint there is no difference between them. From a spiritual viewpoint there is loss in indulging in pleasures of life.

TURNING FROM HEATHENDOM.—Eph. 5.

Missionary

July 28

I. A New Walk,—with God.—vv 1,2.
1 Follow God, as dear children.—v 1.
2 Walk in love, as Christ loved us.—v 2.
  a A sweet savour offering to God for us.
  b A sweet savour sacrifice to God for us.

The first was a thank offering, which was given in gratitude for blessings received, and the second was a whole burnt offering which was a duty in a whole consecration of that which was holy unto God.

II. A Holy Walk with God.—vv 3-5.
1 Walk with God in a spirit of thanksgiving.—v 4.
2 Things which are unbecoming to saints.—vv 3,4.
  a Fornication, uncleanness, covetousness, filthiness, foolish talking, jesting.
3 The class of persons who have no inheritance in the kingdom of Christ and of God.—v 5.
  a Whoremongers.
  b Unclean persons.
  c Covetous persons.
  d The idolators, who are such as those named.

III. Holy Instructions from God.—v 6.
1 The heathen way,—deception.
2 God's instructions,—the wrath of God cometh on the idolators and on the children of disobedience.

IV. Holy Fellowship with God, and with His Children.—vv 7-11.
1 Turning from the unholy ones.—v 7 cf. v 5.
2 Turning from the darkness.—v 8.
3 Walking as children of light with their fruits.—vv 8,9.
  a In all goodness.
  b In all righteousness.
  c In all truth.
4 Turn from the fellowship of the unfruitful works of darkness.—v 11.
  a Reprove them.
  b It is a shame to speak of them.—v 12.

V. Living a Life that is a Light to the World.—vv 13-17.
1 Manifesting and reproving the evils of the world.—v 13.
2 Receiving the light and wisdom of Christ.—v 14.
3 Walking in wisdom and improving the time.—vv 15,16.
4 Learning the will of the Lord.—v 17.

VI. Enjoying Christian Fellowship and Worship.—vv 18-20.

VII. Live a Life that is Exemplary and a Pattern of Christ and His Church. vv 21-33.

THE ASSURANCE of THE RIGHTEOUS.—Psa. 112.

August 4

I. In His Heart there is Praise to the Lord.—Jehovah.—v 1.

II. He Honors the Lord.—v 1.
1 He fears the Lord.
2 He delights greatly in His commandments.

III. He Will Bless the World.—v 2.
1 By influence.
2 By divine favors.

IV. His Material Prosperity.—v 3.
1 Wealth and riches.
2 Enduring righteousness.

V. His Wisdom.—v 4.
1 Special revelation and understanding from the Lord.

VI. Manifestation of His Character.—vv 4,5.
1 He is gracious,
2 Compassionate,
3 Righteous,
4 Charitable,
5 Discreet.

VII. The Recipient of Divine Favors.—vv 6-9.
1 He will be established.
2 He will be remembered forever.
3 He will be comforted in trouble.
4 He will overcome in trials.
5 His deeds of mercy will be rewarded with honor.

VIII. Compared with the Wicked, He Will have Assurance of Divine Favor.—v 10.
1 The wicked will be jealous of the righteous.
2 The wicked are full with anger and hatred.
3 The wicked will not continue.
4 The desires of the wicked will not be fulfilled.

EDUCATIONAL

VALUE OF MORAL TRAINING

I.

Maude Miller

Let us first decide what we mean by the terms moral, morality, and moral training. Webster gives the meaning of a moral as manner, customs, habit, way of life, and conduct and he further says that a moral is characterized by springing from man's natural sense of what is right and proper. Morality has been defined in many ways. It has been called "a regulation and control of immediate promptings of impulses in conformity with some prescribed conduct." Dewey says, "Interest in community welfare, an interest, that is intellectual and practical, as well as emotional—an interest, that is to say, in perceiving whatever makes for social order and progress, and in carrying these principles into execution—is the moral habit." Palmer defines it as "the choice by the individual of habits of conduct that are for the good of the race." All these definitions point to control on the part of the individual as one essential of morality.

Moral training, then, involves the training of the will to act habitually from right motives; but all motives are feelings, and all feelings, not body-born, are awakened by knowledge. In our physical life, knowledge is the occasion of feeling, and feeling the occasion of choices and purposes, and these issue in conduct. Hence in moral training, instruction is needed to awaken right feelings as motive to action, as well as to guide action. Moral instruction is an essential element of effective moral training, and such instruction must touch the heart and conscience as well as guide the will. Moral training is needed to produce a well-rounded and complete education.

The complaint has been that public school education has failed in improving the morals of the people; that there is in spite of increasing intelligence, a serious lack of moral training, and that our whole system of education needs to be reorganized on a sounder ethical basis. Since it is admitted that moral training and moral character are necessary and fundamental in any system of education, the question arises as to the best means of securing it. Instruction in morals includes two things: the formation of right ideas and the formation of right habits. Right ideas are necessary to guide the will, but right habits are the product of the will itself. If stress is laid on the practical side and the demand for correct habits be made, the school as it is seems to be a great ethical instrumentality.

The aim of moral training is two-fold. One is to train the individual in relation to himself, and the other is to train him in the relation to society. The first is to make the youth a good individual, the second, to make him a good citizen. Both are interwoven, at least what affects the one affects the other. There is perhaps at times too much emphasis put on the social and not enough on the value of the individual. As McKenzie says, "It is well to love one's neighbor as himself, but first he should make sure that he does really love himself." He must be not only strong enough to hold himself up, but also to help hold others up to at least his standard.

Some of the moral virtues that should be possesed in order to form right habits are; love of fair play, love for country, reverence, truthfulness, honesty, gentleness, temperance, thrift, courage, generosity, thoughtfulness, perseverance, courtesy, and good will.

While all children have a moral conscience, yet what is right and what is wrong must be taught to them the same as other facts. The moral judgment must be developed. Many children receive little moral training at home; they attend neither church nor Sunday school, therefore, if they receive moral instruction it all, it must be in the public schools. The moral instruction of children is the highest duty imposed on the teacher.

But what are the responsibilities that fall upon the teacher? A teacher of pure life, clean habits, noble character, is the mose potent, the most influential, the most powerful agency for good in the community. The Christian minister would stand next in influencing the lives of children; but the teacher has the advantage of him in the closer contact with children, in the hours they are under his charge. The minister's parish is largely limited to the attendants of his own church, while the teacher's includes all children of every church and no church. Personal example is more effective than sermons or lectures, and vain is the instruction in morals if it is not supplemented by the life of the teacher. The most potent factor in teaching morals in our schools is the personality of the great body of high-minded, conscientious, pure lived, Christian teachers. Whatever system of ethical training may be introduced in our school courses, nothing can relieve the teacher from his personal moral responsibility. Nor does the influence of the teacher always cease with morals. Without a particle of sectarian instruction, without any direct allusion to religious life and practice, by his own belief in sacred things, by his spirit, of reverence for God, by his silent attitude towards religion while in the school, and his active participation in its duties out of school, the teacher becomes a mighty force for spiritual teaching. Many a child is saved from a life of degradation thru the direct influence of a consecrated teacher who appreciates his opportunity in the moral work of the school-room. When the teacher has secured the confidence of his pupils, his code of morals will become their code, his ideas of life will become their ideas.

(To be concluded)

A KENTUCKY MOUNTAIN SETTLEMENT SCHOOL

About nineteen years ago two young women of Kentucky, the one from Lexington, the other Louisville, became interested in the little-known mountain region of their state,—the section regarded by the outside world as the home of feuds and moonshine. A visit made by one of them to a feud town first aroused this interest.

They felt that something should be done by the more fortunate people of the state for their mountain cousins, who for five generations had been cut off from the rest of the world and from all opportunity. Acquainted with the work being done at Hull House, Chicago, they believed that a modified form of it might be useful in the mountains.

Laying their ideas before the State Federation of Women's Clubs in the spring of 1899, that body at once voted money for a summer's work, and in early July, after journeying some distance from a railroad, Miss Stone and Miss Pettit, accompanied by four other young women, set up their tents at Hazard, the feud town already mentioned, which is in Perry County.

Here they had entertainments of various kinds for the young people, and singing, sewing, cooking and kindergarten classes, striving above all to gain the friendship of young and old. From the first day, their work was a success. From far and near, people streamed in by nag or afoot to see the "quare, fotched-on women" and observe their doings. The men often seemed as much interested as the women in the cooking lessons, while grown-up boys would sit down with the girls and learn to sew on buttons and hem and gather.

The"singing times" were perhaps the most popular, since music is the breath of life to the mountaineer. And here the strangers learned, rather than taught, as they were fascinated with the old English and Scotch ballads so marvelously preserved in the mountain country.

Toward the end of the summer, when the women were preparing to depart, a most interesting visitor appeared,—a beautiful old patriarch, wearing a belted hunting-jacket of crimson homespun and white linen trousers. He had fine dark eyes, a smooth face of great intelligence, and a snowy mane reaching to his shoulders.

He announced that he was Solomon Everidge, from Hindman on Troublesome Creek, twenty-two miles away; that, having heard of the strange women living in cloth houses and teaching the people how to do things in a better way than they knew, he had walked over to see them. He had been born and had lived for eighty years in the log house that was still his home.

"When I was just a little chuck of a shirt-tail boy, hoeing corn on the hillside," he declared, "I would come to the end of my row and look up Troublesome and down Troublesome and wonder if anybody would ever come in to larn us anything. I growed up, still looking but nobody come. I beheld my offsprings, to grands and greats, grow up around me,—still nobody come. When I heard about you strange women being here, I allowed you was the ones at last. Of course it is too late for me to get larning, even my A. B. C.'s; but I have some as smart grandchildren and greatgrandchildren as the sun-ball ever riz on, and I desire for them to have a chance."

He said the people of his neighborhood, originally fine stock, had been growing worse for several generations, till the "meanness of their maneuvers" was past belief, and drinking and shooting were the order of the day. He did not stop until he made the women promise, if they returned to the mounains the next summer, to come to Hindman.

All winter Uncle Solomon's appeal rang in the hearts of the "fotched-on" women and, when the Kentucky State Federation the following spring made anoher appropriation for work in the mountains, Hindman was the place chosen. Here, after a two-day's wagon trip across five mountains, the tents were set up on a steep hill-shoulder overlooking Troublesome Creek and the village, and a still more wonderful summer was passed. Uncle Solomon, the greatgrandfather of most of the community, being always adviser-in-chief.

But the women were not to get off with just a summers' work. Mass meetings of the "citizens" of the country were held, for the purpose of urging the women to remain permanently and start up a school in connection with their other work. When they declined on the ground that they knew nothing about school-teaching, the shrewd reply was, "No, but you'll know how to get them that does." In short, the people would not take no for an answer. Out of their poverty they offered to raise seven hundred dollars to purchase a plot of land for the school buildings.

Touched to the heart, Miss Stone and Miss Pettit pondered deeply over the situation. They saw plainly enough the tremendous need. The sanitary condition in the homes was deplorable, and the few little district schools scattered through the country at that time were unbelievably poor. Often the only text book used in them was Webster's Blue Back Speller. The school term lasted only three or, possibly, four months, and the young men who taught were as a rule wild and dissipated, besides being entirely unprepared for teaching. The children were very bright and pathetically eager.

The women left at last with the promise that they would go out into the world and give talks and see if they could raise money for the buildings.

Their efforts were blessed from the start and in August, 1902 they opened the Hindman Settlement School on Troublesome Creek, the pioneer industrial school of the mountains. From the beginning they had decided that a school combining industrial with academic training was the one needed; and they prepared themselves for the work by visiting splendid schools of the kind,—Tuskeegee, Hampton and Berea College.

On the advice of Mrs. Beauchamp, President of the Kentucky W. C. T. U., (which from this time gave its moral support, and what other aid it could, to the work) Miss Pettit also made a long visit to the Battle Creek Sanitarium, to study correct methods of feeding and cooking and living.

In short, from the very beginning the work has been done in the most intelligent and scientific manner. Only graduates of Eastern colleges are employed as teachers, and these have come to Hindman to receive only one-third or one-fourth the salaries they can command elsewhere. The heads of industrial departments were the best that could be found, as were the trained nurses, also.

Besides the regular graded schools and high school courses, the boys were taught carpentry, furniture-making, agriculture and metal-work, the girls cooking, sewing, weaving, cleaning and laundering. The children living in the school not only got this industrial instruction in classes but put it to use by doing, under trained supervision, all the work of the school in kitchen, laundry, dairy, farm and gardens and also by constructing the new buildings and the furniture for them. Our buildings have now increased from two to twelve, our land from three acres to one hundred and forty.

There are usually about two hundred and fifty pupils who live in the neighhorhood and come in only to day-school; but more than a hundred boys and girls reside in the school, get the full benefit of its training for mind, hand and spirit, and in return give three and a half hours each day in labor of some kind. For each of these resident children a scholarship of one hundred dollars must be raised on the outside. We must also raise money for every new building erected, for nurses' salaries and the maintenance of our excellent hospital, also for each new branch of our varied activities.

Besides the school proper, there are all sorts of social clubs for people of different ages. There is a department of fireside industries, which disposes of the beautiful coverlets, homespuns and linens woven by the mountain women. There is an excellent kindergarten. And above all, there is the hospital department, with two trained nurses,—one to attend to the children and workers of the school, the other to do district visiting and nursing; both to teach classes in sanitation, hygiene and home nursing.

In the setlement hospital the best doctors and surgeons of Lexington and Louisville have for years held clinics, bring bands of nurses and treating people from four and five counties. It was here that Dr. Stuckey, of Lexington, first discovered the prevalence of trachoma among the mountain people, and stirred up the Government to establish trachoma hospitals all through the mountain country. Hookworm, tuberculosis, and other campaigns also started here and have been conduced for years.

When the children first come to us they are usually afflicted with both trachoma and hookworm and often with adenoids and bad tonsils. Once rid of these drawbacks, they thrive greatly on our wholesome diet and show great improvement in mind and body. On our tables coffee, tea and pepper have never appeared, and the consumption of meat has been extremely small, consisting chiefly of chicken once or twice a week.

Vegetables and fruits of many kinds are raised on our land, by our labor, also the corn which feeds our cows and mules and hogs, and which, ground into meal and made into muffins and dodgers and mush constitutes the chief part of our living. One thing we have always noticed in this country, where roughly ground corn meal is the chief article of food,—and that is, constipation is a thing unknown.

Our aim all through has been to train

the children for successful lives in their own mountains, and to instill into them the spirit of service, especially to their own people. Many have gone out from us to teach in the district schools,—and oh, what a difference that makes, for these young men and women not only take with them well-prepared minds, but all the ideas of social and moral uplift, cleanliness and hygiene for which we stand. Those who marry and set up homes do an equally good work. Our pupils who go off to college, to Berea, or State University, nearly always distinguish themselves, not only for high standing in classwork, but for leadership in various ways, moral and intellectual. The influence of the school is seen through at least five counties. We often wish that Uncle Solomon could return and see the result of his appeal.

Until the past year or two, we had little difficulty raising the necessary scholarships for our children, people seeming to realize on the instant the value of our work, and being ready to give almost before we asked. Since the war came, however, with its innumerable appeals, we have found it more difficult. With between seven and eight hundred children on our waiting list, and many of them walking in thirty and forty miles to try to enter the school, we have to turn away almost daily because we have not the scholarships for their support.—Lucy Furman in Good Health.

OUR BOOK SHELF

Books for the Teen Age

A. E. Kreider

Boys and girls usually enjoy to read. This interest should be fostered by the reading of good literature. The several books in this list were selected for boys and girls in the teens, especially the later teens. There are many other valuable books well adapted to the interests and needs of young people, but the following books are reviewed because they are recognized as books of excellent worth.

Personal Life of David Livingstone, by W. G. Blaikie.—No one would deny that there is great profit in reading the lives of godly men. The "Life of David Livingstone" is especially helpful. His labors in Africa covered a period of about thirty years. These were years filled with many thrilling experiences. The devotion and self-sacrificing service which characterized Livingstone's life is rare. Livingstone was first of all a Christian missionary, yet in addition to that he was an explorer and scientist. This book is an admirable account of the many and varied experiences of Livingstone's long life. The story of the career of such a noble man is exceedingly interesting. Any reader will find this a fascinating book.

The Story of John G. Paton, by James Paton.—The first missionaries in new fields often endure great hardships and face many obstacles. This was the experience of John G. Paton when he went to the New Hebrides islands. The people of the islands were cannibals when Paton first went among them. The life of this noble missionary was a hard one, yet his Christian courage was equal to every danger. It is remarkable what changes took place among these South Sea Islanders. The book was especially written for young people. Acquaint yourself with the life and work of John G. Paton.

Cyrus Hall McCormick, His Life and Work, by Herbert N. Casson.—Cyrus Hall McCormick is remembered today because of the grain harvester invented by him. One hundred years ago the world was in great need of a reaper. In a remote, secluded valley of Virginia there lived an energetic man who undertook the difficult task of inventing such a machine. His first efforts were not entirely successfull yet he persevered. The people of that day were somewhat indifferent to the one who would teach them to do their work more easily. But McCormick was not easily discouraged. He who has a worthy purpose and a will is sure to win. This book relates in a most interesting way the various steps in the career of this noted inventor. Several chapters are devoted to an account of the invention of the reaper and the early years of its use. There was also a struggle to protect the patent. The story of the building of the reaper business is also given. Today the reaper is used in all parts of the world. The invention of the reaper has had far reaching significance. It marks a definite period in the industrial advancement of America. I urge this book as one that may be read with both profit and pleasure.

Up From Slavery, An Autobiography, by Booker T. Washington.—No man has been a greater servant of the colored race than Booker T. Washington. Washington himself was born in slavery. Yet in spite of the fact that he once was a plantation slave he became the leading American educator of his race. The condition of the negro in America has been decidedly improved because of the untiring labors of Booker T. Washington. The story of his life is the story of a struggle. It was after much difficulty and hard work that he succeeded in acquiring his own education at Hampton Institute in Virginia. The great achievement of his life was the founding of Tuskegee Normal and Industrial Institute, Tuskegee, Alabama. This Institute, for the education of the negro, is today a flourishing and influential institution. Its present condition stands in striking contrast to its small beginning in 1881. Each chapter of his busy life is vibrant with interest. He had many difficult tasks to perform, yet he went to each task with courage and with confidence in the worthy character of his cause. I could wish that every boy and girl might know something of the life of Booker T. Washington.

The Story of My Life, by Helen Keller.—Helen Keller was born in 1880. She was blind and deaf from infancy. Little was done to educate her until her eighth year. Miss Anna M. Sullivan, her devoted teacher, has had remarkable success in teaching her. In spite of the fact that she is without the sense of sight and hearing she has surpassed many who have the normal use of ears and eyes. She has learned to read and write. She has even learned to speak. In this book she tells the story of her life.

The Lure of Africa, by Cornelius H. Patton.— This book, recently written, gives to any reader a splendid picture of Africa as a whole. In recent years the growing interest in India, China, and South America has somewhat overshadowed this continent. At least Africa has not received due attention, support or recruits. The author, in a most interesting fashion, first describes the alluring features of Africa by presenting five typical scenes. He then, in a detailed manner, accounts for the rise and spread of Mohammedanism in Africa and finally makes his appeal by referring to the great task which rests upon the Church if she would win Africa for Christianity. This book is well written and not of very great length. It presents the important facts regarding Africa in such a way that every young person will enjoy it.

Sterling, Ill.

THE CIGARETTE EPIDEMIC

Sir Frances Drake introduced the raising of tobacco into England.

Sir Walter Scott created a demand for the weed by smoking or "drinking" tobacco, as it was then called, in public and private.

Tobacco was extolled as the panacea for all human ills. A veritable tobacco "craze" seized the country.

In London there were more than seven thousand tobacco shops.

King James by royal edict and his famous "counterblaste" opposed the practice, but the shrewd business methods of the promoters of the tobacco traffic kept the practice alive.

Tobacco an Enemy in Disguise

Tobacco is a camouflage. It offers comfort, and brings misery and disease. It hides weakness, loss of endurance, "soldier's heart," predisposition to shell shock through damage to the nerves and nerve

lungs, lessened "wind," loss of accuracy in aim, lessened efficiency.

Tobacco is a pacifist. It makes a man contented when he ought to be dissatisfied and alarmed. The famous poet Thomas Hood, evidently understood this for he wrote:

"Some want a German row,
Some wish a Russian war;
I care not, I'm at peace
So I have a cigar."
"I do not seek for fame,
A general with a scar,
A private let me be
So I have my cigar."

Every cigarette is a poison bullet, aimed straight at the heart and it never misses its mark.

Tobacco harms every bodily organ and lessens bodily resistance to disease.

Tobacco is a narcotic. It benumbs and stupefies.

Charles Lamb, the English wit described tobacco as:

"Stinking'st of the stinking kind
Filth of the mouth and fog of the mind;"

According to William Walsh, Napoleon tried to learn to smoke but nearly strangled with the first whiff and gave it up, exclaiming, "Take it away, what an infection; What a set of pigs they (smokers) must be! It has turned my stomach."

Every Cigar, Every Cigarette Helps the Enemy

For some months the American Tobacco Trust has been assiduously inoculating the people of the United States with a psychologic infection the aim of which is to increase the use of tobacco and in so doing to use up the surplus raw material on their hands, raise the market price of their stock, and increase their dividends.

That they have succeeded is clearly shown by the fact that the consumption of tobacco increased enormously in 1917 over 1916 (nearly 400,000,000 cigars and over 7,000,000,000 cigarettes increase) according to "The Tobacco Leaf," and all tobacco stocks are booming.

"The Tobacco Fund" is simply a scheme of the tobacco companies to exploit the mother love and wifely and sisterly affection of American womanhood in the interest of their business. The appeals for tobacco "to soothe the poor soldier in the trenches," the eulogies of tobacco which appear in the newspapers are a part of the publicity campaign of the tobacco companies.

Let the reader endeavor to picture in his mind's eye the board of directors of a great tobacco company sitting in their smoke filled office wiping tears of sympathy from their eyes with tobacco leaves.

The daily stock reports as well as special announcements in the newspapers indicate that the tobacco business is exceedingly prosperous and yielding big dividends.

The Tobacco Trust Is Behind the "Tobacco Fund"

It is pitiful, the way the tobacco magnates are working their camouflage on the good mothers and sisters and other friends of the good soldier.

Under the guise of patriotism they are helping the enemy by flooding the soldiers with tobacco and pocketing immense profits.

The Real Origin of the War Fund

The "tobacco fund" is not a product of philanthropy, it is a device of the tobacco trust to dispose of a surplus and prevent a slump in their nefarious business.

The annual U. S. crop of tobacco is 1,000,000,000 pounds. Of this the U. S. tobacco-users consume 601,000,000 pounds, the balance being exported.

With exportation stopped by the war, the tobacco trust found it necessary to dispose of a surplus of nearly half a billion pounds of tobacco. The only way was to increase the number of smokers and the amount smoked.

To do this is the real function of the tobacco fund.—Good Health.

TRAINING LITTLE CHILDREN

Modern ideas in regard to child-training lay stress upon adhering from the beginning to certain set times for feeding, sleeping, bathing and airing, for regular habits lay the foundation of moral teaching. They are also a boon to the mother, resting her nerves and giving her time to herself, which in turn again acts to the benefit of the child.

After physical needs have been provided for, all the average normal child needs is to be left alone. Many babies are constantly over-stimulated by mothers who adore them. It takes a wise and unselfish mother to keep her baby quiet systematically, and relegate him to a "warm, safe, happy background."

Physicians agree that infants under the age of 6 months should never be played with, or needlessly handled or caressed, and though it may be the dearest delight to rock and coddle the new infant, and to watch his sweet ways, the wise mother will place him comfortably in crib or carriage, and let him go to sleep himself, preferably in the open air. Babies treated in this sane, unselfish fashion seldom cry except for some good reason. Self-control and self-reliance seem big words to apply to infant education, but these virtues have their foundation in earliest childhood. The child's wonderful mysterious little personality must have time to develop itself, and growth and strengh come "in the silence."

One of the first problems which confronts the mother is the unceasing activity of her small children. From the moment they can creep, they are "doing something" every minute of the day. We simply cannot bid these restless creatures keep still, for activity is the law of growth. Instead, we must learn to keep them busily and happily employed, and to substitute right activities for wrong ones. Constant repression makes a restless child. We must learn to recognize abundant energy as good, and to turn it into right channels.

Bad and mischievous children are simply the results of negative methods. It is not enough to say, "Run away and play," but a definite occupation should be suggested. The positive upbuilding method is to say, "Do this," instead of "Don't do that," and if one form of employment must be taken away, something else should be suggested.

A recent Italian educator has declared that unnecessary restriction in a child's life is a crime. There must be rules, of course, and children must learn to obey, but much friction can be eliminated by avoiding unnecessary commands. There should be few rules, but these should be firmly adhered to. It is infinitely better not to give a command than to let a child evade it. The habit of teasing for a thing will never develop, if this course is faithfully followed. Children brought up without rules or system are restless and unhappy, but, on the other hand, a blind obedience should not be insisted upon too long. The child can begin very early to reason for himself in small things. Later the moral fiber must be developed which will enable him to choose to do the right thing because it is right, and to recognize and obey the still small voice within himself. A desire for right conduct must be awakened. The will does not begin to grow until a definite choice can be made. Strong wills are good, and a parent has no more right to break a child's will than to break his arm or leg. Be sure that your request is just, and whenever possible avoid a clash of wills. Forced obedience, or obedience gained through fear, weakens the child's will power and fosters cowardice and deceit. —Selected.

The most recent report received from the American Committee for Armenian and Syrian Relief states that up to February 24 the Sunday schools of the United States had contributed $500,679.16. This amount was sent in by sixteen thousand schools, an average of about thirty-one dollars from each. More than ninety thousand schools had not been heard from. In addition to the above amount Canadian Sunday schools had sent in sixty thousand dollars.

He who continues in right doing cannot become a failure in life. —Selected.

THE YOUNG PEOPLE'S MEETING

THE HIGHEST USE OF OUR BODIES.—Rom. 6:13. (Jr).

Topic for July 14

MOTTO

"Glorify God in your bodies and in your spirit, which are God's."

THE STUDY HOUR

I. Who Made Our Bodies?—In the first chapter of Genesis, we read how God made the world and all things therein. There were six days in which God made everything that was made. After God had made the land and water, the birds and the animals, the grass and trees, and all kinds of life upon the earth, He said, "Let us make man in our image, after our likeness." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

We see from the Bible that God made our bodies in which our spirit is to dwell. And they were made for a purpose. It is not enough just to have a good house to live in. We must live in a way that makes the house worth while to be built. It is not enough just to have a good body to live in while in the world, but that body ought to be made use of in a way that will be good. And the One who made our bodies knows better how they ought to be used than anybody else. Everything belongs to God because He made it. If our bodies belong to God, He has a right to say how they are to be used. But we see many people who do not use the body in doing as God says. When Adam and Eve disobeyed God, He had to cast them out of the beautiful garden and let death come to the bodies of all people. But when Jesus came to die for sin, He got the power over death and bought our bodies back from death and saved our souls if we receive Him. So God has a double claim on our bodies, first because He made them, and second, because He redeemed them from death thru Jesus Christ.

II. How God Wants Our Bodies Used.—There are two ways of using our bodies. We can use them in doing evil deeds or we can use them in doing good deeds. Our Text says that we should yield our members as instruments of righteousness and not as instruments of unrighteousness.— Rom. 6:13.

God gave us an appetite to eat food that our bodies might grow and be strong. But He did not give us this to simply make us eaters. Jesus said, "The life is more than meat and the body more than raiment." People need clothes on their bodies to keep them warm and to cover them from shame, but not to make a show. When we use the body as a place to show finery in ribbands and laces and jewelry and needless trimmings and clothes, it makes a use of the body which God forbids. God's Word teaches that we should be adorned in "modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold or pearls or costly array; but (which becometh women (or men) professing Godliness) with good works." He made our hands to work the things which are good. These same hands could take things belonging to others but God will punish us for it. They could strike our fellows, but God will punish us for that. He wants us to remember that our bodies are a temple sacred as the place where the Holy Spirit of God can dwell. "If any man defile the temple of God, Him shall God destroy."

III. Outline Study.

1. Our bodies created.—Gen. 1:26-28; 2:7,21,22.
2. Our bodies redeemed.—1 Cor. 15:22; 6:20.
3. Uses of the body.—
   a. The house in which we live.—2 Cor. 5:6.
   b. The temple of the Holy Ghost.—1 Cor. 6:19; 2 Cor. 6:16.
   c. To glorify God.
      i. In eating and drinking.—1 Cor. 10:31.
      ii. In talking.—Col. 3:17; Matt. 12:34-36.
      iii. In working.—Eph. 4:28.
      iv. In keeping clean and pure.—2 Cor. 7:1; 1 Cor. 9:27.
      v. In giving them to God.—Rom. 12:1,2.

PERSONAL THOUGHT

MY whole body is the Lord's. My hands, my feet, my heart, my tongue, my eyes, my ears, everything shall be used to give praise to God and do His bidding.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Good Uses of the Body.
2. Evil Uses of the Body.
3. The Body is My House and God's.
4. Text word, **Body.**

For Young People.—

1. Proper Motives in the Care of the Body.
2. The Power for Good or Evil in the Body.
3. How Keep the Body Under.

For Older People.—

1. Consecrating the Body to God.

POPULAR AMUSEMENTS—THEIR DANGER.—1 Pet. 4:1-5;Eccl. 7:2-6.

Topic for July 21

MOTTO

"Walk as children of light."

THE STUDY HOUR

I. Popular Amusements.—The popular mind is the mind that is dominated by the lusts and vanities of life without reference to God and His Word. In reference to his popularity our Savior said, "Whatsoever is pleasing in the eyes of men is abomination in the sight of God." Whenever the people of this world have leisure time to spend, their thoughts and affections are revealed by the way they spend their time. To make a place of amusement a popular place to most people, it must contain the elements of lust in its various manifestations in order to draw the various classes. The danger lurking in the amusement is not in the **place** or the people so much, as in the thing that is put in for a bait to draw them together. The same crowd could be together in a place of religious service which has as its motive the instruction in God's word, and not have the same element of danger as that crowd would have in a place designed for pleasure to the flesh in its various cravings. It all depends on whose "name" is the one which sways the meeting, or activity of the people.

Jesus spent His leisure time in prayer alone with the Father. Such time to the carnal mind would be too dry and tiresome. But every place or activity which cannot bear the test of asking God to direct and bless is a place containing too much of the dangers of the lusts which war against the soul, to be a safe place for the young or a place where God's children can keep pure. You may not always be able to discern the element of danger. But watch the popular mind and how it is drawn. If it draws the carnal minded and causes them to take pleasure without conviction of sin, the brand of **Popular** should be sufficient to write over it the word, BEWARE.

II. The Text, 1 Pet. 4:1-5.—This scripture sets forth that which the mind of the flesh cannot understand. Those who cease from sin have met self denial and a consequent suffering in the flesh. The lust that ruled in the unregenerated state no longer rules. The amusements that then pleased will now be denied and the will of God will have the preeminence.

Eccl. 7:2-6.—"But there is no harm in having a little fun and laughter," says the popular mind. Well, that sounds quite innocent indeed. But what does God say? "It is better to go to the house of mourning than to go to the house of feasting." "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." "It is better to hear the rebuke of the wise than to hear the song of fools."

III. Outline Study.—

1. Elements of Danger in Popular Amusements.
   a. Partnership with evil.—1 Cor. 15:33; 2 Cor. 6:14-17.
   b. Fleshly lusts which war against the soul.—1 Pet. 2:11; Col. 3:3-8.
   c. Foolishness.—Eph. 5:3,4.
   d. Idleness.—Eph. 5:15,16.
   e. Irreverence for God and His word. —2 Tim. 3:4.

PERSONAL THOUGHT

Let us walk in the Spirit that we may have true satisfaction.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Lust.**
2. Pleasure in Good Things.

For Young People.—

1. The Bait of the World's Amusements.

2. The Joy of the Christian.
3. The End of Pleasure after the Flesh.

For Older People.—

1. Loss of Manhood and Womanhood in Following Amusements.
2. Naming the Amusements by the Right Name.

INDIA.—Acts 17:23-31.

Topic for July 28.

MOTTO

"For the grace of God that bringeth salvation hath appeared unto all men."

THE STUDY HOUR

I. **India.**—Here is a field of opportunity. We often wonder as we behold the havoc sin has wrought. We wonder and say, "Who is to blame?" Men in better conditions are inclined to say that when men have brought such trouble and sorrow upon themselves they should be left to bear it. But God did not think so concerning us or Jesus never would have come into the world to save us. "God commandeth his love toward us in that while we were yet sinners, Christ died for us." The same Christ that died for you and me also died for India. It was this same Jesus who said to His disciples, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always even unto the end of the world."

India is an illustration of how falsehood can prevail and overwhelm the people of a land until their life groans under the burden. Granted that once in the history of the past the Gospel was preached there in purity, we plainly see that sin and error left to develop will ultimately bring its subjects into the worst slavery. But the very helplessness of the victim of sin is a challenge to those who know the power of Christ to save to go forth at His bidding and carry the glad message of life to them. India, as well as all the world needs, not wealth, or civilization, or primarily education, but the quickening power of the Gospel of Christ.

II. **The Text, Acts, 17:23-31.**—Paul found a very zealous people in ignorance. He taught them the foundation truths of our creation. God who made us has also made all nations of men to dwell on all the face of the earth. This same God is working with the people of the earth by providence to lead them to seek and find Him. There is a great day appointed for judgment. The message is sent forth today in all the world to all men that they should repent.

III. **Outline Study.—**

1. The condition of the Lost world.—Acts 26:17,18.
   a. Darkness.—Col. 1:13; Eph. 5:8.
   b. Hopeless.—Eph. 2:12; 1 Thes.5:13.
   c. Children of Wrath.—Eph. 2:1-3.
2. God's plan for the Lost world.
   a. To save the believer.—Jno. 3:16.
   b. To give them the Gospel.—Matt. 28:19,20; Tit. 2:11.
   c. To judge them by Jesus Christ.—Acts 17:31; Rom. 8:16.
   e. To take His own to Himself.—Jno. 14:1-3.

PERSONAL THOUGHT

Lord, help me to love the cause of thy sacrifice as thou dost.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Preach.**
2. Jesus Loves the Children of India.

For Young People.—

1. Our Missions in India.
2. The Power of the Gospel in India.
3. The Darkness of Heathen Religions.

For Older People.—

1. Giving Sons and Daughters.
2. Giving of our Means and Prayers.

EVIDENCES OF THE CHRISTIAN LIFE.—I Jno. 3.

Topic for August 4.

MOTTO

"He that hath the Son of God hath life."

THE STUDY HOUR

I. **Evidences.**—Evidences are not manufactured arguments to make believe. They are the marks of a reality better than argument or pretence. We are not expecting a sun to come into being because that a shine has been made, but we know that there is a sun because we feel the warmth of its shining. We never expect to make a tree become an apple by putting apples upon its branches, but we know that it is an apple tree by the fruit we find clinging to its branches by a natural growth.

Evidences of a Christian life are the outgrowth of a reality. True evidences are different from the sham pretences which are palmed off on the world as Christian. There are many acts that resemble Christianity in almost identical detail, which nevertheless are not evidences that the one performing them is a Christian. Good works are an unmistakable evidence of the Christian Life, but we must have some experience in discerning the difference between the so called good works of the unregenerated and the good works of the child of God. We may explain the one on natural grounds of human sympathies or selfish motives. The other must still bear a closer test. Good works of a Christian emanate from the Christian motives that are born of the Spirit of Christ within the heart and will always be pure of selfishness or guile. Life products are means of blessing to others which causes them to glorify God. It may have the effect of leading them to Him who gives life. A stream cannot rise higher than its source. A man whose source is only from the Spirit of the world cannot lead others any higher by his life.

II. **The Text, I Jno. 3.**—The fact that a believer is a son of God, is a remarkable expression of God's love. In the entire epistle of first John we have a number of evidences mentioned that show the difference between a child of God and a child of the Devil. The third chapter gives some of these marks in contrast, such as doing righteousness or committing sin; loving and hating, obedience and disobedience to the Lord. The chief evidence of difference between the two classes lies in the Spirit in the life of the individual.

III. **Outlne Study.—**

1. How we know for ourselves.
   a. Walking in the light.—1 Jno. 1:7.
   b. Conscious obedience.—1 Jno. 2:3-6.
   c. Not in love with lust of the world.—1 Jno. 2:15-17.
   d. Righteousness a principle of the life.—1 Jno. 2:29.
   e. Love for brethren.—1 Jno. 3:14.
   f. A Good conscience and answered prayer.—1 Jno. 3:19-20.
   g. By the Spirit of our life properly tested.—1 Jno. 3:1-16.
   h. Faith.—1 Jno. 5:4.

PERSONAL THOUGHT

May I know? Do I investigate? What are my findings?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Eternal life.**
2. What is a Christian Like?

For Young People.—

1. How we May Know.
2. Steps in Entering the True Life.
3. Trying the Spirits.

For Older People.—

1. Deceptions of the Devil.
2. A Living Faith.

SOUTH AMERICA (jr).

Topic for July 28.

PROGRAM FOR THE MEETING

I. **Devotional period.**
   Hymn.—Scattering Precious Seed by the way side.—Hymnal 325.
   Scripture.—Psa. 8.
   Prayer.—for blessing upon our study of South America. For blessing upon the people of the land. For blessing upon our lives that we may be used to help those who know not our Jesus as we do.
2. **Reading.**—South America—The article by T. K. Hershey in this issue.
3. **Talks by Juniors.**
4. Closing song and prayer.

SUGGESTIVE ASSIGNMENTS

1. Describe South America from the Map.
2. The Climate of South America.
3. The Animals of South America.
4. The Plants of South America.

SUGGESTIVE READINGS

Missions in South America, by Speer; South America, by J. W. Shank. This literature can be secured from the Mennonite Publishing House, Scottdale, Pa.

OUR JUNIOR MISSION TOPICS

The first six months of the year were profitably spent by some Juniors in the study of Africa, based on the book, "African Adventurers." We are confident that all those who followed these studies —Juniors and others as well—were profited thereby. The fact that we had a book especially written to appeal to those of Junior age enabled those who took the course to get the most possible out of their study.

This month we begin the study of South America. The plan for this study is somewhat different. Mission literature on South America is not so plentiful. South America has been neglected by Christians. They were more interested in sending missionaries to India, Africa, China, etc, and forgot the need of our neighbor to the south of us. Hence South America is sometimes called the "Neglected Continent." We have not found a book on South America written especially for the Juniors, so we must use a different plan in our study.

We have asked our own missionaries in South America to supply some of the material each month for this study. The first article, written by Bro. Hershey, appears herewith. These articles are written with the Juniors in view—in a way to be of special interest to them. These articles

as they appear from month to month can be read by the Juniors and furnish material for short talks by them. The leader of the Junior work can gather other material on South America and thus supplement the material given and suggested in this department.

Several works on South America are suggested in this issue which will make valuable additions to your library and which should be in the hands of those especially who have this Junior work in charge. In succeeding issues other books may be suggested.

The article for the next month will be about the Indians in South America, by Bro. Shank. If in the meantime you come across anything about these Indians put it away until the time to make preparations for the study in August and then use it in your study period for the benefit of the entire class. May we as Juniors and teachers keep our eyes open for any helpful material on South America that will give us more information about that country and enable us to do more for our missionaries down there and for the salvation of the lost. May our study of the "Neglected Continent" be profitable indeed.—H. F. R.

SOUTH AMERICA

T. K. Hershey

It is the aim of this article to give to the Juniors a panoramic view of South America—its vast area, physical features, resources and some native animals.

The Country, Its Size and Shape

If it were possible for me to bring together the Juniors of our churches I should like to take them for a trip to South America. Here they would find a great continent with everything on a great scale. The two continents, North and South America, do not vary so much in size. According to the International Bureau of America, they have 8,559,000 and 7,598,000 square miles, respectively.

You will remember the shape of South America, if you think of the leg of mutton. Its greatest breadth, east to west, is 3,500 miles, and its greatest length, north to south, 4,600 miles. It might be interesting to give the area of each republic, but as space will not permit, it will be sufficient to give only one, that of Argentina.

Argentina with a population of 8,000,000 souls of whom 1,598,000 live in Buenos Aires, is the second country of South America in size. It is as large as the combined areas of France, Germany, Austria-Hungary, Norway and Sweden, Belgium, Holland, Switzerland, Italy and Ireland. It is equal to that part of the United States east of the Mississippi river plus the row of States on the west bank of the river. Or, think of it as being 25 times as large as Pennsylvania, or 24 times as large as New York.

Notice how it is populated. If all the inhabitants of the world, every man, woman, and child on the planet were brought to Argentina, the population would then average only two persons per acre. We might further describe this vast territory, but we wish to look at South America as a whole.

Physical Features

Highlands and Mountains.—The chain of mountains which extend from Alaska to Cape Horn determines the curve of the western shore. If one were to travel directly south of New York, he would approach the northern end of the Andes. This shows that the greater portion of South America lies east of the United States. Half of the tallest peaks in the world are in South America. Among the clouds two miles above sea level people live and farm. On the east side of this country are no great chains of mountains, but one must think in terms of tablelands, stony wastes and rainless barren sands. These however are in the minority compared with the great fertile plains and watered fields.

River systems—There are no great rivers on the western slope, only small rivulets running down the mountain sides. On the eastern slope, however we have a great and powerful water shed.

The Amazon has its origin in the Andes and extends east thru Brazil draining a million square miles more than the Mississippi. Large ships can sail 1,000 miles from its mouth while medium sized steamships and small boats can sail twice that distance.

The Rio de La Plata system, or Silver River, has a discharge seven times the size of the St. Lawrence. From Buenos Aires large ships can go 1,200 miles up the river. Smaller boats and ships go 3,000 miles into the interior.

Then the Orinoco, in the north, 1,000 miles long; the Magadlena, 700 miles long, also in the north together with some others may be mentioned. Here is a country well drained, and a large part of its resources can be brought to the sea coast by ships and boats.

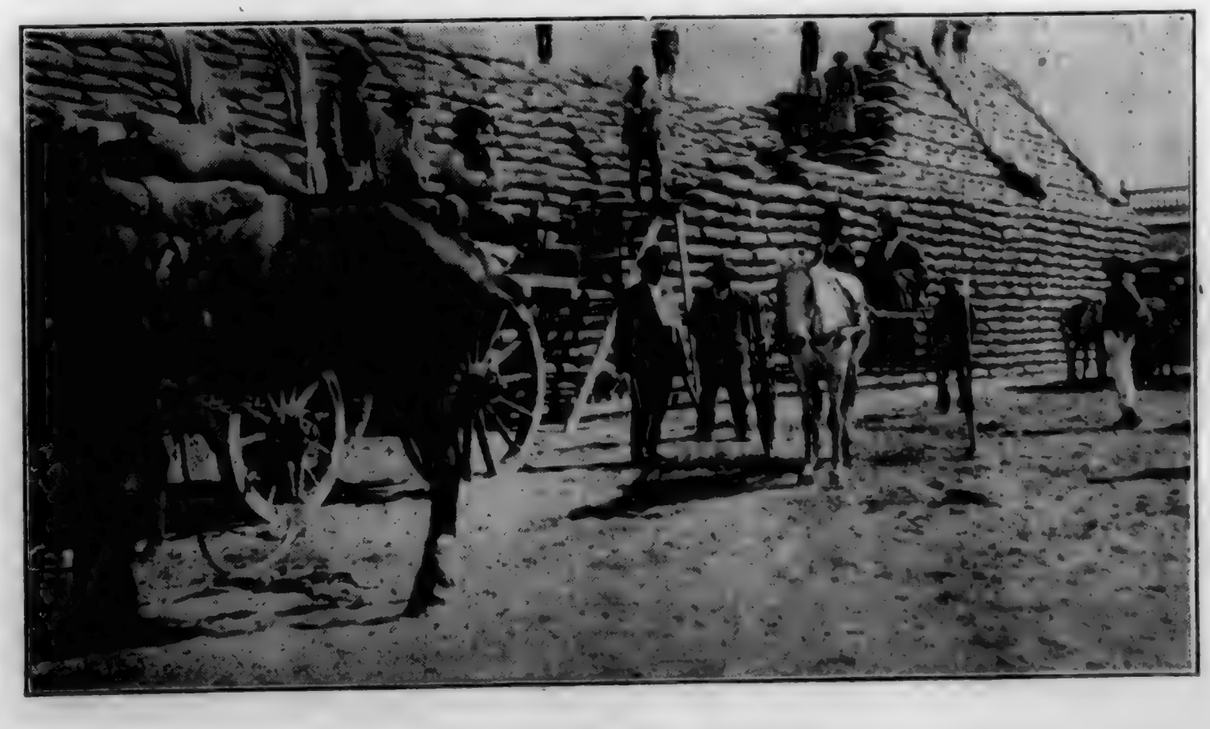
The Pampas.—The pampas is like the prairies and plains of the Mississippi basin. Along the east coast they are well watered. Considerable acreage in recent years has been put under irrigation. Southern Brazil and most of the Argentina and Southern Chili are noted for its great territory of the best farming land.

The Climate.—The broad part of South America is in the Torrid Zone. Here the sun is over head, consequently is always very hot. The Southern part being in the Temperate Zone, has the four seasons, but just reverse from the States. When you have summer we have winter, and when you have winter then we have summer. As a whole it gets warmer here than in the States. There are people in this city that never saw snow. It does not snow here.

Resources

I wonder if there is anything that you are using in the States that we are sending you? Let us see.

South America produces 15,000,000 ounces of silver annually. Bolivia is noted for its great amount of tin. Argentina and Peru furnish a large portion of high grade oil. Chili in 1913 gave to the world $120,000,000 worth of nitrate. One establishment smelted 25,000 tons of copper. It also has rich iron ore mines near Coquimbo. Columbia has the largest known deposits of emeralds, also much platinum. Far in the interior Brazil has an abundance of coal as have some parts of Argentina. Peru, Ecuador and Brazil send to the United States much coffee. A big portion of the world's supply is raised in Brazil. She controls the coffee market of the world. Brazil has also vast sugar plantations. In one town alone she has 47 sugar factories. Half of our buttons



A Stack of Wheat in Bags

grow on trees in Columbia and Ecuador, while our fabrics are colored with the Brazilian dying wood. From Peru comes the vanila pod that flavors our desserts. The chocolate and cocoa that you like so well, comes from Brazil, Peru and Ecuador. The cacao bean from which comes our chocolate and cocoa is a very profitable bean as from it is also made cocoa butter, soaps and medicines.

Loading Alfalfa in South America

For agricultural products the world looks to southern Brazil, Uruguay, Argentine, and Southern Chili. In these areas the climate is of the best for farming. Wheat and meat, says, Mr. Harding, secretary of the shorthorn association, forms the back bone of the agricultural wealth of this vast country with wool next to importance. We have seen in our travels thousands and thousands of cattle, sheep, and horses grazing on the exceptionally good pasture. Cattle are not fattened on corn like in the states, but on the Pampas. Like United States and Canada, Argentina raises and exports much wheat. She exports more corn than any other country, and takes first place in raising flaxseed. Grapes and wines are produced on a very large scale.

Plants and Animals

Where the temperature is high and the rain fall large dense tropical forests grow. This is especially true in the central parts of the Amazon basin. It is also true of the Eastern slope of the Northern Andes. In the Amazon the rain fall is heavy and the slope of the lands gentle that the water drains into the streams very slowly. Here are to be found large trees. The under growth and vines make a net work of plant life so dense that the explorer must cut a path before he can make his way thru the forest.

Many of the animals are very different to those found in other parts of the world. In the western part of South America is found the Llama. It is an animal somewhat like a small camel, but without a hump. It's head is like a camel's, a body like that of a sheep, and feet and legs like those of a deer. It was trained and used by the Indians of the Andes as a domestic animal. It is still used as a beast of burden. The flesh, hides and wool are useful, so that these animals in the Andes to a degree take the place of horses, cattle and sheep.

The Alpaca is a similar animal, with especially fine wool. These two animals no longer exist in a wild state. The Vicuna which is much like them is found wild in some parts of South America.

The Tapir is a large animal that is related to the rhinoceros, but does not like the latter have a horn on its nose, nor does it become as large. The two animals are alike in habits, they wander about at night and feed on plants and bathe in small streams.

The Jaguar is a catlike animal, larger and more powerful. It is found in the southern part of South America and feeds on other animals.

A strange quadruped is the Armadillo which is covered with a bony case or shell. It runs rapidly and has strong claws by which it burrows itself in the earth when in danger.

Some of the tropical lands have many poisonous insects and serpents and many brilliant and strange looking birds. The Candor is the largest of birds. When its wings are spread they measure nine or ten feet from tip to tip. It can kill and eat a sheep, goat, deer, or dog. It nests in the high Andes and its young are nearly two years old before they can fly.

The Rea is a large running bird and resembles the Ostrich. There are many other birds that live in the dense forest. Many farmers wish they could be on the pampas to help destroy the many pests. There being no trees on these prairies or plains, where the birds might live the insects and pests are at times very destructive.

Among the many animals that live in these forests is the monkey. They are to be found in great numbers in some parts. None of these animals or birds are found in and around Buenos Aires, but may be seen at the large Zoological garden in this city.

We might have told you something about the early history, the Indians, and the people in general of this country, but these will appear in future articles. Also the history of missions and missionaries at work.

In order to understand this and future articles on South America I would like all our boys and girls to study a good map on this your neighboring continent.

Buenos Aires
Argentina, S. A.

"When we know then we will feel; when we know then we will pray; when we feel and pray then we will give—the three things necessary in the Church before we can ever get an adequate force to go, and before we will ever be able to properly support them when they have gone."—Sel.

Practical Christianity is divine at the center of life, flowing in definite expression toward God and man.—Worth M. Tippy.

A $600 Pile of Beans. Owners in the Rear

CURRENT EVENTS

The Submarine Menace.—Indications are that the German submarine campaign, launched in February, 1917, will fail in attaining its objective. Germany threatened to sweep the seas clear of enemy merchant vessels in a short time and thus starve her enemies into submission. She set out to destroy 1,000,000 tons of shipping a month. Enormous damage was inflicted by the sinking of scores of merchant vessels. But in recent months according to reports, the submarine menace is being conquered and it is no longer considered a vital factor in determining the issue of the war. Many submarines are being destroyed. It is claimed they are destroyed faster than Germany can build them. One of the most effective weapons used by the Allies, and one that the Germans dread, is the depth bomb, which can be adjusted to explode when it reaches a pre-determined depth under the surface of the water. These are dropped over the spot where the submarine is submerged, and even tho the submarine may not be directly hit the explosion of a depth bomb in close proximity to the submerged vessel will destroy it. Another important aid is the hydrophone with which the location of a submarine or other craft can be accurately determined. The noise of a vessel in motion can be heard at a distance of ten or twelve miles.

To offset the loss of merchant vessels the Allies have been speeding up the construction of new vessels. For the month of May the gain in tonnage exceeded the loss. One 5,500-ton steel freighter was recently launched twenty-seven days after work was begun on it and ten days later was turned over to the Government. There are a total of 819 shipways in the United States. If each one of these turns out an average of three vessels each year, over 13,000,000 tons of shipping would be added to the merchant marine. Mr. Schwab, head of the shipbuilding operations promises two 10,000-ton ships a day for the month of next October. It is said that the submarine from now on will fight against greater odds every day.

A number of submarines have been operating along the Atlantic Coast destroying merchant vessels engaged in trade along the Atlantic Coast. The navy is searching for them, but not much information is given the public regards the matter. It is thought that these submarines are operating here at this time in the hope of depressing the spirit of the Americans and to check the transportation of troops to France. The effect is to stimulate activity and recruiting of young men for military service.

The Western Offensive.—After three months of desperate fighting on the Western front Germany has some gains in territory, some prisoners and booty to show for her efforts. On the other hand she has acquired these gains at a tremendous sacrifice of man power, and at this writing (June 18) has not yet attained her objectives and is being stubbornly held by her enemy from making further progress. The second week in June is reported to have been the bloodiest week of the entire year. Germany made a desperate attempt to break thru the enemy line and thus reach Paris, but was met with a determined resistance from the very opening of this stage of the conflict and suffered terrific losses, whole companies being annihilated. In some sections it is said the German dead lay in heaps serving as a screen for their comrades. The strategy of the Allies is to leave the Germans attack and yield ground when the odds become too great and after the greatest possible punishment has been inflicted upon the enemy, thus making him fight for the territory gained. The Allies are not needlessly sacrificing their men, but seeking to maintain a large body of reserves to strike back at the opportune time. The destruction of the German man power, whose supply is limited, is the present purpose of the Allies. When this man power has been sufficiently reduced and the Allies have an ample reserve of troops, the enemies of Germany will start an offensive in the hope of bringing about a decisive defeat of Germany.

American soldiers are constantly taking a larger part in the conflict. The length of the battle line held by them is being increased. They have been fighting shoulder to shoulder with the British and French. Thus far they have proved themselves good soldiers; their work being highly praised by both British and French commanders. The number of our boys "over there" is not made public, but several weeks ago Secretary of War Baker announced that there were at least 700,000 in France. During the month of May it is said over 200,000 went across. By midsummer a million may be on foreign soil.

While there is a lull at present on the Western front the Allies are awaiting with confidence the next attack of the Germans. Time is the great factor with which Germany has to reckon. Every day of delay counts against her as it means that her enemies have gained in strength and her own difficulties have increased.

Building Railroads in France.—Before next winter the United States will have built no less than 800 miles of railroad in France for the purpose of transporting American soldiers and military supplies to the battle front. All the labor, rails and equipment is shipped from the United States. These railroads are said to be well built to withstand the wear and tear of a thirty-year war. These railroads are built without interfering with any of the French railroads and wherever they cross each other's path the American line is taken over top or underneath the French line. The railroads built by France for the protection of her frontier are not adequate to meet the requirements of the rapidly increasing American army in France. The American railroads will use about 1,500 locomotives, of which number 200 have arrived, and have been assembled, and 400 more have been contributed by the Belgian government. About 20,000 American box cars for France are ordered and under construction. These will be shipped to France and assembled there. Transportation yards cover many square miles. Thousands of acres of storage space are being rapidly provided in order to act as a reserve for the enormous army which we will have at the front. In order to avoid tearing down suburbs of French towns for the enlargement of military railroad yards the engineers are frequently forced to go outside of a town and build a complete yard. Historic landmarks have been destroyed to make way for tracks and still more tracks.

Work or Fight.—The one big task in which the United States is now engaged is the prosecution of the war. All other interests are secondary. Every agency possible is brought to bear on this task. While millions of boys are called into service and being sent to France to fight, an army of millions more is being organized at home to provide the munitions of war and all that is necessary to prosecute the war energetically. The recent order of General Crowder calling all men in the draft age—21 to 31 years—who are habitual idlers or engaged in "non-useful occupations" to engage in some useful work or enter the army is approved by the public press. The order applies to all "habitual idlers" under which class

come gamblers, race-track and bucket-shop attendants, fortune-tellers, clairvoyants, and palmists. Under "non-useful occupations" come waiters and bartenders; elevator operators; doormen and footmen, other attendants of clubs, hotels, stores, apartment-houses, office buildings. and bathhouses; theatrical employees other than actors; domestic servants and clerks in stores and other mercantile establishments. This order is supposed to release 500,000 men in the draft age for service in essential war industries. Several states have already passed anti-loafing laws requiring citizens between a certain age to be employed a certain number of hours each week in useful, productive employment.

The Austrian Offensive.—On June 16 the Austrians began their long heralded offensive against the Italians on a 100-mile front. They made some gains the first day, but were soon checked by the Italians, French and British. It is said that the Italians knew the day and hour on which the offensive was to be launched by the Austrians and the points where the strongest attacks were to be made. It is reported that thirty-five minutes before the time set by the Austrians to begin the battle the Italians opened with their artillery and subjected the enemy to a terrific bombardment thus putting out of commission enemy batteries and disorganizing their well-laid plans. At this writing (June 18) it is stated that the Italians have regained much of the ground lost and are taking the offensive. American troops are to be sent to this front to aid in holding the Austrians. German units are found fighting with the Austrian forces. Reports state that internal conditions in Austria Hungary are growing more critical. Food riots are on the increase and political troubles also are becoming more serious. The different Slavic races are asking for independence to unite under one government. Differences between Germany and Austria regards the nature of the peace terms are also in evidence, but Germany apparently has control of Austria so that the latter is no longer a free agent.

Trouble In Ireland.—A short time ago Lloyd George, Premier of England, announced that conscription would be enforced in Ireland, that the time had come when the Irish must be drafted into the service. Ireland opposes conscription, at least a considerable element which has been working for Home Rule. England has not yet seen fit to grant Home Rule primarily no doubt because of lack of agreement among the Irish themselves on this question. A new crisis was precipitated on May 18 when the British authorities arrested 500 Sinn-Feiners and their leaders on the charge of treasonable conspiracy with German agents against England, on evidence unearthed by Government agents in this country. The Sinn-Fieners deny that they have been plotting with Germany, describing themselves anti-English and pro-Irish, but not pro-German. They are quoted as saying that if England has evidence that their leaders have been plotting with Germany they will repudiate them and get other leaders. If it is true that the Sinn-Fieners have been conspiring with Germany against England they will get little sympathy for their cause from the countries at war with Germany.

Higher Taxes Next Year.—On May 27 President Wilson in an address before Congress asked that Congress take up the work of preparing a new revenue bill to provide more money to conduct the war. Since the taxes for next year will be levied on the profits and income of the calendar year of 1918, he says it will be unfair not to leave the people know in advance what the taxes will be so they can economize and prepare to meet them before this year closes. Different suggestions are made for increasing the revenue by taxation, but there seems to be a general agreement that the tax on incomes and war profits should be raised. The suggestion is made that 80 percent of war profits be paid the Government as tax. Luxuries such as automobiles, jewelry, phonographs, etc., may be taxed. Some recommend a tax on such things as tea, sugar, coffee, gasoline. One legislator proposed a tax of $2.50 a head on dogs and cats. It is evident that we all will feel the burden of the increased tax in some way or other. It is reported that the Government wishes to raise $4,000,000,000 more revenue by taxation next year than this year, or a total of $8,000,000,000.

INTERESTING FACTS AND NEWS ITEMS

Food experts estimate that over 73,000 pounds of bread are wasted daily in New York City.

A new smoking volcano is reported visible on the far western coast of Alaska. Frequent earthquake tremors are felt and an eruption is anticipated.

The Pennsylvania department of forestry has offered to the French government 4,000,000 tree seedlings as an aid to that country in reforesting the battle scarred woods of eastern France.

The War Department announces that up to April 24, 1918, 102 aviators at the various aviation camps lost their lives in flying accidents.

Thousands of doctors and surgeons are needed in the army and navy. It is expected that 7,000 men will respond to the call by July 1, and 5,000 more before the end of the year.

The War Department has recently awarded a contract for the manufacture of 5,500,000 pairs of shoes for the soldiers overseas.

The acreage sown to winter wheat last fall is reported at 42,000,000 acres.

The schools of the Philipine Islands employ 11,000 native teachers and 500 American instructors.

It is estimated that during the coming fiscal year Uncle Sam will spend at least $23, 000,000,000, the greater part of which will go to the army.

Congress passed a bill appropriating $60,000,000 to provide housing facilitates for government workers. $10,000,000 of this is to be expended in Washington.

It costs about $750,000 a day to feed our soldiers.

Cotton seed formerly thrown away is now sold for $75 a ton. A ton yields 280 pounds of crude oil, 800 pounds of meal animal-food, 125 pounds of ammonia.

Almost 40,000,000,000 feet of lumber was produced in the United States last year.

Louisiana is the leading sulphur state in the Union. Several years ago the state produced over 91 per cent. of the total United States production.

The English language produces nearly 5,000 new words every year.

Each week 450,000 letters leave America for our soldiers in France.

The enrollment in the evening schools of the United States approaches 400,000.

It has been estimated that the back-yard cultivation of last year added more than $350,000,000 worth to United States food supplies.

Colorado contains more lofty mountain peaks than any other state in the Union. Within its borders there are nearly 100 peaks having an altitude of 13,000 feet.

Government owned railways and telegraphic service in China show profits in 1917 of $13,500,000 and $3,800,000 respectively. The deficiency in the postal service for the same period was only $110,000.

The United States government recently placed an order for 1,025 locomotives to cost $60,000,000.

The entire Armenian male population of Samsun, Asia Minor, has been massacred by the Persians.

Rats are said to cause a food loss each year in the United States of $200,000,000.

The Pacific Coast fisherman took 3,685,633 pounds of cod last season. Not many years ago it was thought that the Massachusetts waters were the only source of supply.

The English humorist who complained that a person cannot be buried in England without showing his sugar ticket was well within the truth. The sugar ticket has to be returned before the death certificate will be issued, in order that no person may obtain two tickets. On the other hand a sugar ticket is issued with every birth certificate.

There are approximately 175 different railroads in the United States, only about half of which have 500 or more miles of line.

MISCELLANEOUS

MARVELS OF SIGHT IN BIRDS

Peculiarities of their Eyes May Modify Our Idea of the Nature of Light

When considering acuity of vision in birds, one must recognize their superiority over the rest of the animal kingdom. There is no doubt that birds possess a sharpness of sight almost immeasurable with our own standard. Man and monkeys are perhaps in advance of the rest of the mammals but fall far short of the standard found in birds. Speaking roughly, it is justifiable to say that birds possess about a hundred times the acuity of vision found in man. Thus the brilliant Australian ornithologist, Doctor J. C. Lewis, in the latest bulletin of the Smithsonian Institution. Peep, he says, through the smallest hole in a poultry-yard fence and one will find that some old hen has perceived the action.

An instance of the remarkable visual acuity in birds may be seen in the vulture. On the death of an animal there may not be a vulture in sight and in a few hours' time many will have arrived for the feast. A popular fallacy ascribes the fact to scent. The vultures do not become aware of a dead beast by means of scent or smell (as that sense is vestigal) but by means of their eyes. Vultures are extremely high flyers, only one bird outsoaring them—the adjutant. It is probable that the nearest vulture sights the carcass and descends. The bird's action is observed by the vulture farther away, which is likewise led to the scene, and so it goes. In this way it is believed that birds come from a distance of fifty or a hundred miles by their observation of each other's actions. During one of the outbreaks of a pest in Natal, it was found that a carcass covered with branches immediately after death, so as to obscure it from the sight of the birds, was never disturbed by vultures.

Altho there is no means of measuring accurately the visual acuity of birds, a fair idea may be obtained by observation of their habits. A great brown kingfisher from a position on a post where it can inspect newly-plowed land seems to have no difficulty in locating the exposed portion of a worm from any distance up to a hundred yards. Acuity for stationary objects, altho not so finely sensitive as for those moving, is still remarkable. Experiments have been made with pigeons, feeding them on a board with grains of wheat a percentage of which have been fastened by adhesion. One mistake is sufficient to prevent them from repeating the error, small, slight alteration from the natural position of the grain giving them the clue. Many similar cases could be quoted.

We now come to the difficult problem of color vision. If one accepts the so-called Young-Helmholtz theory, it must be taken that white light consists of the combination of three primary colors, red, green and violet. Later experiment seems to incline toward the older division according to Newton—that the primary colors include red, orange, yellow, green, blue, indigo and violet. In other words, the blue and yellow have as much right to be considered as primary colors as the other three. The existence of color vision in animals is very difficult to determine. It appears, however, that with trained dogs and horses there is no difficulty at all in teaching them to distinguish between the saturated colors. The preference of some birds, notably the Bower Birds, for objects of a certain color and the general evolution of color in the different species must point to an appreciation of different shades. In man dichromatic vision appears most commonly with a blindness for red or green, the violet blind being rare. It has been shown by feeding experiments that birds are blind in the violet end of the spectrum. In other words, if we accept the Young-Helmholtz theory, they have a dichromatic vision.

"Their color vision would be restricted to red and green and the mixtures of these colors. They would be blind to violet and to the spectral violet in blue, indigo, and yellow. Such a conclusion would be disastrous to our theory of selection in the coloration of birds, where many blues and shades of blues are seen. It would mean that the development of color in the evolution of the present-day bird was merely incidental and apparently without reason. The flaw in the reasoning probably lies in our acceptance of the Young-Helmholtz theory instead of recognizing the other colors as primary. Again, the conclusion obtained from the feeding experiments may be faulty. The birds are fed in spectral red light and in spectral green, where they pick up the grains readily; but when taken to spectral violet remain still, fail to see the grains, and are to all intents and purposes in darkness."

A man color-blind in red or in green sees the objects but is blind to the color. His vision extends right to the red end of the spectrum altho not recognizing the red there, so that the waves stimulate the eye while not giving the color-sense. It is probable that in birds the sight is keyed to a higher pitch than in man and that the retina is not stimulated by wave-lengths as short as that of the violet, while yet possessing the whole of the range of colors as far as the violet. In man we know that the eye is blind beyond the two limits of red and violet, but we are able to ascertain the presence of ultra-red and ultra-violet rays that the retina does not register. The retina, the sensitive plate of the eye, consists of a layer of fine nerve endings which in most animals conform to two well-marked types—rods and cones. In birds it has for a long time been thought that this layer consisted of rods only; but closer examination now shows that cones are present, altho very much reduced in number. There is also a belief prevalent, with perhaps some reason, that the function of the cones is associated with differentiation of colors or the formation of visual purple, while rods determine movement, form and shape. This is the layer which is stimulated by the photo-chemical action of light, the sensitizing substance being found in the external layer of the retina and called, for convenience, visual purple.

To comprehend the nature of sight in birds one must first get a grasp of the true meaning of binocular vision. There is a difference between pure binocular vision and seeing the same object with both eyes:

"If we hold a piece of paper between the eyes so as to view, say, a red area with the right eye and a yellow area with the left, we do not see the two separate colored spots, but a spot of the color equaling the blending of the pigments; this is due to a superimposing of the images registered. In animals and birds where the axes of the eyes are not parallel it means that the image of an object falling on the right half of the right eye falls on the left half of the left eye. Only in animals where the axes of the eyes are parallel do the images fall on the same half of each eye, notably in human beings and monkeys, thus making possible true binocular vision. In other words, in birds, with the possible exception of some of the birds of prey and some nocturnal birds, the sight or visual field consists of two separate views not capable of being superimposed and not stereoscopic in effect.

"The advantage of observing the same object with both eyes is that it permits

of greater concentration once an object or victim has been perceived, and it is thus found in eagles, hawks, etc., where acuity and concentration are so necessary for their existence. In man the stereoscopic vision gives him the judgment of distance, and it is chiefly by this and, to a smaller extent, by accommodation, that distance is accurately estimated. On the other hand, birds, or most birds, have to depend upon accommodation for their judgment of distance."

It is well known, Doctor Lewis says further, that in man there is a central small area where sight is keenest. In birds it is believed there are two such areas in each eye, one on either side of the pecten. The pecten is a pigmented vascular structure lying in the posterior chamber of the eye, protruding forward from the papilla of the optic nerve. The size varies considerably in different species, extending in some almost to the posterior surface of the lens, while in others it is small and inconspicuous. It is absent in one bird, the apteryx, and is practically absent in the night heron. The function of the pecten has always been a subject of controversy. There seem to be no special habits or conditions in birds possessing this structure of equal shape and size while birds with similar habits show great variations. One theory was that it was protective, guarding the retina from the action of excessive light, in other words, a light-filter. Its structure being vascular suggests some functions associated with the eyeball. In accommodation for near objects it seems that there is, with the passage backward of the posterior surface of the cornea, transference of fluid from the anterior chamber.—Sel.

Against the Law in Borneo

Many a worker on the mission field has had to remember the injunction to be "wise as serpents." Such a one was a certain Methodist missionary who had been engaged to teach English in a Chinese school in Borneo. His contract forbade his reading the Bible in the classroom. More than that, he was told he could hold no religious services outside of school.

"What do you consider a religious service?" he asked a high government official.

"Standing up in a house or under any roof with an audience of ten or more people," he was told.

"Thank you," he said and departed.

That night he held a meeting. He gathered his band about him. Then he sat down on the floor.

For eighteen months he conducted services in this fashion, seated always on the floor with the Bible on his lap. At the end of that time, the government relented. Missionaries now stand up and preach anywhere.—Sel.

INTERESTING FACTS AND NEWS ITEMS

A Chicago woman made a very sensible suggestion when she proposed a smokeless day to turn part of the 1,369,900 acres of land planted in tobacco into war gardens.

The United States Employment Service of the Departments of Labor, has made arrangements to furnish labor to the farmers of the country. Farmers who are in need of labor should file an application with the Employment Service. Application blanks may be secured from the rural mail cariers, post masters and county farm agents.

The United States is now the leading nation in the manufacture of silk. About 25,000 tons of silk are manufactured annually. Japan leads the world in its production.

New York State passed a law requiring persons in the state between the ages of 16 and 21 who are unable to speak or write English, to attend either public or private day or night school. The main object of the law is to reduce illiteracy among the foreign population.

There are 1,500,000 Jews living and working in New York City. This is about one-tenth of the entire Jewish race.

Four leading express companies, the Wells-Fargo, The United States, the Adams and the American, have combined during the period of the war, thus eliminating the possibility of the government taking them over.

A law has been put into effect in New York State requiring youths between 16 and 19 years of age to attend drills regularly in the form of military duty.

During 1917 about $120,000,000 were spent for the betterment of highways. This does not include the amount spent in the construction of hundreds of new roads running to the various military camps and cantonments.

Alien property, aggregating in value approximately $280,000,000, has been taken by the government under the alien property law to be converted to units which will aid the war.

Steel and pig iron in the United States is now under Federal control.

The largest smokeless powder plant in the United States was formally opened June 2. It is located near Nashville, Tenn., and is expected to turn out 900,000 pounds of powder daily.

Two distilleries in California distilled 10,467,000 gallons of alcohol for government use. Vast quantities of alcohol are necessary for the manufacture of munitions of war and for medicinal purposes in the army and navy.

The eighth German loan amounted to about $2,900,000,000, exceeding by about $350,000,000 the previous record.

The German war credit voted so far totals approximately $24,800,000,000.

About 100,000 miners from the Rhenish Westphalia mining district, Germany, have lately been called for service in the army, and prisoners of war are being put at work in the mines.

It is estimated that the velocity of electricity is 230,000 miles per second, which for practical purposes may be considered instantaneous.

Speaker Clark of the House of Representatives favors reducing the membership of that body from 435, its present membership, to 300, in order to expedite the transaction of business.

A sane "Fourth of July" is in prospect since no fireworks are to be had. Uncle Sam has bought all the fireworks factories in the United States and is employing them in the production of signal lights for use by the soldiers at night on the battle front.

The efforts of the American people during a 10-month period to save wheat resulted in practically 80,000,000 bushels more than ordinarily being sent abroad.

President Wilson bought some sheep and turned them out to graze on the White House lawn.

The designs of the new federal reserve bank notes have been approved by the Treasury Department and about $30,000,000 in $1 and $2 notes will be put into circulation about July 1, it is announced.

The British minister of munitions has announced that no more wire is to be used for the manufacture of hairpins. Only a three-months supply of hairpins remains in England, it is said.

"Three years ago at Nilgiri, the capital of a feudatory estate in India, the Indians burned and tore the books given them by Christian missionaries. Today they are inviting missionaries to their homes for consultation."

"When a man begins to amass wealth," says J. Campbell White, "it is a question as to whether God is going to gain a fortune or lose a man."

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THE OTHER FELLOW'S NEED

(Continued from page 579)

Train made known the story of John Rodgers. "You know, Deacon Truett,' he said, "it isn't easy to see one's own suffer, and especially because of money which can not be supplied."

"I see," nodded the deacon, "I see."

"But I am not advising you," continued the doctor. "I don't know what you want to do. You asked me what I knew, and I have told you."

Deacon Truett fumbled in his pocket, from which he at last produced a blank. "Give me your pen, will you?" he asked, extending his hand across the table. "Let me see." He hesitated, then wrote, and in another moment shoved across to the doctor a check made for a liberal amount.

"This is more than would be needed for sending the child," said Dr. Train as he looked steadily at the slip.

"Oh, is it? Well, that's all right. Send the mother with her. The child couldn't go alone. The mother ought to go. Don't you think so?"

"Some one would need to."

"Well, just give it to them."

The doctor gave the check. The mother and child went, and the little girl recovered speedily. Once more John Rodgers, with new determination, took up the burden of life. He paid the mortgage and all went well.

"Do you know how it happened?" asked the deacon one day when he and the doctor were alone. "I had been listening to the old church clock. It told me that it was time to wake up."

The doctor smiled and explained how he had heard it too. As they finished talking, they again heard the bell as it tolled, and their hearts together said, "Strike on! strike on! until all the world shall hearken to the other fellow's need." —Light and Life Evangel.

THE LITTLE BROWN CHURCH

(Continued from page 582)

tered version has been printed in several Sunday-school hymnals.

Many touching incidents of the influence which the song has had might be related. The following one is told by Harry Monroe, for many years at the head of the famous Pacific Garden Mission of Chicago: "A few weeks ago, while conducting a meeting, I sang, 'The Little Brown Church in the Vale' with all the persuasiveness I could, when I saw a poor fellow back in the audience crying. I went to him and after a question or two learned that he had come from Iowa where the song was written. It had melted his heart and gripped."

The Little Brown Church In The Vale

There's a church in a valley by the wildwood,
No lovelier place in the dale;
No spot is so dear to my childhood,
As the little brown church in the vale.
How sweet on a bright Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
O, come to the church in the vale.
There, close by the church in the valley,
Lies one that I loved so well;
She sleeps, sweetly sleeps 'neath the willow;
Disturb not her rest in the vale.
There, close by the side of that loved one,
'Neath the tree where the wild flowers bloom,
When the farewell hymns shall be chanted,
I shall rest by her side in the tomb.

Chorus

O, come, come, come, come,
Come to the church by the wildwood,
O, come to the church in the dale;
No spot is so dear to my childhood;
As the little brown church in the vale.

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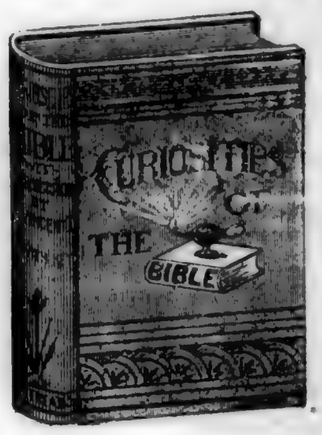

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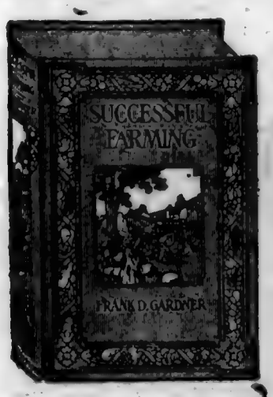

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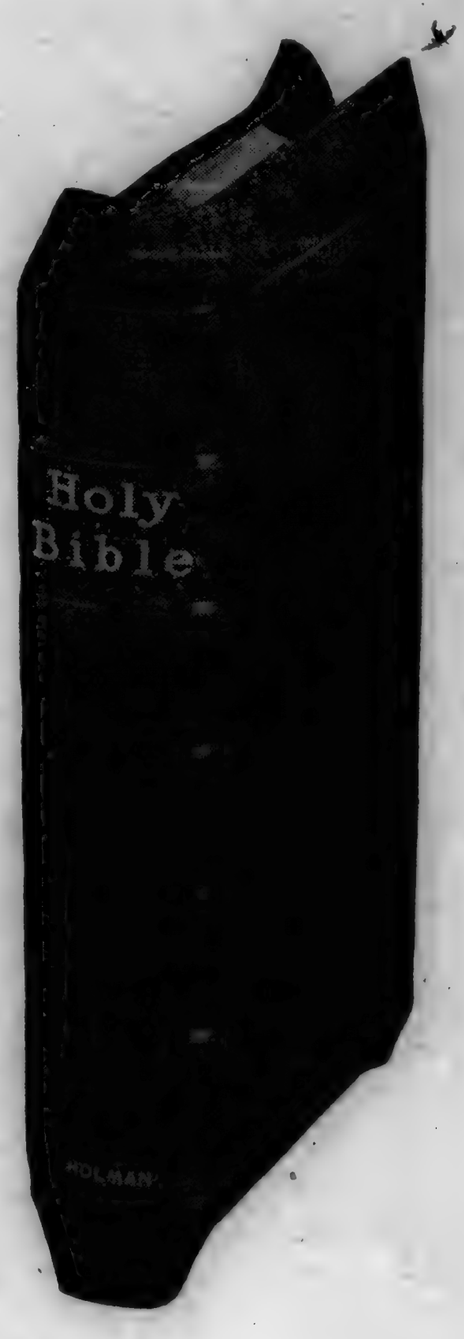

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ned	B. C. 445.	25 Rē'hŭm, Hă-shăb'nah, Mă-ą-i jah,
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ąav- ruih old),		27 Măl'luch, Hă'rim, Bă'ą-nah.
ease set	*e* Deut. 23. 3, 6.	28 ¶ *e* And the rest of the peo the priests, the Lē'vites, the port the singers, the Nĕth'i-nĭms, *f* and they that had separated themsel from the people of the lands u

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CHRISTIAN MONITOR

AUGUST, 1918

A GROUP OF TYPICAL STREET BOYS

(See page 617)

SELECT READING

ECHOES OF LIFE

Getting Along

Clayton F. Yake

It seems to be one of those old customs handed down from ages past and thru ages to come, I suppose, to greet folks with a "How do you do?" any or all times of the day. Where it originated or anything whatever of its hisotry I have been unable to find out, but ever since I can remember anything at all, I can remember "How d' do," and my curiosity as a boy was always aroused, and particularly so when I would hear my grandfather say it, for he said it with a peculiar short expression that added to the mystery of its meaning. And much as I would have liked to know what it meant, I never once inquired for fear of being laughed or sneered at for not knowing the meaning of so common a term.

But my time came—and I can recall it just as if it were yesterday—one Friday afternoon in school, that part of the week, especially in the country, that is devoted to some interesting and worth-while pastime for the pupils, when the teacher started to inquire concerning the meaning of odd expressions enumerating hosts of them, and among the list was "How d' do." How I almost bounded from the seat when some one of the larger pupils gave its meaning as "How do you do?"

Well the simplicity of it all was beyond my comprehension at that time and my readers may even wonder at it all, but so it was. And as a passing word I might say that often-times some of the most common every-day things are just so simple that many a child does not even question their meaning and yet doesn't know. We adults might take a hint from this and clear things for the little tots in their every-day life.

But that "How do you do?" or its synonym, "How are you?" is what interests me for I have come into the habit of using it as frequently as others and I have many times over, almost pledged myself, that I would never use it again (as a greeting) but only when I wish to know exactly what the greeting inquires, "How **are** you?" or "How **do** you **do**?"

The reason may be self-evident, but I will state it in illustration: I know a certain man whom I occasionally meet and whenever I use that greeting he tells me just exactly **how** he is and **how** he "does," what the doctor told him concerning his lumbago, how he should take care of himself, etc. And then invariably he will turn to his chronic rheumatism and trace it thru all parts of his anatomy and conclude with an attempt to rearrange the weather-man's schedule if possible, or derogatory statements of the past few months' climate condition—all without even giving me an opportunity to say, "Good-day."

And I conclude that the man who invented that greeting should never have lived, but then I doubt whether he desired to have the question answered when he said, "How do you do?" or if he did I arrive at the conclusion that as a greeting, "How do you do?" requires a "Fine," with a cheerful expression for answer.

But that man whom I greeted never thought that while he was talking he was telling me how he was getting along with himself. And if that was unfavorable I doubt very much whether he had a right to try to make others feel unpleasant too. But any way this brings me to my theme. "How are you getting along?" and this time I should expect an answer according to the question asked, if you were to respond.

You know every last one of us likes to get along and not just get along but get along well. Nobody wishes to be a failure, absolutely not, but why there are failures and why some apparent failures are marvelous successes would be interesting to discuss. Anyway we all want to succeed, and that success depends upon, How you are getting along; first, with yourself; second, with your fellowmen and third, with your God.

Friend, how are you getting along with yourself? Will you just sit down and think it over, how have you been and how are you and yourself on terms of friendship? Do you live at peace with yourself or are you at variance with each other. Yourself, that everything that God has given you, whatever may or may not go with it, how are you friends? Do you grumble and complain because of some infirmity or weakness; do you allow yourself to feel miserable because you have to bear perhaps what others must not; does an interfering providence with your plans make you discontented and ill at ease?

Or are you happy because you are just you; because you are not some one else; because you have got all there is in the world to make a success in life—yourself and what goes with it? Are you happy in the morning when the breaking dawn meets you because you know you have a useful work to do? And when night comes can you lie on your couch with an untroubled conscience and be serenely cheerful because you know you have done something worth while that day? Finally do you treat yourself reasonably fair so as to maintain the maximum of health, strength and efficiency?

Health seems to be the greatest element in getting along, especially with one's self, but there should be no reason in this wide world for the Christian to be miserable because God gives him a body that needs special care and yet that phase cannot be ignored. Do everything possible to maintain a strong, vigorous body for it truly is the foundation of happiness. Get plenty of fresh air and out-door exercise; breathe deep and long and obey nature's laws. Eat enough of good food, drink plenty of water and sleep lots for sleep seems to be nature's physician and the body's medium of repair. Get in tune with yourself or rather tune yourself with your ideals and you will not lack in getting along with your best friend, yourself.

(Concluded on page 638)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. X SCOTTDALE, PA., AUGUST, 1918 No. 8.

JIMMIE

On the sunny side of a hill in Pondoland, about ten years ago, a heathen mother rejoiced to have a boy born to her. The heathen father did not take much stock in the baby as he had set his heart on a girl, but the mother loved her tiny boy dearly. She took the best of care of him, and watched his growth with keen interest. Days, months and years passed by, and the tiny baby became a romping boy. The mother loved to call him by his pet name, "Kutshuluwa." The heathen mother had other children, but her heart was set on Kutshuluwa. It seems that she had a far-off dream that Kutshuluwa would some day be different from the others, that is, leave the heathen customs and become a Christian man.

Certainly the boy's environments were not conducive to any advancement in civilization. His father's home consisted of two huts and a cattle kraal. One hut was kept for a food hut. Corn and pumpkins were stored in it for six or eight months of the year. It was not a large hut—holding perhaps six bags of corn and a dozen or fifteen pumpkins. The other hut was a little larger. It was used as a living hut for some of the live stock and fowls, as well as for the family. In it food was prepared and cooked. It was the kitchen, dining-room, parlor and bedroom. It also served as a stable, chicken roost, pig-pen and dog-house. During the wet season the hut served as a storeroom for the plows, yokes, hoes, axes and many other needful articles. This hut also was useful as a cellar, where the family's milk supply was kept cool in a large calabash which had a small opening at the top and had a corn-cob as cork or stopper. Though the parlor was dark and muggy, there was plenty of room as well as sunshine out-of-doors. Kutshuluwa had many a nap during the day out behind the cattle kraal. Nevertheless, on a wet, cold day the parlor made a very welcome shelter.

Kutshuluwa's father had two wives, and because of that he was compelled to have two homes, as Kutshuluwa's mother and the other woman could not live in harmony in the same hut. For days Kutshuluwa did not see much of his father, and, his mother being away working in the gardens or bringing wood from the bush, he was left to himself the greater part of the time. The cats, dogs and calves were his playmates, and many a happy time had he with the small kids that were left at home by the mother goats.

One day Kutshuluwa came running into the living hut all excited. His mother was surprised and asked what had happened. With suppressed emotion he told where he had been and what he had seen and heard.

"O mother! I was over at Mbongwane, and there I saw a white man building a house. There were other boys there, and they called the man 'Umfundisi.' The white man was working fast, and I heard that there was to be a school for boys and girls there when the house was built. What do you say, mother? I want to go to this school." The boy was fairly out of breath. The mother enjoyed the eagerness of her pet boy. Her hope for him was beginning to materialize.

True to his word, to the school he went. Backward and forward to the schoolhouse and home he plodded. For two years he pushed forward with his school work. He had not only learned to love his school books, but also to love the Christ.

Far in the distance from Kutshuluwa's home could be seen a mission station where there was a large school for boys and girls. It had been Kutshuluwa's desire some day to attend this school. The school he was attending was good, but the boys who really desired to learn were few and uninteresting. One day in conversation with his mother about the matter it was arranged for him to start for the mission school the beginning of the next quarter.

On the morning of the opening of the new quarter of school, a boy with a sharp twinkle in his eye stood with a blanket on his arm on the back veranda of the mission house.

"Hello, there, boy! what is it that you wish?" and the missionary looked at the boy closely as he spoke.

"Please, Umfundisi, I have come to attend school. Have you a place for me so that I can live here and go to the school?"

"Well, where are you from, and what can you do?"

"I am from Mbongwane. I am willing to do all kinds of work," replied the boy.

"Do your parents consent to your coming?" inquired the missionary.

"Yes, they quite agree to my coming."

"Well, what is your name?"

"My mother calls me 'Kutshuluwa.'"

"Kutshuluwa! Kutshuluwa! Oh! that is a hard name to remember."

"But, Umfundisi, they call me 'Jimmie' at the school. Jimmie is my Christian name."

"So, then, you are a Christian, are you? We will find a place for you. Take your blanket to that large hut over there, and go to the school, as the last bell is ringing. This afternoon we will arrange about the work."

"I thank you, Umfundisi!" and the boy was off like a flash.

The missionary was well impressed with the lad and sized him up as a worthy and capable boy. Jimmie was not long in showing his worth. He was quick to learn in his books, quick to find his place and to do his tasks with the other boys. He did not need any one to stand over him with a whip to make him work. His delight was to please and be helpful. His only garment—a shirt—was soon discarded for a full new suit of clothes. His hair was clipped, and a neat little black cap was given him to wear.

Two weeks after Jimmie's arrival, a heathen woman accompanied by a girl came to the mission and inquired for a boy by the name of Kutshuluwa. She wanted to know if a boy by that name had arrived. On being told that such a boy had arrived, she seemed much pleased, and asked if he was living nicely, also if it would be possible for her to see the boy and visit with him. Jimmie was called from the school and presented to his mother. The old heathen mother's eyes fairly sparkled with joy as she looked at and felt of her much beloved boy. She looked at his new suit of clothes, his head, hands and feet with great satisfaction. She then turned to the missionary and thanked him for

(Concluded on page 639

EDITORIALS

A STANDARD FOR CHURCH-MEMBERSHIP:—It would probably be unwise to have an inflexible standard for applicants for church-membership to attain to before they can be admitted into fellowship, for the reasons that there is too great a difference in moral training and knowledge of things spiritual. However, we believe that it would be desirable to have and maintain some high standard for applicants, one that is flexible to meet various conditions, and yet will require of all applicants certain evidences of fitness for church-membership. The tendency has been to lower the standard. It is a very easy matter to "join church," perhaps easier than to get out. The result is that churches today are loaded down with unconverted members, who hinder her in her spiritual progress and service for the Master. It will never be possible to keep the visible Church absolutely free from unconverted members, nevertheless the number would be less if greater care had been exercised in the past in admitting them.

A denomination working in the Congo, Africa, requires the following from the applicants before they are received into the Church:

"Before applicants for admission into the Church can be admitted to communion, they must commit to memory besides the Shorter Catechism, the following Psalms: 1, 23, 32, 37 and 51; the entire Sermon on the Mount, as given in Matthew 5 to 7; the third and fourteenth chapters of John; the twelfth chapter of Romans; and the thirteenth of I Corinthians. After all this has been creditably recited, the applicants are still kept on probation for a period of three months, to show by their consistent life that they understand what they have learned, and the seriousness of the steps they are about to take. Naturally those of old age cannot commit the above to memory as easily as can the young, and their examination is not so rigid, but recently seven old men were admitted to full membership, who had persistently and continuously studied these requirements for five weary years in order to become communicants."

The basic condition for church membership is the new birth, without which there can be no salvation. Since God alone can look into the heart, and man on the outward appearance only, we cannot always tell whether the new birth has really been experienced by the applicant. It is possible for one to meet the above named requirements and yet not experience the new birth, however the persistency necessary to meet the standard is evidence of a sincerity and earnestness of purpose, and will serve to sift out those who are moved by ulterior motives.

We believe that our requirements as a Church are not stringent enough, and as a consequence we are suffering for a lack of spiritual power and real efficiency in service. Too frequently the seriousness of the step is not sufficiently impressed upon the applicants and not sufficient time given to test out the sincerity of purpose, and to manifest the evidence of the new birth. This problem calls for the prayerful consideration of the Church.

SUSPENDED JUDGMENT:—"I try more and more every year to hold judgment of others in suspense till I know all the facts at first hand. Certainly I am not qualified to judge till then. God's command is 'Judge not!'" These are the words of one who was accused of being too lenient with offenders. We are prone to come to conclusions hastily and give expression to our judgments before we have sufficient facts on hand on which to base a fair conclusion. In giving expression to a hasty judgment we are sure to do an injustice and injury to some one. It is impossible for us to know all the circumstances and impulses that lead another to do certain things which we condemn so that our judgment never can be absolutely just even tho we suspend judgment until we think we have all the evidence in hand. The suspended judgment is the best kind of judgment. Each of us knows that others cannot rightly judge us in all we do and sometimes we silently or otherwise protest against the judgment passed on our acts, let us not then be found guilty of that which we resent in others by passing hasty judgment upon the acts of others. Suspend your judgment until you have the necessary facts and information on which to base a fair judgment. After you have come to a conclusion do not publish your conclusion as an absolute fact, but give it as your judgment.

SAVE:—The constant appeals made by the Government to economize in the use of the necessaries of life will be cheerfully heeded by every loyal citizen. He who refuses to comply with these requests is neither a good citizen nor a good Christian. The Bible enjoins the believer to be submissive to civil authority in all things that are not in violation of his religious convictions. There is no violation of any Divine command in living economically. In this time of world need it becomes our duty and privilege to save all we can to relieve human suffering and want. To save for selfish purposes and ignore the starving millions is mean and un-Christian. SAVE, but SAVE for the sake of those in need.

CHRISTIAN LIFE

IS SOCIALISM ATTEMPTING TO DESTROY THE CHURCH?

Leander Smith

I make no apology for writing the following. I should not venture to do so, I think, but for the fact that I have been so frequently asked to do it. I am not seeking controversy. I am giving actual facts. This is as kindly meant as said, and if in any way I wrong or misrepresent any one I should be the gladdest to know it. My dear reader, our eyes may never meet, but our hearts are united for the glory of God and the salvation of men.

"This know also, that in the last days perilous times shall come." II Tim. 3: 1.

One of the most marked signs is the rapid growth of what may be called extreme Socialism among all the nations of the earth, and its attempt to pull down human government and to nullify the plain teachings of the Holy Scriptures.

In a recent magazine article, by one of the world's greatest writers, it is stated that during the last twenty-five years Socialism has advanced faster and become more radical than in any hundred years of the past.

The reason for this is due largely to two things:

(1) To the cruel oppression of the masses of innocent and helpless human beings, who are unwilling to put up with their oppression without organized resistance.

(2) To the false idea of individual rights.

Leaders of social democracy, including a number of ministers, have persuaded the rank and file of humanity to believe that every man alike is entitled to all the world's privileges and blessings.

It is argued that there is no poverty in nature; that abundant provision has been made for all, and that all alike are privileged to avail themselves of it. That the vast deposits of coal, iron, silver, lead, copper, zinc and other metals, are alike the property of all and should be owned and used alike by all.

Beautiful Sentiment

It is a beautiful sentiment, and one about which modern social democracy boasts much, but it only requires a casual observation to see that it is not true.

As we look at the world today, we find that it is practically in the hands of a few people. The few own the land and the resources; the few are rich, while the masses are comparatively poor. This has always been true, and in spite of everything that we may be able to do, there is a sense in which it is going to remain true until the end of this dispensation.

As a result of this condition there has arisen, as never before, during the last quarter of a century, a great spirit of protest against it. Men are everywhere denying that there is any such thing as special privileges of birth, and that one man has the right to expect any more from nature's storehouse than another.

This spirit has spread over every part of the world, and finally has organized itself in a way to make its claims effective in forcibly uprooting of many of the most vital parts of our social order. That is what we call extreme Socialism. There is much truth in its position, but when carefully studied, its claims are found to be false and dangerous.

Individualized Inequality

1. **Its danger is seen in its failure to recognize that human life is individualized by its inequality.**

Dr. Haldeman, speaking on this subject, says: "One mountain is known from another because it is higher or lower, or has some special rock or strata. One country is characterized by rivers, another by lakes, another by forests, and still another by deserts. The products of one land are different from another's. Examination of the earth's construction will show inequality. The very units of the earth depend upon the fact that some mountains are higher than others, and that some lands are richer in precious metals than others. The same inequality is to be found in human lives. Its inequality is its individuality."

We know from our own experience that this is true. Some men have one gift and some have another. Some have the capacity to work themselves, while others have the capacity to work others. Some have the capacity to hold and use, while others let go and are used.

If the wealth of the world should be divided equally between men and women of mature age, it would begin to change hands immediately after the division was made, and within thirty days we would again have a class of paupers, having not a penny of their share of the world's wealth. This is because men are not equal in their earning and saving ability.

The Nature of Man

2. **Again, Socialism is false and dangerous in that it fails to recognize the true nature of man.**

When we look at man in all his past movements, whether by himself or in company with others, we find him to be the most selfish of all God's creatures. It is the law of nature to want and keep on wanting.

Some one has said that when a man gets $100,000 he begins to think of poverty. When he gets $250,000 he begins to talk of poverty. When he gets half a million dollars, he begins to think of the possibility of ending his days in the poor house.

This is in keeping with the selfish nature of man. He wants, simply for the sake of having. He wants more than those around him, and yet, when he gets it he is not satisfied.

Socialism, nor any other human government, can change this condition, because government can not change man's nature. It can put him in a cage and hold him in check, but government in itself can go no further. It cannot make a man think right.

The Scope of the Church

3. **Again, Socialism is false and dangerous in that it ignores the true scope of the Christian Church.**

It magnifies the natural and minimizes the supernatural. It laughs at our efforts to provide for the future life, so long as there is any need in the present life. It holds that there is enough in the things that are seen to engage our labors, without striving for the things that are unseen. Socialism is ever addressing itself to the present order of life and making its appeal for the natural man.

It frowns upon our talk about a robe of righteousness for the soul of a poor down-and-out so long as he is in need of a coat for his back. It says: "Don't sing of a Holy City on high so long as there is a foul city on earth." It says: "Don't talk of spiritual food until the pantry is well supplied with natural food."

To put it plainly, Socialism holds that the chief business of the Church is to build up on earth a stainless society—a society in which each human life shall be equally sustained by every other human life.

This is the most beautiful idealism. Every just man will agree that there should be fewer hungry mouths, shoeless feet, coatless backs, and hatless heads. In the midst of such plenty as the world now enjoys there should be less want. Certainly there should be a better adjust-

ment of what we have. A man, for example, getting a salary of $100 per month, which is no more than he received two or three years ago, should not be forced to pay fifty cents per pound for his breakfast bacon. The fact that he has to do it, with no increase in his salary, shows bad adjustment somewhere and calls for attention.

But, as important as these things are, they are not the most important, nor are they the supreme concern of the Church of Christ. If we would know the supreme concern of the Church we only have to refer to our Lord's great Commission in which He says: "All power is given unto me in Heaven and in earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world."

This forever sets forth without any vagueness the supreme concern of the church.

(a) It is to make disciples of all the nations of the earth—bring men and women to Jesus Christ.

(b) It is to teach them to believe and do the things that Jesus came to set forth.

The Mission of Christ

4. But finally, Socialism is false and dangerous in that it attempts to pervert the mission of Christ Himself.

It holds that Jesus Himself was but a Christian Socialist; that He came to the earth to create a new social order for this world—that to do this, His chief service was that of a social reformer, endeavoring to set up a kingdom of universal brotherhood in this age.

There never was a teaching which betrayed a greater ignorance than this. Jesus was in no direct sense a social reformer, as we know social reformers today. He was surrounded by all forms of organized evil, and yet He never protested against any one phase of it. He lived under the most corrupt government in many respects, that the world had ever known. And yet the only reference He ever made to it was, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

He was surrounded by a most autocratic form of militarism. The Roman soldier went into the army, not for three or five years, but for twelve, fifteen and even twenty years.

Each day Jesus could hear the tramp of armies. He knew that they were going to or coming from the field of slaughter. He said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." "Jesus answered, My kingdom is not of this world." Paul said, "For our citizenship is in heaven; whence also we wait for a Saviour the Lord Jesus." If Jesus were but a social reformer why did not He give Himself to the question of labor and capital? or settling financial troubles? To this He said, "Man, who made me a judge or a divider over you?"

A girl came, out of her love to Him, having perceived His spiritual Kingship, and broke an alabaster box of ointment and poured it on His head and feet. Among His disciples who witnessed it was a man of socialistic faith, who said: "Why this waste of ointment? It might have been sold and given to the poor." Surely no better opportunity could have been given for discoursing upon poverty than this, and yet, Jesus rebuked the critic and commended her for the deed.

Now none of this argues that Jesus was not deeply interested in human need. He was interested in it all. But it does argue that He was possessed and mastered by a need not recognized by the world, which need was the supreme need of all.

Certainly, Jesus "went about doing good," but He ever did it by a miracle and not by patching up natural conditions. Jesus was opposed to a patching up process. He held that new wine was not to be put in old bottles. He came to create a new order by working miracles rather than men, save as men are the instruments of miracles.

When Jesus supplied the wine for the Marriage Feast, He did it by a miracle. When He healed the sick, it was by a miracle. When He fed the hungry, it was by a miracle. When He healed the blind and deaf, it was by a miracle. Even when He paid taxes, it was by a miracle. Every time Jesus supplied human need, it was by ignoring the natural and working the super-natural.

The same is true of what Jesus taught. He came not to live, but to die. He came to die that He might, by His death, form the basis upon which a Holy God could justify a guilty sinner. Yea, He came that He might recreate fallen man and impart unto him the life and power of His own Spirit.

He came that recreated fallen man might be fitted for life and service in His kingdom, and finally to spend eternity with Him in Heaven. This was the supreme thought of Jesus.

But some one says: "Does not such a preparation lead a man to be a better citizen in this life, and does it not give him more concern for his neighbor and for the world of mankind?" Most assuredly so. The fact is, that the only way to have a perfect citizenship is to have true Christians. Every other method of cleaning up the world is bound to fail. It has failed in all the history of the race.

Regenerated man is the essential instrument in the construction of a perfect social order. Everything must be secondary to this if the work is to abide.

Jesus had no confidence in reforming an unregenerate world. His purpose was to gather out from the mass of unregenerate beings such as had been saved, and with them finally construct His Kingdom.

In that wonderful Olivet discourse He looked down thru the centuries and declared that wars and rumors of wars would characterize the nations to the end of the age—that lawlessness would be multiplied, and the love of spiritual things wax cold. He declared that the civilization of the world in the closing days would be as it was in the days of Noah.

The Apostle Paul, with eyes touched by inspiration, also looked down thru the centuries and saw how it would be with the world and the Church. He saw that the Church, instead of purifying the social order, would, in a sense be subject to the influence and power of the world; that it would depart largely from the faith once delivered to the saints; and that society would set itself up to oppose the teaching of the word of God. He calls it "perilous times."

Surely it looks as tho we have reached this condition at the present time. Even among some ministers and church members there is, I fear, more emphasis being put upon sustaining the body and cultivating the mind than there is on getting the spiritual man ready to serve his true function and fill his highest service in the Kingdom of Christ, when it is finally established.

The Apostle James, likewise, draws a picure of how the rich are to fare as the present age draws on toward its close:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure for the last days. Behold, the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Surely the world seems in this condition at the present moment. The wealth of the world to-day is trembling before the clamor for Socialsm, and yet Christ has had 2,000 years in which to properly adjust such property conditions.

Has Christ Failed?

What does all this mean? Does it mean that Christ failed? Most assuredly not.

On the other hand, it means the exact vindication of what Jesus taught. It means that His Mission was not world-centered. It means that His coming to the earth was not to arrange a proper

social order for unregenerate man, but to prepare unregenerate man thru spiritual regeneration and teaching for service in the new Kingdom. In other words, Christ's mission to this world is primarily spiritual; it is to get man's heart right with God.

This does not mean that we are to ignore the claims of our brother-man—for a betterment of his condition and his opportunities during the present age. Oh, no. No redeemed, spirit-controlled man can close his ears and fold his arms against the cry of need that comes from every quarter of the earth. Jesus helped and so must we. But in giving ourselves to alleviate such conditions we are to remember that we are laboring for the things that perish; that beyond this we have a first duty to the world, and that duty is to preach Christ and reveal His Spirit.

Moreover the Church is not to be discouraged if the cry of need increases. Our Lord Himself said, "The poor ye have always with you." The presence of need in the world does not indicate in any sense the failure of Christ or His Church. It is just as Jesus said it would be on to the end of the age.

Apart from Christ the world is hopelessly doomed. With Christ left out every attempt to bring ideal conditions to pass will be like attempting to save a sinking ship by making it more attractive, more sanitary, and more homelike.

The world is a sinking ship. It has been so since the fall of man. All history proves it to be so; and the only way it can be saved is thru and by the preaching of the Cross of Christ.

This is the supreme concern of Christ and should be of His Church. Everything else that she does should issue from this concern. Nothing should be allowed to divert the Church from its great spiritual ministry.

If the Church gives its strength to make the present order better, it should be done in the consciousness of the primary need of the Cross.

The only hope of redeeming the life and properly adjusting the world is by the lifting power of Christ.

"And I, if I be lifted up from the earth, will draw all men unto myself."

Dear Readers, are you holding up the blessed Son of God in your lives, so that the world may see and glorify your Father who is in heaven?

Brightly beams our Father's mercy
From His light-house ever more,
But to us He gives the keeping
Of the lights along the shore,
Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling sea-man
You may rescue, you may save.

Muscatine, Iowa.

"Eighty-three million pages of religious literature is the output of the Nile Mission Press during its twelve years of existence. Its work goes to the whole Mohammedan world."

"IN ISOLATION"

It is a beautiful warm sunshiny day in June. One can think of nothing more delightful than to be out under a shade tree. In fact one feels that at this time of the year it is wholly out of harmony with nature's plan to be in doors. June the most gorgeous time of the year with it's roses and deep green grass and trees is slipping by and one is failing to enjoy it in it's fullness. Not for another twelve months will there be another opportunity to grasp the "essence of summer as it lies hidden in Beautiful June." Somewhere, sometime the nurse had come across a phrase to this effect and it kept repeating itself as she now and then gazed wistfully out of the window.

She is shut in doors with her patient. In hospital vernacular she is "in isolation." The nature of the disease is such that she cannot even mingle with fellow nurses. Her patient, because of danger of spreading the contagion of which she is a victim, cannot mingle with fellow patients or enjoy the unwonted luxury of being wheeled out of doors on a wheel chair.

"Nurse, I want to go 'ome I'm so tired of the 'ospital," is the constant complaint of the sufferer. "I'm tired, I'm sick, I'm done! I'm absolutely out of my latitude! Nothing can soothe me till I go 'ome."

The nurse tries to divert her charge from dwelling on the monotony of being shut in. She brings cool drinks, she tries to arrange the pillows, she attempts different topics of conversation that on previous occasions were very successful. They had talked of England, how beautiful it was, the wonderful salt air, the friends she knew there, the church she used to attend. But on this occasion nothing is of avail in changing the gloomy state of mind.

The nurse is glad to know that tomorrow she will be taken home. But from what she has learned of her patient's history she will still be dissatisfied. A chronic malady aside from the acure disease which brought her to the hospital has made her life a burden to herself and her friends.

She has not learned contentment or even submission, but is constantly railing and finding fault with those who care for her and who try to minister to her comfort. The nurse decides that in this case seventy-four years have not been long enough to teach this soul the "art of living"—of making the best of things and resigning the rest to God.

"Whew! how warm it is in the close room," one hears others commenting on this fact out in the corridor. The patient, Mrs. Frost, ceases her complaining for a moment. How surprising that she should actually have thought of a joke. "Everyone thinks it's hot and yet there's a 'Frost' in here." Upon that a whiff of air comes in the window and for the time things brighten up a bit.

How about the nurse who has been thinking of out doors and the tiresomeness of being shut in? Perhaps just like her charge if she were out she would still miss the "essence of summer as it lies hidden in June."

She realizes that if she would learn the much coveted "lesson of life," which she fears the older woman has missed in part, she must attend to present duties and cease useless regrets. She also realizes that there is real and deep satisfaction in ministering to others only when done in the spirit of self forgetfulness which characterizes the life and service of the Master.

HIS LITTLE ONES

Selected by Alice H. Nissley

The minister looked at his wife perplexedly. "What shall I do, Helen?" he asked. "You know he is not capable."

"But you must let him have his old pulpit dearest, nevertheless," was the quick reply. "Think how it would hurt him to refuse him."

"But he is not able," went on the minister—"so aged, so feeble, so childish."

"Leave that with God," was the gentle rejoinder. "No Herbert, you must let him have his old pulpit. You can do nothing else, and I will stand by ready to help."

The aged minister had come back after thirty-five years absence for a little visit to one of his first pastorates. The young people who had been led to Christ thru his pleading were gray-haired now, with children of their own. Most of the older members had slipped away into everlasting peace. Only a few were left who remembered the bent and white-haired aged man, so sadly changed, who had come among them once more. For the fine, strong, brilliant mind had gone down again to the level of a child's. But he had come and had asked the young, vigorous, intellectual occupant of the pulpit for his old place—just for one Sunday. And tho the young minister, knowing the weakness of the elder one's mental faculties, hesitated, he had finally promised.

The aged minister tottered into the pulpit that Sunday morning. A ray of sunlight filtered thru the stained-glass window, glorifying the crown of silver hair. Near by were the minister and his young wife ready for service if it were needed. On the front pews were some of the little children from the Sunday school. The aged minister rose, and in trembling tones invoked God's blessing. The chapter was read, slowly, feebly, and the hymn given out. "Let us sing number 237," said the aged minister, steadying his shaking hands against the pulpit, and then they sang the glorious old hymn:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

When they had finished there was

(Concluded on page 639)

MISSIONS

THE CALL OF NEW OPPORTUNITIES IN THE MISSION FIELD

I.

Willis N. Baer

Every day the effects of the World War upon the whole life of humanity are becoming more evident. The force of the impact between the two armed forces is seen not so much in the way the nations immediately concerned are reeling under the shock, as in the way the crash has set the uttermost parts of the earth vibrating. The non-Christian lands of the earth from end to end have been deeply affected and from the standpoint of their evangelization the effect has been one of an enlarged opportunity.

We have reached not only "The Decisive Hour of Christian Missions," but these wars seem to have brought us to a decisive moment within that hour. Some of the factors calling for the church to throw a new intensity into her world task shall be reviewed in this discussion.

I. New Difficulties Have been Created..

We may as well frankly face some of these new difficulties. Nothing is gained by turning our eyes from those elements which have recently come into the situation. More than three-fourths of the non-Christian people of the world are either participants in the war or affected by it. If we review these difficulties we find them to include some of the following:

1. **The Discrediting of Christianity.** This is a war essentially among nations called Christians. Millions of non-Christians are amazed at the scope and ferocity of the conflict in which dignified, progressive nations are piling the battle fields high with dead and singing songs of fiendish hatred. These were nations presumably the flower of Christian civilization. Small wonder if the non-Christian world stands amazed when they contrast these with the teachings of the missionary, namely, that the fruit of the spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control.

2. **The Depletion of the Missionary Ranks.** The staff of workers in almost every field has lately been reduced. Many missionaries have been either recalled, or assigned to duty with military forces. For example, many of the men, we are told, of the Houan Mission of the Canadian Presbyterian Church have accompanied the Chinese coolies who have gone from that province to serve as laborers behind the lines in France. The only recourse in these cases was to have those remaining take over the additional duties, or where this was impossible leave the work partly undone.

3. **The Suspension of Work in German Missions.** Prior to the war the German Missionary force included 1,227 men and 233 single women or a total including wives of missionaries of more than 2,000 workers. Under their care were about 732,000 baptized Christians, with a vastly greater Christian community and thousands of enquirers. Most of this work moreover was carried on in territory that either was or came into the hands of the Allied Governments. These Governments finally decided that German missionaries in most of these fields must be deported or interned. In India especially this loss was felt where the Germans made up one-sixth of the missionary force. Some assistance has been given by American, British, and other missionaries who have taken over a part of this work, but in many cases it has left the work at a standstill. This is not a question of Germany furthermore, but a question of Christianity.

4. **The Halting of Plans for Progress.** Practically every mission was preparing for important improvements before the war. New buildings were to be erected, new outstations to be opened. Most of these plans had to be suspended.

5. **Difficulties in Sending of Reinforcements.** European societies have practically sent out no new workers since the beginning of the War. Canadian Societies have sent some and American Societies were unhindered until the United States entered the conflict. Then problems came thick and fast. First the selective draft as it affected men within draft age. Of these there were about 500 already under appointment of the various boards, not to mention the several hundred candidates. Then difficulties in the matter of passports where rigid restrictions were necessary. Also more exacting examinations were made by Allies Governments of such that were entering Allied territory.

6. **Difficulties in the Sending of Money and Supplies.** Political restrictions and deflecting of ships from their regular routes, and the cutting of communications, have added to the new problems. In certain cases neither money nor mail could be sent. Drugs, hospital supplies, books for schools, building material, supplies for industrial and agricultural work; Bibles, paper for presses have been either delayed or not secured. This problem affects some fields more acutely than others.

7. **Increased Cost of Missionary Work.** Here two reasons are most in evidence. The first is the large advance in the price of necessities and necessary supplies. The other is the variation in the rates of exchange. Silver currency has risen greatly in value. In China the Mexican dollar has nearly doubled. The rupee has gone up in India and the Yen in Japan. Some mission boards have had to appeal for additional contributions of over half a million merely to provide for the depreciation in the silver purchasing power of American money.

8. **The Effects of the War on Missionary Work in Battle Areas.** Actual fighting has taken place in Persia, Turkey, China, Africa. In some cases many innocent persons have been killed. Families broken up, whole regions depopulated. Africa is territorially more completely involved than any other continent. Only one small country Abysinnia is not actively involved.

These do not cover all the new difficulties that enter into the situation. Political ideals, the desire and struggle for self-government, and similar questions will be a great factor in the Christianizing work in those nations in the future, and the missionary will be influenced by them in his labors.

Thus far we have only mentioned difficulties, yet can these not be listed as credit factors? Are difficulties and perplexities not to be summed up in the Christian mind as opportunity? Paul says, "Most gladly therefore will I rather glory in my weakness, that the strength of Christ may rest upon me." May we not see in all these difficulties an opportunity for the power of God to be revealed? Ought we not welcome them as a test of faith, a summons to prayer? Should we not regard them as an agency for the upbuilding of the church? When Christian Missions have been challenged most sharply with difficulties they have usually won their splendid triumphs.

Let us turn to the more apparent, more positive side of our question where the opportunities are more clearly manifest. We pass over now from the opportunity aspect of the debit column to that found in the credit column.

Landisville, Pa.

(To be continued)

THE CITY BOY AND HIS PROBLEMS

W. Brenneman

In approaching this subject I trust you will recognize the fact that conditions in the city are very different from those in rural districts. Dealing with facts and facing the real thing bring about experiences that often modify our former way of thinking.

In general it is found that the modern city has been built to promote the industrial interests, and as a consequence city boys are deprived of much needed help in the development of character. So far the city has given only minor attention to the conservation and improvement of human life. We find that the greater the number of people in a ward, district or block, the greater are the limitations of individual actions and rights and the greater the need of self-control and social supervision. All kinds of restrictions are needed for the safety and the peace of a community. Herein the law acts negatively because of the unconventional living that threatens the morals of man. No doubt the boy suffers more than any member of the community because the law has failed to provide for him from a constructive angle. His motor propensities are paralyzed and his love for adventure becomes dim and his eagerness to give expression of the best in him fades away. The constant noise of the street puts a nervous strain upon the boy and takes his eyes to many bright and moving objects and the gaudy and gross advertisements create a hunger and curiosity that must be satisfied, which usually is the beginning of his downfall. Vulgarity, profanity, and picture shows have a degrading influence upon our young boys.

The Period of Adolescence.

Usually when we speak of the city boys we have in mind the age from thirteen to fifteen, "the chivalry period," and sometimes the middle adolescence age from fifteen to eighteen, "the self assertive period." To meet the need of the boy problem from seven to eleven, "the clique period," and ten to fourteen, "the gang period," is not so difficult, except thirteen and fourteen demand more attention.

Entering into the adolescence age resembles a new birth in his life. He steps out of his natural selfishness of childhood and the shallow experiences and limited knowledge hold him no more. He now faces the supreme crisis of his life as he enters the larger and fuller matured life. He is constantly swayed between two forces, those whose influences are positive and constructive and those whose effects are negative and destructive. Those that know the city boy and his environment, know that he has to face the moral and social problem. This change in one way affects his entire organism and its relation to the world. These facts must be recognized and dealt with from a moral and spiritual angle.

Many religious leaders in the cities are beginning to realize the responsibility resting upon the Church to give time and consideration to the social hunger, intellectual ideals and the physical needs of the boy, as well as his spiritual needs and to aid him in choosing his vocation in life. These essentials are all closely related in the development of the adolescence period. To ignore these facts in the critical period accounts for much of the failure on the part of churches and Sunday schools in holding our city boys. The ignoring of these facts to some extent may be the cause for the failure of holding the boys in the rural Sunday school.

I read of a man who made a careful study in a city community and interviewed two hundred boys in one year, and ascertained that one hundred and sixty-three of them had formed marked personal habits. Of the two hundred only one was not able to explain the origin of human life. Forty-seven had been instructed to some extent by their parents and most of these received their instruction in the form of warning after being detected in wrong practices. One hundred and fifty-two boys had secured their information outside of home.

The "Young Gideonites" and the "Loyal Sons"—1915

No doubt we can agree with a certain writer's statement when he says that it is safe to assume that scarcely any boy is as innocent of evil as we think he is. His social instinct may be our great ally or our chief enemy. Which shall it be?

The Home

It is important to know whether the boy lives in a residence or flat and what the leading interests of that home are and if he has some responsibilities in helping to support his home. Usually the home has most of the boy's time, interest, and loyalty, and every need of inspiration should be met in the home. But sometimes we find the home loathesome, immoral, destructive, homes that are anything but uplifting. In many of these homes, which the churches have failed to reach, the Y. M. C. A. and other institutions of a similar nature have met the needs of some of these boys.

The Boy's Father

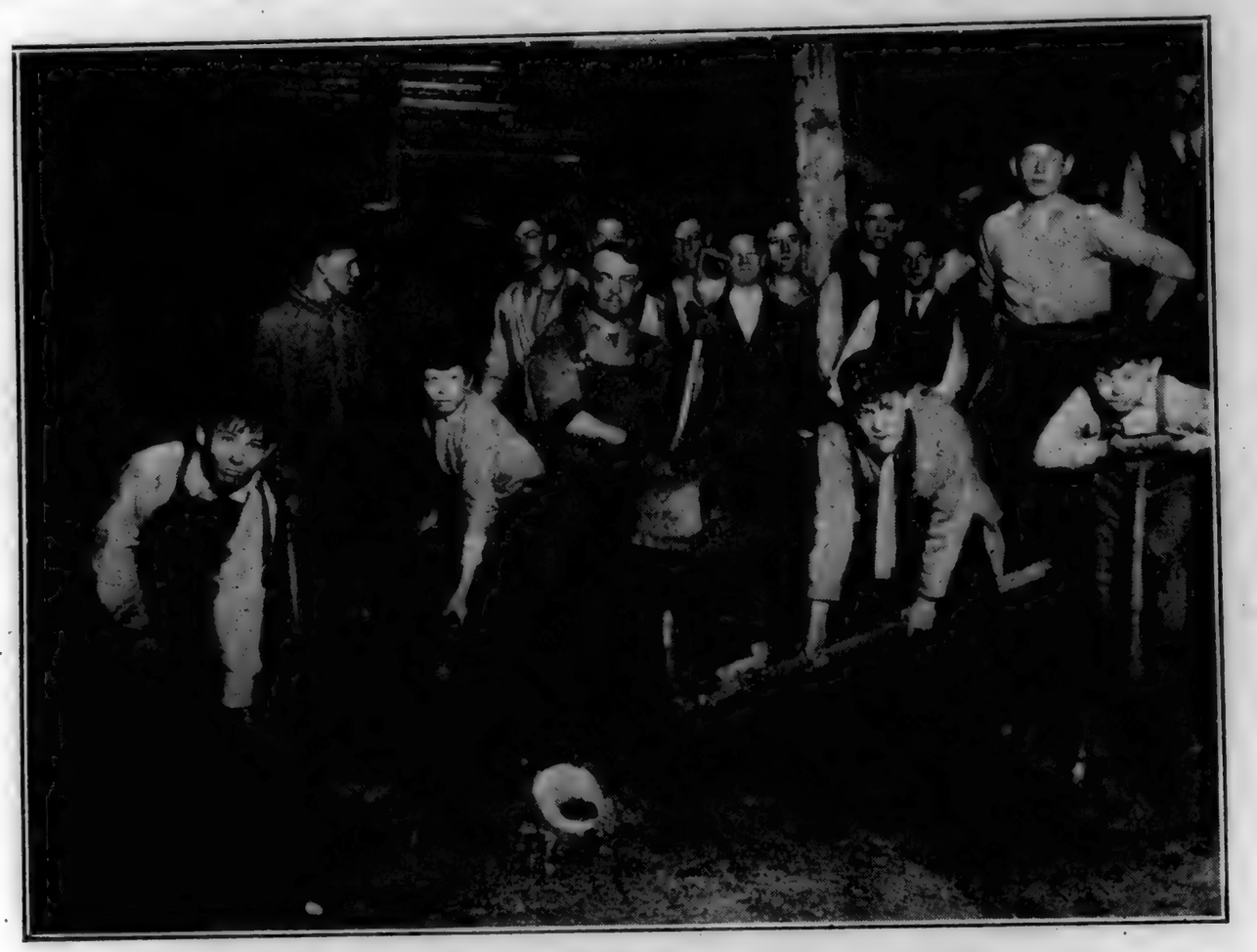
It is important to know the father's attitude towards his son and the possibility of establishing the necessary confidence and comradeship between the father and the boy. Here the missionary and the social worker need to use discretion in gaining the confidence of the father and by it win the boy. But if the father ignores his responsibility as a father towards the son, the boy then needs to find his friendship outside of the home and this gives the missionary the largest opportunity, but with it increases his responsibility of taking a father's place. Indeed the mother is a great help in reaching the boy, but as a rule if the boy has a liking for his father sooner or later he will follow his father's trail. Occasionally the father is at fault in bringing a barrier between himself and the son. At this point a Christian worker needs wisdom and sympathy to gain the confidence of the father and lead him to beg his son's forgiveness. This task is usually a difficult one. A great-hearted man once said, "The hardest thing I ever had to do in my life was to beg my boy's forgiveness for having wronged him." The writer states further, "The warp in many a boy's life begins where a wrong has been inflicted and there hasn't been character enough in the parents to plead forgiveness."

The Boy's Leisure Time.

We need to know where and how the boy spends his leisure time. The way he spends his leisure time is usually revealed in his moral character. This time as a rule is found when the boy is out of school and relieved of all restraint. It's during these leisure hours when the evil tendencies strive to take possession of the boy's life. This is

the Christian worker's opportune time. He needs a chum and the teacher may be that chum. He, like all things in nature, ahhors a vacuum.

The amount of leisure time varies considerably with the different boys for the reason that some homes are far more highly



The Young Men Excavating the Basement at Night

developed and there is less responsibility for the boy to assume in the home and consequently he has more leisure time. Indeed there are numerous organizations which use various methods, which our Church cannot fully approve of, to occupy his time. In my first year's experience in city mission work I found it necessary in order to gain the confidence of some boys to go where the boys were. Some were playing on the streets and cautiously I stepped in and took part in the game. But we should not be too self-conscious when we find ourselves in these strange places. We must have the boy at heart. It's an important duty. If you are interested in the boy and love him, he will know it. The failure is not so often in our methods, altho we need better methods and adapt them to the boys' needs; but it is too often that we lack love for the boys and make them a matter of prayer.

When once the confidence of the boy is won, whether that be on the street, home or elsewhere, we then are sure of another new scholar in the Sunday school.

What Boys Like

Groups of boys of the community clique together for social companionship and are chiefly of their own age. Each one thinks and boasts of his physical strength no matter how puny and dwarfy that boy may be. Nevertheless appeal to his good qualities and his possibilities of doing service to his fellowmen. Very seldom should we criticize and attack him for his meanness, especially if it is an overflow of his surplus energy and he has no one to direct him to its proper use. Some one asked a thirteen year old boy what his greatest desire was. His reply was, "To be manly in muscles."

One time I had a class of boys from thirteen to fifteen years of age and the attendance for many months seldom fell below ten, but usually I had from twelve to eighteen in the class. They were full of life as one or two substitute teachers who took my place when I could not possibly be there, will testify. I have been asked by a number of individuals, "How do you succeed in getting their attention?"

With this group of boys I called their attention to the purpose of this institution, what it stood for, what the public expects of them in the public schools and equally as much from a religious place, what their parents expect of me as a teacher and of them as pupils, and what the police and others in higher authority expect of us, and the demand by leading business men for young trustworthy men who will assume some responsible position, and last of all and above all loyalty to God to make this success possible. Nearly always I received a hearty response from the boys and they supported my position. But we need to appeal to their dignity and possibilities for service which they will finally see more fully thru the acceptance of Christ.

What a Boy Needs.

Men have failed to meet the needs of boys by adopting methods that are only appropriate for grown men and matured minds and not for boys.

One of the important factors in directing and governing the activities of the boy is a true and impartial leadership. He should be given the proper physical activities, help to make a better wholesome environment, a carefully guarded organization, arousement of self-activities that develop the moral, intellectual, and spiritual, enabling him to develop his executive powers and train his will.

I was permitted to visit one of the large religious institutions of Chicago where boys have a choice of various activities given them by the Church. The activities ranged from the industrial to the play room. All of it was conducted in an orderly manner. About nine o'clock they met together in the assembly-hall where they sang a few hymns, a number of testimonials were given and then several offered short prayers. The testimonies and prayers offered by those young boys and men just in their teen age seemed to come from the heart. They were so real and their sincerity would almost put older people to shame.

We also should be in a position to know what kind of literature the boy needs. The

Pyrographic Wood Burning

average boy reads what he pleases. He may be careful what he eats so as not to injure himself physically, but little does he realize the danger of forming a depraved character by reading vile literature. May I give a note of warning at this point of the needed thot and care we should give in recommending books by different writers for young men and boys. On one occasion a Christian young man wrote to another for a list of books he would recommend to him for boys of a certain age. The reply came and a number of books recommended, but he failed in his recommendation. The books mentioned were not adapted for boys at all. It's a serious matter to recommend something that we fail to read and know it ourselves. A scholarly man is cautious and knows his grounds before he dictates. Our boys are too valuable to be neglected, and to thrust something on them that they cannot digest nor understand is wrong. We must meet the needs of the boy with our eyes wide open and not closed. The plastic mind is susceptible to almost everything about him. May we not only read the table of contents of books, but read and see what they contain. At least we should never recommend a book to boys until we know its value and purpose.

Someone said that the purpose of choosing games is that games should stimulate a healthy play interest and educate it. Play games adapted to exercise certain faculties of the mind and body. Teach games that may also be played at home; games of nature, animals, and plant life. Tell stories of individual powers, hero tales like those of Samson, etc., early inventions of great leaders. Also tell of social leaders from Moses to Washington. Tell stories of love, altruism, love of mother, love of country and home, love of beauty, of truth and of God. The city boy can be won and his problems solved if we take time and pay the price by a willingness to make the necessary sacrifice.

Wayland, Iowa.

TESTIMONIALS FROM THE BOYS

26th Street Mennonite Mission

Greeting in Jesus'name. In a city like Chicago where there is so much sin the young men have so many temptations. I am glad I came in touch with a group of young men at the 26th St. Mennonite Church, which took such great interest in me. After living a wasted life, ignorant of God's word, then after having an experience with Christ my Savior I cannot find words that express my appreciation to the 26th St. Church, or rather the workers connected with it, for what has been done for me. Being a member of the young men's class of Loyal Sons I gladly testify for the several years I have been a member of this class of the great influence the young men have had upon me. As we meet from time to time in class I cannot help but feel blest because the great interest the young men take in God's word.

Herman Andersohn.

As president of the "Loyal Sons Club" I have the privilege to say that the young men of our congregation certainly have a great influence over one another. I speak of this matter for the simple reason that it was thru their influence that I was made to feel the need of a Savior.

About four years ago we, as a group of young men, organized a club that was to hold us together for good. We have the name of "Loyal Sons". In order to keep the boys together and make it interesting for each member we have set the first Friday of every month as Missionary evening, the second Friday as Literary evening, the third Friday for Athletic, the fourth Friday, Social evening.

I cannot express in words how much I appreciate the Mennonite Mission and the interest the Pastor and workers have taken in us.

In a short brief statement I will tell you how I was led to become a child of God. We were holding a club meeting in the basement of our church when suddenly the young men became free in asking me questions as to how I was living. In return I explained to them that I was good morally and said I never did anything that I thought was wrong, but before I left that night the conversation that passed between us made me feel guilty. I let the question go for a few days, but finally one Saturday morning one of the boys came to my house and said that the pastor wanted to see me. The thought came to me that he probably wanted me to help with some work. When I arrived it was quite different than I expected. A few questions were presented and I accepted them and the following Sunday when an invitation was given I accepted Christ as my Savior. The question arises, "Why am I a Christian and why am I president of the club?" The answer comes all because of the young men's influence and the interest we take in one another.

Gilbert E. Andrews.

I am thankful that I have the privilege to testify in such a worthy cause as this. The work that the Mission is doing and has done among the boys with whom it comes in contact is worthy of the support of every Christian. It tends to uplift and elevate a boy's mind away from the degrading influence of the poolroom, the cheap theatre, gang life, and everything in this line that the agencies of hell can produce.

It brings a fellow in touch with real sympathetic Christian people and sets him on the right track so that he will in time receive Jesus Christ as his personal Savior and live a decent, upright, Christian life, a credit to the Church of which he is a member and to the community in which he lives. It makes him a better future citizen and enables him to better appreciate the lives of good Christian people than he formerly could.

This is the object of the work among the boys of the District in which these Missions are located and I offer my testimony as a boy that has come in contact with the Mission and am now living a Christian life to the best of my ability and knowledge. This work has given me a broader and more sympathetic insight into the lives of boys who are still untouched by this work and are living in sin and degradation and my great life determination is to be of help to them.

Your prayers for this work are requested.

William V. Kotil.

Mennonite Gospel Mission, Toronto, Ont.

Having been asked to give my testimony as to what the Mission has meant to me, I gladly do so without any thought of hesitation since I have attended Sunday School for the last nine years, six of which have found me there every Sunday and I shall continue to do the same as long as I am able to do so.

It is also my wish that the Mission will continue to improve in years to come as it has since I first became a member.

Thinking it over, I feel that my Sabbath would be incomplete without attending at least once.

I am sure that any one who has ventured in for service, Sunday school or church, has not been disappointed as its members never lack confidence in others.

Looking back, I recall happy evenings in which we were busily engaged in a night class where we were taught many useful things.

In regard to others, I wish to impress on their minds that in attending the Mennonite Gospel Mission, they will not regret it, since every one is welcomed sincerely and heartily.

Yours cordially,

Gordon Harrison.

INDIA NEWS CALENDER FOR THE MONTHS OF MARCH AND APRIL

Balodgahan.

(March)

Elsie D. Kaufman

2 J. N. was called to a village several miles distant to kill a panther. He went and in an hour returned with the dead panther. Crowds of people gathered around to admire, some to worship the animal, some to beg for the claws and whiskers to be worn as charms to keep off evil spirits.

4 Russell leaves for Darjeeling where he will remain in Queen's Hill School for nine months. We all miss him. Little Paul is especially lonely since he must play alone.

17 Today we admitted a woman into the Widows' Home. She had been released from prison where she had served a sev-

en year sentence for killing her child as a result of a quarrel with her husband. After being in the Home a week she asked to be married. We told her we would try to make arrangements provided her former husband is not living. A week later she became impatient and left in search of a husband herself. We have not seen nor heard of her since.

19 This morning I accompanied the Bible women to a village about four miles away. We found a number of interested listeners. Our hearts go out to these darkened souls and our prayer is that they may be reached.

20 A number of village Sunday schools have been re-opened in Balodgahan and surrounding villages. A large number of children are taught in this way and we trust the Bible truths may take root in their hearts. In the children lies our greatest hope for evangelizing India.

30 We admitted a woman and her year old child into the Widows' Home. She is a frail woman and her child looks half starved. She was not able to earn as much as her husband wanted her to earn and so he turned her out. How glad she is to find a home. The Widows' Home is a needy institution. We can not turn these poor helpless women away when they come to us for help, although our present quarters are more than full.

Balodgahan (April)

4 A man was brought to us this morning with a huge abscess on his hip. It was poulticed and was ready to open on the 7th. It is being dressed daily and the man and those with him are taught about the great Physician.

6 This morning we held our regular quarterly workers' meeting. These meetings are held for the purpose of strengthening and encouraging our Christian workers. All the workers from the outstations together with our workers here were present.

7 Communion services were held here this morning, Bro. Friesen officiating. Nearly all of the members communed. This is always an impressive service which means much to our Christians.

8 J. N. and Bro. Friesen leave for Deopur this morning where they had hoped to make some definite arrangements for the new mission station. They had some difficulty in starting because of unmanageable oxen. The oxen succeeded in breaking a tonga wheel and a number of other things. This caused considerable delay in starting. When they got to Deopur they learned that the man whom they wanted to see was not at home so the tedious trip of sixteen miles through the heat was made in vain.

Bro. Gotu's little two months old baby girl passed away at five P. M. and was buried at 8:00 P. M.

10 A poisonous snake was killed in our bungalo this forenoon.

13 This evening at eight o'clock we held an outdoor meeting in our village. A large number of Hindus gathered to hear the songs and the message of Christ. How we are praying that the Holy Spirit may work in the hearts of these people! These meetings have been continued every Saturday evening. Will you help us pray?

19 Another poor widow was admitted into the Widows' Home. She is the mother of one of the inmates in the Home. We now have twenty widows and six children in the Home.

24 The death angel again visited our Christian community and claimed the three year old daughter of Bro. Annandsing's. She had been ailing for a long time with tubercular trouble.

(March)

Fannie Hershey

12-15 Attended the Annual Business Meeting at Dhamtari.

18 Triple wedding today. Umthi married a carpenter, Rajwantin a tailor, and Salome a cook.

20 Last evening a three day old baby girl was brought here and we were all very glad to give her a home, but she stayed only until four o'clock this morning when she went to her Heavenly Father's home. She seemed all right when she came, but her father had brought her some distance thru the sun and the heat evidently was too great for her. She was a very pretty baby.

24 This morning we took in a two month old baby girl whose mother died of fever yesterday. We named her Emma Ruth and hope we will be able to keep her.

27 Last night while we were asleep in the Orphanage Compound, a little fox wakened us. He was trying to get away with a chicken, but the chicken was too heavy so he had to leave it behind. The matron had chicken curry today.

29 Good Friday. Services in the church this morning. This day which commemorates the death of our Lord, seems to mean a great deal to the girls for last evening they asked forgiveness of one another for any wrong they might have done. They wanted to be right with each other for today.

During the month most of a year's supply of gram and grain was bought. This is harvest time and therefore the grain is cheaper now than it will be later in the year.

Girls' Orphanage (April)

4 Gave the Bible examination in the Girls' School. Some of them did very well.

5 Manbati left the Orphanage this evening to go to the home of her parents at Sankra. She has been in the Orphanage for four years and going to school. Will be married next week to one of our colporters.

17 Had an epidemic of upset stomachs in the Orphanage today. Last evening the girls had pork curry and instead of eating it all at once, they put some away in their little bowls for morning. The nights are very warm and the meat spoiled, and as a result about ten of the girls started emptying their stomachs. We had quite a time getting them settled again.

23 Today Asra Bai, Dr. Cooprider's nurse, came from Dhamtari to spend her hot season leave in the Orphanage.

25 Eight year old Tabitha died very suddenly this evening of pneumonia. She had fever for several days but developed pneumonia only this forenoon. Her parents live in Dhamtari but were here when she passed away.

26 Buried Tabitha at 6:30 this morning. After that the Girls' School closed for the two hot season months. Gave them small books as gifts.

27 Girls who have parents went to their homes. All very happy to go. Attended evening meeting in the village.

30 Spent part of the forenoon counting nine thousand tile which were ordered for the stables and the school house roof. Closed up month's accounts this afternoon. Regular weekly prayer meeting with the girls this evening; we had the story of Elisha.

(March)

Lydia Lehman

1 Bro. Lehman with a number of Christian people return from Manghu Ghat where they attended a Christian Convention for the spiritual welfare of the Missionaries and Indian Christians of neighboring missions. The English and Hindi speakers were both men of wonderful power for God and their messages as well as their lives counted for much there.

3 We as a family were privileged to attend the baptismal services of Peter and Eda Friesen at Sankra. This service was very impressive.

3 At 7:00 P. M. all the Sunderganj missionaries and several of the Indian Christians were invited to a meal at Bro. John Haidar's home in honor of his little baby son, Wesley.

4 Irene leaves for school. We miss her everywhere.

12 The Missionaries' Devotional Meeting that precedes the Annual Business Meeting was held. All the missionaries were present. Several very helpful talks were given.

13-15 Annual Business Meeting. These meetings were all held in the High School Building. (School was not in session here because of plague.)

15 Bro. Shanks leave for Nani Tal where we pray Sister Shank's health may improve. Peter and Eda Friesen, too, leave for school.

17 Good attendance in Sunday schools, and all the other meetings. A sister was taken back into Church. A young man expresses his willingness to become a Christian.

18 Three boys were married. One is a carpenter, one a cartman,and the other a cook.

24 Daniel, the boy who is taking medical work at Miraj, returned for his summer vacation. He has one more year to com-

plete his course and if he passes his examinations successfully he will get a certificate to practice medicine anywhere in British Territory.

28 Bro. Mukat's (the Ghatula deacon) wife died leaving husband and two children. Pray for them.

29-31 Good Friday and Easter services were well attended and interest very good.

(April)

Lydia Lehman

6 Quarterly Workers' Meeting. Subject—Have I done what I could?

5-12 Waldo continues fever and the greater part of the time high.

7 Communion services at Sunderganj and Leper Asylum.

2-8 Scholarship examinations in the High School.

8 School returns to building after being scattered in different villages for three months.

15 Bro. Brunk goes to Ghatula to repair the Bible School Building.

16 Bro. Friesens leave for Nani Tal.
Bro. Sukhlals return from Jabbalpur after an absence of nine months. Bro. Sukhlal is one of the deacons here and also a teacher in the Hindi School. He went for more preparation and returns to us happy having the confidence of all here.
Born to Bro. Silal, a baby girl.

20 Maugal Masih, the 1 yr. 3 mo. old boy of Bro. Sakhu died after a siege of fever that continued five days. The last day he developed pneumonia. All was done for him that could be done but it was His will to take this strong, robust little sunbeam from their home. There were times when he had temperature of 108 degrees for several hours. For about half an hour he had over 109 degrees. These figures are correct. We mourn with them. He was in our home daily and we miss him.

23 Dr. Cooprider and Sister Brunk leave for the hills.

"LEST WE FORGET"

Alta Mae Erb

How may we solve the problem of securing activity among our people for world evangelization? The suggestions I offer for the solution of this old problem are likewise old, but they occur to me as being of evergreen importance.

1. The home minister should preach missionary sermons, not semi-annually, but monthly; or oftener yet if he would preach missions in proportion as the Bible is missionary. It may be necessary to preach two successive sermons on missions, as many souls cannot decide from one hour's instruction. In the minister's study should be found missionary magazines, that he may know the field and the laborers and their problems and needs. The shepherd of the flock must lead us where he would have us pasture, for left to wander alone we may find little or no pasturage.

2. The Sunday school teacher who does not pray and plan for missionaries to go out of his class is not teaching the whole Gospel and is not true to his calling. The opportunities of the Sunday school teacher to help the mission cause is almost unlimited. Do you present the need of recruits for God's field to your class? Do you teach God's command to go preach? Do you teach the Christian spirit of giving? How many mission news items were brought to your class this last year? How many mission books did your pupils read? Did you have any reports of them? Does your class support any missionary activity? Does your school have a missionary secretary? Is your superintendent in touch with the mission work of the church? Do you have missionary books in your Sunday school library, and, more important still, are they being read? Does your school have a definite financial obligation in the mission work of the church?

3. A great opportunity is presented to the sister in the work of the sewing circles,—a worldwide opportunity. All that we have of time or money could be placed in this work. Might we not omit our fancy work and take our recreation (for such it would be if done in Christ's name) in clothing the suffering of all God's earth? And the present development of these organizations opens to them a still wider field of usefulness.

4. We as young people may become acquainted with the missionary work of our church to a great extent at our social gatherings. Let us who entertain plan each gathering to some such definite end. If you can't have a mission study class in your church (perhaps I should not make this concession) you can have a reading circle thru the Sunday school library or with a circulating library where there are a number of churches together. A certain group of books could be held by one church for a specified time and then passed on to another. Do take time to read missionary books. Begin now.

5. But in the home the first impressions are made. Have we missionary homes? Do we live as stewards of God's time and money? Are we conserving both? Why do we have plenty and, dare I say, often more than plenty, while the Armenian starves to death? How many changes of garment has self while somewhere another is freezing to death? How much time do I spend in crocheting or pleasure or with the newspaper that might be spent with God Himself in behalf of these dying souls, or that might be made to serve them in other ways? We must some day give an account of our stewardship. Are we loaning our money to the Lord who does not reckon interest in percent?

These are but a few suggestions; I have not mentioned some of the greatest things. And let us remember with all our missionary enthusiasm to heed the exhortations which have come to us lately to stand fast in the faith, be loyal to Christ, be a true soldier of Jesus and if needs be die for Him. Perhaps history is to be repeated in that the Gospel is to be told thru the martyrdom of its disciples.

Hesston, Kans.

A STATEMENT

In the November, 1916, issue of the Christian Monitor we gave space to an article entitled, "A Foot-ball Game in India," written by Bro. M. C. Lehman. The publication of this article provoked considerable criticism. At the request of Bro. Lehman and the Executive and Mission Committees of the Mennonite Board of Missions and Charities we cheerfully give space to the following statement.—Editor.

* * * * *

In view of the fact that an article written by me and published in the November, 1916, issue of the Christian Monitor entitled, "A Foot-Ball Game in India", was so written as to give the impression to people unacquainted with conditions in India, that I favored the mixing of religion and sport, and favored the indulgence in worldly amusement and sport on the part of Christian people, I wish to make the following statements:

1. That I do not favor the mixing of religion and sport and desire my testimony to be against such a mixing.

2. That I am opposed to the indulgence in worldly amusement or sport by Christian people.

3. That in India, as in America, I endeavor to do what I can to prevent the world-wide amusement craze from making inroads upon the Church. I do not believe God approves worldly games or sport in either India or America.

4. That I regret that the article was so written as to convey a wrong impression and hope and pray that my testimony may never favor the practices or indulgences which I desire to emphatically repudiate by these four statements.

M. C. Lehman.
Dhamtari, C. P. India.

April 12, 1918.

"If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it. Find the bright side of things and help others to get sight of it also. This is the only and surest way to be cheerful and happy.

The exercise of the will against evil in one's youth makes him strong to resist the great temptations that come later in life.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

VII

Having declared the glory of the Gospels and the blessings that come to men thru their faith in the Gospel, Paul makes a remarkable contrast between the Spirit life which dwells in the heart and the body in which it dwells: 2 Cor. 4:7-18; 5:1-10.

The treasure which the Christian possesses is the Life of faith, which is expressed as God shining in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. There can be no doubt but that the apostle referred to the spiritual life, by which he, with all men, was justified. The receptacle of this treasure was an "earthen vessel", and is understood to be the body, or the flesh, in which the spiritual life is contained. This fact is more definitely stated in the beginning of the fifth chapter, where it is described as the "Earthly house of this tabernacle," and in a state of dissolution. In all of Paul's writings the body is declared to be of a temporal, perishable, sinful nature. The reason that he thus refers to it is on account of his appreciation of its nature, and his understanding that there is no power in the flesh to fulfill the whole will of God. It may be made an instrument of the Spirit, but it never was, since the fall of man, capable of fulfilling the law of God. It is of the earth and condemned to return to the dust, and can only hope for a regeneration when, at the coming of the Lord, He shall change our *vile* bodies, and make them like unto His glorious body. The treasure is encased in an earthen vessel.

Altho the vessel is earthen, there is no reason why any man should despise it, or why he should consider himself entitled to misuse it. Did not God dwell in a temple made with hands in the days of Solomon—the temple made by the hands of men? Who fashioned the vessel in which dwells the treasure which God placed in the soul? It is of God's designing and it is made a temple of the Holy Ghost. Any vessel that is used in a holy purpose is a vessel of honor. Its nature is not changed by the use to which it is devoted; it is only promoted to a higher degree of honor. The vessel of the gift of God is still an earthen vessel.

The purpose which God has in placing the spiritual life in the earthen vessel is that the excellency of the power of the spiritual life may be recognized as a gift from God. What the flesh could not do, is to be accomplished by the life of the Spirit within. The Spirit is able to accomplish thru the flesh what the flesh in its own power is not able to perform. Moreover, the Spirit is able to accomplish in the spirit what is utterly impossible for the flesh to accomplish. The Spirit is become righteous; but to establish peace and fellowship between man and God with the flesh, even with the power of the Spirit, is impossible. The flesh is dead because of sin, while at the same time the Spirit is life because of righteousness. Let us then consider that the flesh was, and is, and will continue to be an earthen vessel, and that the spirit life within is the revelation of the glory of the excellency of God. God must have the honor for every virtue and grace that is added to the lives of the believers in this world. Paul could accomplish nothing with his temporal body, or his earthen vessel. Our life is on the same basis and we have nothing to boast in the flesh. We live by faith and not by sight.

In the following verses (4:8-11), there is a contrast made which clearly shows the meaning of the apostle regarding the difference between the spiritual and earthly life. Concerning the flesh he says, it is "Persecuted, troubled, perplexed, bearing about in the body the dying of the Lord Jesus, always delivered unto death for Jesus' sake." But, on account of the spiritual life in the body, he says, "Not distressed, not in despair, not forsaken, not destroyed, the life of Jesus made manifest in our body, that the life of Jesus might be made manifest in our mortal flesh." The earthly vessel receives the censure and buffetting, while the life within is undisturbed and unsullied by all the buffettings. It is not subject to the elements to which the earthly body is constantly subjected. The world is not in a position to appreciate the value of the treasure that is contained in the common exterior of our life in the world. Perhaps it is true that those who lay more value on the external glory of the vessel are in a position to escape the persecutions of the world, which may be led to believe in the possession by such of a more valuable treasure within, but, the Christian man or woman who prizes the treasure for its own sake will allow its glory alone to be manifested thru the vessels which contain it. God has made both the treasure and the casket which contains it. He has given instructions how to care for each and will give grace and power to those who keep both as a precious charge from Himself, so that they may be successful in that charge.

Paul's triumph of faith over the troubles of the flesh is an exposition of the Gospel which he preached. The flesh is always in trouble. One of the great problems that has troubled the world and the Church is, "Why does He not keep His servants from persecution? Why does He not give success to the labors of His servants? and cause the work of the Church to prosper and triumph over all the troubles that arise?". The answer is found in the statement of the apostle, "We have this treasure in earthen vessels." Is not this the reason that the apostle had failed to meet the expectation of the Church at Corinth? It was the flesh that failed to carry out his plans, while his spirit was just toward them and also toward the cause which had hindered his going to Corinth. On the part of the Corinthians Paul was persecuted and cast down and troubled, but with all of those oppositions on the part of those who should have been his warmest friends, the treasure shone forth in its richness and constancy—not distressed, not in despair, not forsaken and not destroyed.

If there is such a man as Paul described, who was troubled, perplexed, persecuted, cast down, beaten and always delivered unto death, what hope of salvation had such a man? He was not treated thus on account of the perfections which he had, for if one were perfect there would not be the occasion for such treatment of him. Yet, Paul could not be accused of so many sins that he should be thus treated. It was the failure of the flesh to meet the demands made upon it that occasioned the suffering, and the earthen vessel came into disrepute. It was and is now under such conditions, that Christians are justified,—not in the flesh, but by faith. It is the treasure within which gives the joy of peace, and the grace of righteousness, and the blessing of justification. Paul could say, "You find much fault with me, and justly so, but I am able to claim my righteousness before God, by the grace of Christ. My body has failed but my spirit is strong and free and pure. It is not distressed nor in despair. It is not forsaken nor is it destroyed by all these trials. The life of Jesus dwells within and is manifest by my love and constancy and willingness toward you and toward the Lord."

The thought that all were justified by faith and not in the flesh was further emphasized by Paul in the following verses, 12-14. He compared his condition with theirs,—death working in him and life in them. This difference could not be accounted for except because of their judgment. They considered

Paul worthy of condemnation, and justified themselves. Assuming their judgment was true, the difference could not be accounted for, since both had the same spirit of faith and both believed in the life of the resurrected Christ, and in the ultimate salvation by Him. Paul had suffered much, even unto death, to bring them the Gospel, which had brought them life by faith in Christ and the possibility of justification by faith; and now, in their zeal for righteousness they had not accorded him the privilege of faith by which they claimed their justification and hope of eternal salvation thru the Christ whom he had preached to them. How true it is of conditions today. Men are ready to judge others and rob them of the hope of eternal salvation by thoughtless judgments of the outward man, while they claim for themselves the privileges of salvation by faith. This was, no doubt, a shrewd argument by the apostle in his favor, but it may have helped the Corinthian church to see in what a light they placed their teacher, or in what a condemnation they placed themselves. Since all were justified by faith, then all had an equal hope of the resurrection by the power of God and a common and united presentation to God thru Christ. There will be no degrees of resurrection for degrees of righteousness. Too many are preaching class salvation and class privileges of the saints. Too many are hoping for special privileges of glory for special attainments in holiness. Too many are expecting to be the Bride and hoping that many of their fellow Christians will have the pleasure of attending the marriage as guests and onlookers. If all Christians are justified by faith, then Paul's accusers will be presented with him, and the would-be elect ones of this day will be presented with their excluded brethren at the appearing of the Lord. "Knowing that he which raised up the Lord Jesus shall raise up *us also* by Jesus, and shall present *us with you.*" And may there be no cause of any being ashamed of the other in that day, for all are justified by faith and not by the deeds of the body.

The conclusion of the apostle concerning the matter of salvation by grace is declared in verse 15. The whole work of God for salvation is a matter of grace. It was thus ordained for the benefit of all men. The grace of God is sufficient to abound to all men as well as for all men. It is the occasion of the thanksgiving of many. And the more that are saved by this grace, the more the praises which will redound to the glory of God. This is the conclusion of the apostle. On account of the grace of God all claimants of salvation may be included in one class. All are saved thru the grace of God alone. All are saved by one character of faith alone. All are saved by one God and thru one Savior. To one God be all the Glory. The distinction which must be made between the outward man and the inner life is made very clear by the apostle. His desire is to show that the outward man, which is so often looked upon as the important factor in the Christian life, is quite far removed from matters of the spirit and of salvation. The outward man is perishable, subject to affliction and temporal. It is the most in evidence, but is temporal. It is to be overlooked when matters of salvation are concerned; "While we look not at the things which are seen, but at the things which are not seen." This light rebuke of the Corinthians was in perfect order. They were judging him by what they saw and not by the inner life which they could not see. Nor was he disheartened by the trials that were brought about on account of the persecutions which resulted from their criticisms. His spiritual life was renewed day by day, the afflictions from without were working for him an eternal blessing and an abundant glory. Temporal things would soon pass away, but the eternal ones were being ushered on.

The same thought was continued by the apostle to conditions in the life to come (5: 1-10). The "earthly house of this tabernacle" is the same as the "earthen vessel" which contains the treasure. It shall be dissolved. It is the source of groans and of desires and burdens. Who is satisfied with such conditions? With burdens so great and desires so strong that there are unutterable expressions of the soul that can only be manifested with groanings, who is satisfied with the earthly house and with a tent (tabernacle) when there is a building which will satisfy and give relief from the unutterable desires of this flesh life? There is a time when mortality shall be swallowed up of life. The ultimate purpose of God in granting salvation is to give everlasting life. He has wrought the believers,—changed and worked in them by the Holy Spirit,—to the end that they may be free from the fleshly life and enjoy the eternal glory of the spiritual life. It will be impossible at this point to enter into the consideration of the nature of the change and the character and conditions of the resurrection, since those things are not enlarged upon by the Apostle in this letter to the Corinthian Church. They understood those things, having had them explained in a previous letter.

The anticipation of the believer is that he will be given a new body in which he will be free from the tribulations of this earthly body. Such a condition will result when the soul is clothed upon by the new building or glorified body from heaven. While the soul awaits that time and that change the life must be one of faith, for this body cannot attain to a condition of righteousness,—"We walk by faith, not by sight." The life of faith gives perfect assurance of the hope,—"Wherefore we labor, that, whether present or absent (from the body), we may be accepted of Him."

There is an anticipation of a time of judgment for the deeds of the body. There is no condemnation for them which are in Christ Jesus. We are justified by faith and have peace with God, we have the hope of everlasting life. The deeds of the body are not made a basis of salvation, for our sins are forgiven and our transgressions are blotted out. We have been cleansed from all sin by the blood of Christ. But there are deeds of the body which are made the basis of reward. As the servants of Christ we shall come before His judgment seat, and receive from Him for the deeds of the body while in His service. For this reason it behooves every servant of Christ to serve faithfully. Such do not serve Him that by their deeds they may be saved, but that they may prove themselves worthy as those who are saved and accepted of Him. The treasure is within the body and the body may be glorified by good works, but it cannot be made a glorious body and worthy of the treasure until He shall change it. For the faithfulness to the life within the deeds of the body may be rewarded, but the body itself must be dissolved,—it has no reward. Men are saved by faith and not by works. Men in Christ are to be judged by the spirit and not by the flesh. In the life to come men are rewarded for the deeds done in the body and the body has no reward, that "the excellency of the power may be of God, and not of us."

GENERAL ITEMS

The Blessed Man.—Psa. 1:1.

"O Lord, Thy divine grace has shone around me, Thy word has taught me, Thy Holy Spirit has influenced me till I forsook the counsel of the ungodly, the way of sinners and the seat of the scornful."—Menno Simon.

The Price of Blessings.—Gen. 22:16

"It is from the dark clouds in our sky that the showers of blessing come."—Moody.

Resurrection.—Jno. 11:23.

"Our Lord has written the promise of resurrection, not in books alone, but in every leaf in spring-time."—Luther.

Loving Each Other.—Jno. 13:34.

"The love of Christ is a radiating love. The more we love Him, the more we shall love others."—Havergal.

A Blind Offering.—Rom. 10:2.

"As all zeal without discretion is as an offering without eyes, which God has forbidden, so, likewise, all blind zeal is a blind offering, which God will never accept."

—Cawdry.

The Path of Duty.—Acts 9:6.

"Duty's path always opens for us as we go on—not before we start, but as we obey and move forward. Yet we must not expect there will never be any difficulties to meet or obstacles to surmount. God never has promised that. Too easy a path is often a bane in life, not a blessing. The difficulties and obstacles that remain may be made stepping-stones by which we shall rise to higher things.—J. R. Miller.

Redeeming the Time.—Col. 4:5.

"At my back I always hear
Time's winged chariots hurrying near.
And yonder, all before me, lie
Deserts of vast Eternity."

—H. T. M.

Prisoners of the Lord.—Eph. 4:1.

"The streets of the city or the houses of the sick shall be your cells, obedience your solitude, the fear of God your grating."

—Vincent de Paul.

The Marks of the Lord Jesus.—Gal. 6:17.

"Constantine the Great kissed the hole in the face of Paphnutius out of which the tyrant Maximinus had bored his eyes for the profession of his faith; the great Emperor making much of the sockets even when the candle was put out."—Fuller.

The Victor.—Rev. 2:10.

"The angel of martyrdom is brother to the angel of victory."

The Common Salvation.—Jude 3.

"The most precious things are the commonest; and they are gained for others as well as ourselves, not by larger fortunes, but by larger souls."—Westcott.

Perfection.—Heb. 6:1.

"Perfection is always a matter of confession, and is in harmony with existing conditions; we are always *becoming.*"

Bible Difficulties.

"An old man once said, 'For a long time I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty I lay it aside, and call it a bone. Why should I choke on the bone when there is so much nutritious meat for me. Some day, perhaps, I may find that even the bone may afford me nourishment."

The Prodigal.—Lk. 15.

"Those who give themselves up to the service of sin, enter the palace of pleasure by wide portals of marble, which conceal the low wicket behind which leads into the fields, where they are in a short time sent to feed swine."—J. D. Burns.

Purified by Fire.—1 Pet. 4.

"Our lusts are cords. Fiery trials are sent to burn and consume them. Who fears the flame which will bring him liberty from bonds intolerable?"—Spurgeon.

Glorying in the Lord.—1 Cor. 1:31.

"Nothing is accomplished, or is it of any avail, when a man babbles much and is conceited, but, says the apostle, 'He that glorieth, let him glory in the Lord.' (Jer. 9:23, 24; 2 Cor. 10:17). For he is not praised who praises himself, but he whom the Lord praises. But the Lord praises the righteous who praise and honor Him, as He Himself says: 'Them that honor me I will honor, and they that despise me shall be lightly esteemed.'"—D. Philip.

It is possible for us, as one has said, "to store the heavens with prayer;" and when we have done this there will be a constant stream of blessings pouring upon us.

Choose men for your pattern whose lives are above reproach, and who have proven themselves a blessing to others rather than men who have simply made money or won popularity.

The Workers' Column

A PROPHET WHOSE LIFE COUNTED —Jer. 1.

August 11.

I. He Was of the Family of the Priests.
II. He prophesied in the Time of Two Kings of Judah—vv 2, 3.
III. His Message Came at a Critical Time in the History of Judah, Just Before the Captivity—v 3.
IV. He Had no Confidence in Himself.—v 6.
V. What Made His Life Count.
1. His commission was from the Lord.—v 7.
2. His authority was from God.—v 7.
3. The Lord's presence was with him—v 8.
4. The Lord's power was with him—v 9.
5. He spake the words which the Lord gave him.—v 9.

VI. The Importance of the Man and the Message.—vv 9, 10.
1. He was to speak for the Lord.
2. He was to speak to many kings and nations.—v 19.
3. The success or failure of nations depended upon the words which he would speak.
4. By his faithfulness some men and nations would be built up and planted.—v 10.

BEGINNING A TRUE WORSHIP— Gen. 35.

August 18.

I. It Was Commanded of God.
1. The man, Jacob.—v 1.
2. The place, Bethel.—v 1.
3. The preparation and altar unto God.—v 1.
4. The environment, remembering the mercies of God.—v 1.

II. Conditions Required to Worship God.
1. The purity of the home.—v 2.
2. The putting away of idols.—v 2.
3. Personal purity.—v 2.
4. Obedience to the command of God.—v 3.
5. Remembering the living God who answers prayer.—v 3.

III. The Power in True Worship.
1. Power to put away all idols.—v 4.
2. The protection of God.—v 5.

IV. The Spirit of True Worship.
1. The establishing of the altar.—v 7.
2. The making of a house of God.—v 7.

THE GRACE OF SIMPLICITY.—I Tim. 2.

August 25.

I. It is Accompanied with Submission to Authority.—vv 1-4.
1. That men pray for rulers and those in authority.—vv 1-4.
2. Recognizes that gifts come from others.—v 2.
3. Thankful for favors bestowed by others.—v 1.
4. Praying that the grace of salvation may be given to others.—v 4.
5. Fulfilling the will of God for the sake of others.—v 4.

II. It Is Accompanied by a Spirit of Submission to Responsibility to God.
1. Submissive to the One God.—v 5.
2. Dependent on the mediation of Christ.—v 5.
3. Desirous of the praise of the worth of Christ.—v 6.
4. Consecrated to the glorious service of Christ and the Gospel.—v 8.

III. The Manifestations of Simplicity.
1. In men.—
   a. In a spirit of prayerfulness, and dependence on God.—v 8.
   b. By implicit faith in God.—v 8.
   c. By a life of peace and love.—v 8.
   d. By a life of holiness.—v 8.
2. In women.—
   a. In a similar manner as the men, with submissiveness and modesty.
   b. In modest apparel.—v 9.
   c. In abstaining from external ornamentation.—v 9.
   d. In a manifestation of good works.—v 10.
   e. By their silence and subjection.—v 11.
   f. By their submissive orderliness and respect.—v 12.
   g. By occupying their natural relation and respect toward man.—vv 11-14.
   h. In the possession of the qualities of faith, charity, holiness, and sobriety.—v 15.

A SEVEN-FOLD RESPONSIBILITY. —Inglis.

September 1.

I. Love all men.—I Thess. 3:12.
II. Be patient to all men.—I Thess. 5:14.
III. Live peaceably with all men.—Rom. 12:18.
IV. Provide things honest in the sight of all men.—Rom. 12:17.
V. Be gentle to all men.—II Tim. 2:24.
VI. Let your moderation be known to all men.—Phil. 4:5.
VII. Let us do good unto all men.—Gal. 6:10.

Why Not War With Turkey?

Many are puzzled to know why the United States, which is now at war with Germany and Austria, has not declared war on Turkey. The explanation is given in an important memorandum presented to Senator Lodge by Dr. James L. Barton, secretary of the American Board, who shows that both Turkey and Bulgaria are under the military rule of the Germans, and have no power to throw it off. The main body of Turkish officials, and the people themselves, are friendly to the United States and hostile to Germany. Leading Turkish officials have repeatedly declared that Turkey had no chance of winning by this alliance, and is running the risk of losing everything. If Germany wins, Turkey's sovereignty will be sacrificed. If the United States should now declare war on Turkey, German officials would at once seize the large plants of American colleges and institutions in Constantinople, Smyrna, Beirut and elsewhere and put them to military uses. Furthermore, with America in friendly relations to Turkey there is some opportunity for American missionaries to continue their relief work among the Armenians and Syrians.—Sel.

"The Protestant churches of North America gave $19,600,000 to foreign missions last year. Ten years ago they gave only $6,200,000."

EDUCATIONAL

VALUE OF MORAL TRAINING

II

Maude Miller

If the need of moral instruction is recognized, the next question is, what shall be the plan of carrying it out? Some schools advocate direct moral instruction by means of fairy tales, history, and other stories, and by moral precepts. The danger of the "direct method" is that pupils will regard themselves as being "preached at" and will fortify themselves against the teaching, thereby destroying the effect intended. And again, so far as the emotion aroused by a story of bravery, or honesty or temperance is concerned the chances are that it will have entirely evaporated before any occasion for action is found. To have the emotions aroused without any outlet in the corresponding action may result in developing individuals who are entirely satisfied with the emotions, and lack efficiency in action. The time to tell the story of bravery is when bravery is actually demanded; or for the child who knows the story simply as a story, and without any attempt to use it to teach morality, the story may be referred to when this virtue is demanded. In other words, it would be better to use the "indirect method" by presenting situations when moral action is demanded. It is sometimes expressed that moral truth is repugnant to the young, and hence that it must be so sugar-coated that it can be swallowed without being tasted.

In every lesson taught, in all of the relations of the pupil to each other and to him in discipline, in the very atmosphere of the school, the teacher will find opportunities for moral instruction.

Methods of discipline include moral instruction and training. The important thing is to get the co-operation of the student. The child must be led to see the reason for obedience. The unreasoning obedience to a moral guide in school may become in after life unreasoning obedience to a leader in crime. His will should not be broken but enlightened. This is the ideal, but sometimes the will must be broken before the light can get in. Habit plays an important part in discipline. Because of the value thru life and also for the present value, some cardinal rules should be ground into the system. Four of these are: punctuality, regularity, the necessity of silence and perhaps the greatest of all is to be industrious.

The training that a student gets in his co-operative activities is important for the present and for the future. The proper class spirit, the proper school spirit, the idea of helpfulness, the idea of justice and fair-play games—all these are aids in moral training. The pride and joy the pupil may have for his own work and the contempt for the shirker is as natural in school as in any other place. The virtues of punctuality, regularity, obedience, and industry, are virtues outside of schools by virtue of the same sanction which gives them validity in the school society. As has been said virtues will be most effective thru habit. Acts of kindness, courtesy, punctuality, repeated often enough become second nature. They need no longer to be thought about. In overcoming tardiness and irregularity, the best method is to bring the child to see that he is infringing upon the rights of others; in controlling whispering, it is best to show him that the individuals or the school should not be disturbed; in teaching politeness, selfishness is checked. The child is to be punctual, regular, honest, truthful, obedient, faithful to duty, because it is right to be so, and not for the sake of reward. Lessons are to be learned, the rights of others respected, and duty, is to be performed from a sense of moral obligation. Accuracy of work, honesty in doing tasks, generosity towards those that are less favored, fairness in school sports, charity for the weakness of others, are virtues that may be constantly utilized in school life, and made to have a most stimulating moral influence.

Manual training has a moral effect upon the pupil. It is a means of creative self-expression, and it brings him in contact with the law. Here he forms the habits of perseverance, and accuracy in his work which he will carry with him after life. In manual training the pupil is obliged to share his tools, and assist others in their work. In this he is cultivating the virtues of kindness, politeness and unselfishness.

The presence of good Art has a wholesome influence to understand and appreciate it. Drawing and designing may have a good moral tone. In Art work, the same as in manual training, perseverance, accuracy, and neatness are virtues which are employed.

It is only necessary to refer to the ethical value of music as a school exercise. It not only calms and soothes, but it inspires hope, courage, and purpose. How often has a strain from some familiar ballad breathed into the soul a moral tonic! History is full of examples of how the ethical experience attests its power to stir the sensibility and move the heart.

The teaching of science lends itself to the cultivation of truthfulness. It has this advantage above other branches, that the palpable nature of the facts dealt with makes it possible to note and check the least deviation from the truth. The fact is present, right before the pupil, to rebuke him if he strays from it in thought or speech. This is true even in the humble beginnings of science teaching, in the so-called object lessons. For instance a bird, or the picture of one is placed before the child. The teacher says, "Observe closely and tell me exactly what you see—the length of the neck, the curve of the beak; the colors of the plumage, etc." The pupil replies, the teacher objects: "You have not observed accurately. The color is not what you describe it to be. Look again. The curve of the beak does not resemble what you have just drawn on the black board. You must tell me exactly what you see. Your words must tally with the facts." And the same sort of practice may be continued in the science lessons of the upper classes.

Again the ethical value of an early nature study can not be overestimated, especially of an early intimacy with animals and plants. The common animals and flowers illustrate nearly every human virtue—as industry, foresight, fidelity, gentleness, modesty, courage, etc.,—and literature abounds in ethical references to them. What a moral charm animal and plant life gives to poetry and fiction, to allegory and fable. The beautiful in nature is not only an asthetic gratification, but a winning invitation to the beautiful indeed and life.

The study of History when properly conducted is of high moral value. History sets before the mind examples of heroism, of self-sacrifice, of love of country, of devotion to principles at the greatest cost. The great and good men of the past, the virtuous and the wise, serve as models to the young, and often

arouse in them an enthusiastic admiration, a passionate discipleship. In the next place; the study of history may be used to exercise the moral judgment. The characters which history presents are not all good; the characters even of the good are by no means faultless. It is in the power of the teacher to train the moral judgment and to increase the moral insight of his pupils by leading them to enter into the motives, and to weigh the right and wrong of the actions which history reports. The study of history can thus be made the means of enlightening the conscience as well as of awakening generous aspirations; but the teacher himself must be morally true and fully imbued with the responsibilities of his task.

The moral value of the study of literature is as great as it is obvious. Literature is the medium thru which all that part of our inner life finds expression which defies scientific formulation. In the text-books of science we possess the result of the purely intellectual labors of the past; in universal literature we have composite photographs, as it were of the typical hopes, sentiments, and aspirations of the race. Literature gives a voice to that within us which would otherwise be liable to pass from the mind. The best literature, and especially the best poetry, is a glass in which we see our best selves reflected. There is a legend which tells of two spirits, the one an angel, the other a demon, that accompany every human being thru life, and walk invisibly at his side. The one represents our bad self the other our better self. The moral service which the best literature renders us is to make the invisible angel visible.

Goshen, Ind.

THE MYSTERY OF THE GREAT DRAGON IN GUATEMALA

Lord Kelvin had an idea that one of the greatest of the sciences must have perished, got lost, in the period of the Arab invasion of Europe. Just as there are lost arts so there are lost sciences. One of these has to do with the building of the pyramids. Another relates to shipbuilding. The only works dealing with the mysteries were in the Alexandrian library and they all perished. Yet there is a mystery infinitely greater than even these—the mystery of the dragon of Quirigua, in Guatemala. What kind of engineering could it have been that achieved such great triumphs over nature? The technical history of the great stone in Central America begins with its removal from the quarry and its transportation to the present site. It is quite impossible to say whether the removal was by land or by water. If by land, a road had to be constructed over ground now rough, now yielding and unstable, and a great force of men with rollers and ropes would be required. If by water, a broad and deep canal had to be dug, and a raft of great proportions constructed and launched to sustain the immense weight.

The designing and carving of the monument, says Professor W. H. Holmes (of the Department of Anthropology at the National Museum, in a report to the Smithsonian Institution), the methods and means employed in creating the great dragon, are matters of great scientific interest on which we have but meager light. It was not a task within the capacity of an uncultured people. The complicated conception had to be clearly in mind, the design had to be worked out in minute detail, and the application of the drawings to the irregular rounded surface of the stone was a matter of no little difficulty. As a preliminary step the shape of the stone had to be modified to suit the purpose, the surface smoothed before the outlines could be applied in pigment, and the many features adjusted to their several places preparatory to the beginning of the sculptor's work:

"The execution of the work is a deep mystery and its successful completion a great marvel. A lump of coarse sandstone—according to Maudslay 'a breccia composed of feldspar, mica, and quartz, very absorbent, and weighing about 130 pounds to the cubic foot'—had to be attacked with tools the nature of which remains to-day a matter of conjecture.

"It is generally believed that these people were without hard metal tools, and altho stone tools were probably equal to the task, few traces of such tools applicable to the purpose have been found. We thus pause before a second mystery, for had stone tools been used in the arduous and prolonged task of crumbling with pick and hammer and smoothing by abraders, they would still exist and ought to be found frequently in the work of clearing and excavation, for it seems highly probable that the carving of the various monuments was carried on not only on the spot where they now stand but after final placement upon their foundations. If bronze were used, it may have disappeared by decay. However, there are no traces of the use of this metal in any form and no documentary testimony supporting the hypothesis of its use by the Mayan peoples.

"The design is adjusted perfectly to the shape of the stone, and there is no suggestion of incompetence on the part of the sculptor and no indication of the lack of effectiveness on the part of the implements used. The forms, shallow or deep, simple or complex, are all carved with equal directness and vigor. The chisel may not have accomplished all that the conception required, for ideals may rise entirely above the capacity of material embodiment, but there is no suggestion of hesitation or inefficiency in the completed work."

The date inscribed in hieroglyphic characters on this monument occurs on the left shoulder of the southern fron: and seems to correspond with the year 525 of the Christian era. Certain groups of the Maya race, including the people of Quirigua, had made such advances in culture as to justify the claim that they had attained the state known as civilization. Glyphic writing was well known and well advanced, and students are pretty well agreed that a phonetic method of writing or of record, the achievement which best marks the close of the barbarian and the beginning of the civilized state, was an accomplished fact—not the perfected representation of elementary sounds, perhaps, but rather symbols for words and syllables. In many of the arts as well as the sciences the Maya had made remarkable progress—in architecture, sculpture, pottery, textiles, metallurgy, they could compare favorably with the several countries of central Europe at corresponding periods down to the year A. D. 525.

"The great stone structures of Quirigua crumbled beneath the attacks of destructive climatic agencies, aided possibly by earthquakes and other natural forces, and were deserted by an impoverished and disheartened people; and it was not long before the shattered walls were deeply buried beneath their own debris and covered by the quick-growing tropical vegetation. The monolithic sculptures scattered about the courts and plazas remained entirely hidden from view by the thick veil that nature had spread over them. To-day all are brought to light again and stand exposed in the open, the delight of students and the marvel of the visiting world. In this condition they are unfortunately subject to the attacks of wind and rain, the wear by repeated cleaning, and injury by vandal hands. Nature, after disaster had fallen upon the city, spread over the ruins a mantle of protection, but to-day the explorer has exposed them to further ruin. No wall, howsoever strong, will stand exposure in the open in this climate for a single generation. The restored walls of the principal building of Quirigua, from 4 to 6 feet in thickness and not exceeding 12 feet in height, laid up in 1910 with Portland cement, are to-day in a state of ruin as complete as the original walls were when first brought to light by the School of American Archeology. In this state they are ready to welcome, as did the original ruins a thousand or more years ago, the quick-growing veil of vegetation.

"The question of the future of these monuments thus becomes a matter of interest to the whole civilized world. So precious are they to history and science and so valuable as a material asset to the people of Guatemala that steps will certainly be taken to shelter them from the dangers with which they are beset. Is it better, then, considering impending ob-

literation, that they should have remained forever entombed in the forest? Certainly not, for the stage of civilization has now arrived in which the historic value of such monuments is appreciated, and their story, so far as archeological science can reveal it, will soon be written into the literature of the world."

The mass of prehistoric monuments in this field is so great that when the excavations are completed the world will have the most sensational archaeological find in human annals. Savants of judgment have said this before now. Central America was the seat of a civilization more advanced than that of the Incas and of an art comparable with that of the Chinese in their great days.—Sel.

OUR BOOK SHELF

Books for Mothers

Mrs. I. R. Detweiler

"Nursery Ethics," by Florence Hull Winterburn.—It is most difficult to lay down rules for domestic government, because it involves admonitions to the parents concerning their own conduct. It is very difficult for the parent who is even a little unworthy to keep the respect of his children. By learning about "pattern parents" there is a tendency to become dissatisfied with their own.

One of the most important needs of a child is for invariability in treatment. Lack of consistency in a parent may create confusion and distrust, e. g. a child is told that his mother is older, therefore knows better than he, that certain conduct is wrong, forgetting that his grandmother is still older, and that her view of the same conduct agrees with his, which for him is still better! But, if she says "Oh, I love you too much," he will seldom resent it. Those who are compelled by us hate us as if despoiled of something; those who are persuaded love as if favored. Good government depends upon getting a child to so love and trust his parents, that, to please them will itself give him pleasure.

We fail while we make behavior, and not virtue, the object of our training. Parenthood is a profession, and ignorance of its science is becoming more and more inexcusable. Parents should not consider their children as an exterior portion of their own personality, but should consider themselves the connecting link between their children and society.

Repression is hard on a nervous child. The less arbitrary the parents, the more power over the child's heart. The entire education of a child from birth should have in view self-government. Judgment must grow by a child's acting out his belief to find out its worth. Parental effort needs to teach **general relations,** instead of special ones, and special conduct of the individual on special occasions. The latter only confuse and discourage. Man alone makes a failure of governing his offspring, because most of his government is **interference** with **nature** instead of directing personal tastes. The doctrine of permitting children all possible freedom and letting them suffer consequences, develops reasoning power.

Youth adores heroes, and, either from history or from daily life comes the distinction that acts that cause misery are bad, while those that confer happiness are virtuous. Presently he begins to understand how his parents have sought to curb his wild impulses, and to strengthen desire for right conduct. When conscience has so far developed that his wish is strong to do right, he has become, gradually, a self-governing being.

The advantage of children surrounded by refined Christian companions as well as Christian parents, over those n-trusted to ignorant servants can readily be pictured.

The Boy Problem in the Home, by Wm. Byron Forbush.—Many of the thoughts are very similar to those in the above book, but of course this deals particularly with one part of the subject. Here is an attempt at a few summary thoughts:

What we are after is self-propelling goodness. We are trying to produce men that will do right because they like to. The child is a person. If the parent is to be a good teacher he must have the right **attitude** toward his child. There are three wrong attitudes, only one right attitude. The three wrong attitudes are: That a child is a plaything to be used for the pleasure or amusement of parents or adult relatives; that he is an object of compassion and therefore to be perpetually indulged: that he is to blame, and therefore to be punished at times. The right idea is that even a little child is a person. He has rights, needs and wants all his own. If the parent has been unjustly impatient, it is only reasonable that the child be called aside and an apology be made to him.

Or, if a boy be playing, be tactful in calling him to an errand or to bed. If he is playing "grocer," call him by "phone" give him an order "before the store closes."

A child may be governed either by (1) suggestion, (2) by words—but be very sure that the child **hears** and **understands**—,also (3) thru **choice** between two duties or two punishments, which should be suited to his nature; and even (4) by reward or other ways.

The best authorities are telling us that what the child needs is not a single lecture covering all branches of the subject of sex.

The methods by which the parent may discipline his son are these: (1) By answering his questions; (2) by always telling him the truth; (3) by satisfying his legitimate curiosity at each stage of boyhood; (4) by furnishing him a series of facts as he needs them, either by telling them to him, as one may think better; (5) by questioning him at times in order to discover if there is more that he ought to know; (6) by keeping his confidence so that he may miss no knowledge or inspiration that will be helpful to him; (7) by defending him, so far as possible, against unnecessary temptation and error.

They should early be told that the mother is the **life-bearer,** and the father the **life-giver.** "In the experience of childhood, all acts have equal rank." His questions are innocent, and should be answered without self-consciousness.

With these things are to be included also his religious nurture. Simple truths about God the Heavenly Father, His pleasure when we do right, etc., may be easily taught, and the habit of loyalty thus formed. The Old Testament is the best of all religious story-books for the little child, because it is the one book in the world in which it is assumed that man is a divine order. The relations with God, as there found, are the relations of a child-people with their heavenly Father.

Until children are about ten years old, the respect that they feel is to personal commands; after that it is respect for law itself. There are, however, artful dodgers, obstinate not because of strength of will, but because of mistaken will and of strong individualism, who are yet especially susceptible to the influence of sociability. The art of securing obedience during this period involves a process of treatment. One example of asking performance of a duty is this: Instead of saying, "You must fill the wood-box before you can go out," it is quite easy to say, "Won't you please get me a whole boxful of wood before you go? I need it to cook with for our supper, and I am going to make something you like!" Or, in case a rebellion has occured at any time, when the proper treatment has been given, let that definitely close the transaction. Don't harp on it afterward.

The special habits to be persisted in now are those of religious observance, Bible-reading, prayer, wholesome use of Sunday and service to others. The principle part of a child's religion consists of the daily doing of duty. In his relation to others he needs the companionship of his parents. This is the most important time for training the feelings.

Adolescence is the golden age of life. Physical development comes in waves

and lulls, and emotional, mental and moral changes accompany it. Social life is now more boisterous. To understand, or at least to endure, patiently, the rapidly changing emotions, is the parents' constant endeavor. The skill and care of fathers are especially essential in order to solve prodigal tendencies. In this period usually comes conversion. During this period there is need for such influences as will especially help to a **definite** religious life. The church and Sunday school should especially adapt themselves, in some way, to the needs of the boy, and the personal influence of a few admired men is of untold value here also. Now too, instead of treating him as a child, we need to remember that he is a boy. Responsibility, of some sort, appeals to him. He must learn to know himself. Says President Hyde, "It is not of so much consequence what a boy knows when he leaves school, as what he loves."

His resolution to be of service, tho it come by way of trying times to the parent is worth all it costs.

Goshen, Ind.

WHAT OF WORKERS WOUNDED IN THE WAR?

With the winning of the war are many associated problems. One of the most difficult will be the treatment of the crippled soldier. The country will soon face the work of placing partially disabled soldiers back into civil life. We have come to realize that it is the responsibility of the government which they have served to return them as near as possible to the point they would have reached had they not entered the military service. If possible, they should be put into better positions of employment. In many cases they will be. This will be the task of the doctors and the vocational education men.

The medical man is playing a larger part in this war than ever before. He is recognized as one of the many important factors in winning battles. Germany considers the loss of a doctor killed in the service equal to the loss of hundreds of soldiers. But the doctor's scope in this war is greater than the mere healing of wounds. He, assisted by specialists in trade and commercial education, must see that the soldier is made able to work and to be self-supporting.

This rehabilitating of injured soldiers and fitting them to become wage-earners probably will be accomplished through (first) the usual curative treatment, special and general; (second) suitable measures to bring the injured parts back into use; (third) occupational therapy, or bedside occupations of a useful and interesting character; (fourth) actual introduction into a school or factory for the final vocational training. During the entire period the patient is to remain under military control.

General hospitals will be established in various parts of the United States. Upon the arrival of the patient, he will be treated by the best-known methods, under the direction of medical officers especially qualified in this work. While everything is being done to restore the injured parts to normal use, the process of instruction in trade, technical and agricultural education will also be begun. The details of this part of the treatment will vary, according to the nature of the injury. In general, the purpose is to teach the soldier how to use an artificial limb or to adjust himself to his injury.

Rehabilitation, to be thoroly successful, will begin in France at the time the wounded soldier first sits up in bed.

Further educational work will be started in the United States as soon as the men are placed in the hospitals here. Present plans, however, contemplate that vocational training shall be begun in the hospitals, but that it shall be continued in existing schools, colleges and industrial plants. The Surgeon-General's office is receiving splendid offers of cooperation from manufacturers, school authorities and others all over the country, who are willing and anxious to take into their plants or institutions these disabled men and place at their disposal all the facilities for reeducation that they have.

The men in the United States Army have been taken from all professions and occupations. Many of those injured will be able to go back to their old occupations without reeducation. Others can go after a little time. A large proportion of the army has been taken from agricultural pursuits. It is desirable that as many as possible return to farming. This will be very difficult to bring about if they have to return as mere farm laborers. Few farm owners and operators will feel that they can afford to employ a man with one arm or with one leg. They will feel that the great variety of farm operations necessarily performed by the farm laborer would make his employment unprofitable.

Homesteads On Public Lands for Disabled Soldiers

The disabled men must be given an opportunity to return to the land as farm owners. The other Allied nations are developing plans by which this may be accomplished. Canada is giving disabled and reeducated soldiers homesteads on public lands. It has been suggested that the United States Government purchase available farm lands in many different parts of the country in tracts of several hundred acres, divide them into suitable farms, provide the necessary permanent improvements and sell the farms to discharged soldiers under some long-term payment plan similar to the Danish "Small Holdings Act" or the Irish "Congested Districts Act." Under both of these, annual payments are made by the purchasers at the end of each year covering interest and a fixed amount on the principal. Usually no payment is required until the end of the third year. In the Irish plan "Agricultural Overseers" are employed for each group of approximately two hundred farmers. Their work is primarily of an advisory nature. If a similar plan were followed by the United States Government, such agricultural advisors would continue the agricultural education begun with the disabled soldiers in the hospitals. Under the Irish plan, the farmers are loaned Government money to purchase the necessary equipment, machinery and stock to begin farming. The United States Government can well afford to do this also.—By W. C. Gorgas, Surgeon General, U. S. Army.

CHURCH GIVING IN AFRICA

In the West African Mission of the Presbyterian Church the Every Member Plan begins two years before church membership. There is a probationary system by which candidates for church membership are kept at least two years in catechumen classes for instruction. The initial pledge, which is usually two and a half cents weekly, is given at the first enrollment as a catechumen. After a year, on being promoted to the advanced class, the amount pledged is usually increased to 3½ or 5 cents. On being admitted to church membership, which becomes possible at the end of the second year of training, there usually comes a further increase of about 5 to 7 cents. A number of members give 12 or 24 cents and a few even more. The average is about 5 cents a week.

"Very few of the people have any regular wage. Those who have would perhaps average $2.50 a month. The women, who constitute the greater number of our contributors, for the most part have only what they can secure by the preparation and sale of food, mainly at government markets and to passing caravans. Many of them contribute a large part of what is procured in this way. The incentive for many in the preparation of food for sale is to secure something for the offering.

"Undoubtedly the taking of the pledge at the first enrollment as a catechumen is one of the important factors contributing to the general impression that giving is an essential part of Christian worship. Contribution Sabbath is called 'Praise Sabbath,' and the day the offering is received is 'Go to Church Sunday.' Once a month the offerings are received."

—Selected.

"The poor man should no more omit giving because of his poverty," said Dr. Howard Crosby, "than an illiterate man should omit praying because of his grammar."

THE YOUNG PEOPLE'S MEETING

LIVES THAT COUNT (Junior) Heb.11.

Topic for August 11

MOTTO

"A good report thru faith."

THE STUDY HOUR

I **What Counts.**—Not every thing that looks big and important counts. Some times those who make the biggest fuss and show are worth the least when it comes to counting in the real work of life. It is not the man who brags the most about what he can do, whom we really like to listen to; but to the man who really has done it. The loudest blast of dynamite is not the kind that really has done the best work in breaking up the rocks. But when the powder really lifts the rock there is less noise and more lifting. When a life has really counted, we must not look at the way people talk, but by what God says about it. The men who in ages past were rejected and hated by the world, were the men whom God has placed on record as men of good report. A life may count in the world as great in learning, or finances, or in leadership, and yet fail altogether when it comes to having treasure in heaven. Such lives do not count with God. Paul writes of such things in 1 Cor. 1:26-28, "Not many wise men after the flesh, not many mighty, not many noble, are called: But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; And the base things of the world and the things which are despised, hath God chosen, yea and the things which are not to bring to naught the things that are."

Mighty men of earth will count in the world for this age and then will perhaps be recorded in the annals of the world's famous for a time, but when they sink into the region of eternal night, their works will pass into depths of ignominy that will make them count worse than nothing. May we diligently study the lives that God counts in the book of His remembrance and see what we find in them that makes them count with Him for time and eternity.

II **The Text** of our lesson is from Hebrews eleven. It mentions the names of a number of men who obtained a good report thru faith. They lived above the ways of men in their times. It was faith in God that caused them to live as they did and caused God to set His seal upon them as His own faithful and worthy ones.

III. **Outline Study.**

1. Righteousness counts.—Prov. 11:19; 12:28; 14:34.
2. Man's righteousness fails.—Isa. 64:6; Rom. 7:18-21.
3. We have a substitute that counts for us.—Rom. 10:4; 2 Cor. 5:21.
4. Faith brings us into a place of favor in Christ.—Rom. 5:1,2; 1:16,17.
5. How those who have faith live.—
   a. In newness of life.—Rom. 6:4.
   b. As instruments of righteousness.—Rom. 6:13.
   c. Bearing fruit unto holiness.—Rom. 6:22; Gal 5:22, 23
   d. Being led by the Spirit.—Rom. 8:14.
   e. As a living sacrifice.—Rom. 12:1,2.

PERSONAL THOUGHT

If I would make my life count, I must hide in Christ and let His life dwell in me that it may be counted for me as the righteousness of God.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text Word, **Righteousness.**
2. Men Who Please God.

For Young People.—
1. Enoch as a Man whose life Counted.
2. How Noah Counted.
3. Abraham's Account Made Good with God.
4. Moses Making a Choice that Counts.

For Older People.—
1. Lives Known to me, Who have Counted.
2. Miscounts and How they are Made.

TRUE AND FALSE WORSHIP.—Mal. 1:6-14; Jno. 4:20-24.

Topic for August 18

MOTTO

"Worship the Father in Spirit and in truth."

THE STUDY HOUR

I. **Worship.**— Worship means worthship. It is that spirit in one being going out toward another being recognizing the worthiness and superiority. God alone is worthy of being worshiped in the sense of the word as we use it in Scriptural language. True worship is the expression of the real adoration of the soul going out toward God. Whether that expression be a bowing down, or words of praise or adoration, or presentation of sacrifices and offerings, matters not so long as it expresses the truth concerning the one who offers it.

Cain presented an offering that was rejected because it lacked the element of true submissive faith and adoration Abel was accepted for the reason that his offering met the requirements of a true worshiper fully recognizing his own unworthiness and acknowledging the worthiness of God.

It is not enough that the form of the offering alone be acceptable. It must represent more than form. The Father seeks those who worship God in spirit and truth. God condemned the Children of Israel severely when they brought vain oblations having their hands full of the guilt of blood. Our words may even express penitence when our heart is impenitent, and our lips words of praise and adoration when in our hearts we think nothing of the kind. Such worship brings a curse rather than a blessing. We cannot bring a worthy offering to God unless it represents the best that we have. All that we are is not too good to be placed at the feet of our Lord as the supreme object of our adoration. Those who bring only an inferior gift to God really express contempt rather than worship and will be cursed rather than blessed.

II. **The Text, Mal. 1:6-14.**—Here we have contempt of God rather than worship. Those who bring offerings bring a secondary kind and receive a curse.

Israel had become so formal in worship that they wanted to get it out of the way in the cheapest possible manner. To them it seemed that there was gain by leaving the refuse of the sacrifice to worship God, as tho it were a job that must be gone thru with in the cheapest possible manner.

Jno. 4:20-24.—Place and manner is not the greatest factor in real worship. It requires the spirit of the worshiper in sincerity to satisfy the desire of the Creator.

III. **Outline Study.—**

1. True Worship.
   a. Reverence for God.—Heb. 12:28; Gen. 17:1-3.
   b. Humility of Spirit.—Jas. 4:6; 1 Pet. 5:6.
   c. Faith in a living God.——Heb. 11:6; 4:16; Acts 4:15.
   d. Thru the Mediator.—Heb. 10:19-22; 13:15.
   e. In Spirit.—Phil. 3:3.
2. False Worship.
   a. Serving the creature.—Rom. 1:23-25.
   b. Vain Formality.—Matt. 15:8, 9.

PERSONAL THOUGHT

May we know our Creator so well that we cannot but pour out our souls in adoring worship.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text Word, **Worship.**
2. Thinking of God When We Sing and Pray.

For Young People.—
1. The Spirit of True Worship.
2. Elements in False Worship.
3. How Forms May Help or Hinder.

For Older People.—
1. Our Unworthiness.
2. The Holiness of God.

CHRISTIAN SIMPLICITY.—1 Pet. 3:1-6; Rom. 12:1-16.

Topic for August 25.

MOTTO

"This one thing I do."

THE STUDY HOUR

I. **Simplicity.**—When things are not complicated and are easy to see thru, we understand their simplicity. But when they are complicated by numerous side issues which must be made to hang on to the main issue, there is danger that the main issue be lost and the side issues lead the mind away from the simplicity

of the cause. The smplicity of life may be found in having the heart fixed on a single purpose. Our Heavenly Father should be supreme in our love. Obedience to Him then will hold the first place in our work. All our life activities will be simplified and unified by our single motive. When the side issues come up for consideration, the simple minded person will not allow them to become a part of his life unless they fall in line with the main issue and become a part of the main stream that flows out in service and worship to the Creator.

The mixtures of the world with the work of the Lord are not tolerated in the simple life. Dress for display finds no place in one whose life is truly filled with the simple spirit of humility and love toward God. Pride of position, calling forth the complexity of motives for selfish advantage must vanish before the single desire to serve God and His creatures in humble loving ways. The entangling schemes of worldly politics, the follies of numerous social etiquettes, the perplexities of ungodly business schemes, the requirements of perverted tastes and lustful desires all must be brought low before the powerful sweep of Gospel simplicity which is determined to know nothing but the Crucified Christ.

II. The Text, I Pet. 3:1-6.—The woman filling her place in the home submissive to her husband and with her heart meekly and quietly looking to the Lord for approval and blessing does not adorn her body with ornamental dress. The simplicity of her heart life makes her outward adorning simple serving only for the needs for which clothing are worn without making a display of her person save as the very simplicity itself declares the meekness of the heart.

Rom. 12:1-16.—Here the transformed life of the Christian brings him to a life of nonconformity to the world and places him in the sphere of Christian service in humility and simplicity of heart.

III. Outlne Study.—

1. Characteristics of Christian Simplicity.
   a. Steadfast in faith.—II Tim. 1:12,13; I Pet. 5:8,9.
   b. One Aim.—Phil. 3:7-14; I Cor. 10:31.
   c. Obedient to God.—Matt. 7:21.
   d. Separated from evil.—I Cor. 6:14-18.
   e. Humble.—Rom. 12:3; Phil. 2:1-8.
   f. Unselfish.—Rom. 15:1-3.

PERSONAL THOUGHT

Do we find ourselves disturbed by the complications of worldly thoughts and distractions? Let us seek for the simple life of sincere faith and loving service.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text Word, **Pure.**
2. Recite Psa. 23.

For Young People.—

1. Simplicity Which is in Christ.
2. Simplicity in Conversation.
3. Simplicity in Apparel.
4. Simplicity in Faith.

For Older People.—

1. The Curse of Worldly Entanglement.
2. How to Promote the Cause of Simplicity.

HOW TO LIVE WITH OTHERS.—I Peter. 3:8-16.

Topic for September 1

MOTTO

"He that loveth another hath fulfilled the law."

THE STUDY HOUR

I. Our Topic.—We are living in a world which has been planned to be inhabited. It is the design of the Creator that we should associate with others. He has not created us for association without giving us laws by which that association may be agreeable and profitable.

We are also face to face with another fact rather distasteful which makes association with some people more difficult than it otherwise would be. It is the awful fact of sin. Many people say, "We would do right if the other fellow would only do right also." Here the Gospel of Jesus Christ comes in and rescues the situation for us, giving grace to help in time of need. Some people live with others, but live in a state of continual strife. But the Spirit of Christ enables one to live among his fellows even if on their part there is hatred and variance. Strife cannot make very much headway where the strife is all on the one side. Vengeance has poor satisfaction with a meek subject who bears all patiently. Evil that is opposed by kindness is liable to be melted by the very shame of it all.

The secret of harmony with others is found in the unselfish service of one toward the other. If every individual would fulfill the law of Christ by bearing one another's burdens life would be sweetness and joy everywhere. Loving service takes away the burden of drudgery and makes love increase one toward another.

II. The Text, I Pet. 3:8-16.—This passage begins with brotherly love of the Christian and directs to righteous life among all men. It also shows how one should act when there are those who would bring suffering upon us. By a Godly and conscientious life, we compel those who would speak evil to acknowledge our uprightness and cause them to be ashamed.

III. Outline Study.—

1. Qualities that make for profitable association.
   a. Love.—I Pet. 1:22; 4:8.
   b. Unselfishness.—Phil. 2:4; Heb. 10:24, 25.
   c. Co-operation.—Phil. 1:27.
   d. Patience.—I Thes. 5:14.
   e. Submissiveness.—Eph. 5:21, 22.
   f. Forgiveness.—Col. 3:12, 13.
   g. Gentleness.—Jas.3:17.
   h. Purity.—Jas. 1:27.
   i. Truthfulness.—Eph. 4:25.
   j. Sociability.—I Pet. 4:9; I Tim. 6:18.

PERSONAL THOUGHT

I am in the world to be of service to my fellowman. May I yield myself to the Lord in a way that I may be a blessing in the world instead of a curse.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text Word, **Fellowship.**
2. Loving Others.

For Young People.—

1. Working With Others.
2. Loving Our Brethren.
3. Agreeable with those Who are Disagreeable
4. Loving Our Enemies.

For Older People.—

1. Old time Hospitality.
2. True Fellowship.

INDIANS IN SOUTH AMERICA

J. W. Shank

(Junior Missionary Topic)

Why Should the Indian Interest Us?

The Indians were the original inhabitants of South America. It would thus seem that they have first rights in a country which they once possessed without any rivals. The Indians, moreover, are a people who have just as much character possibility and whose souls are just as precious in the sight of God as the best white people in this great continent. It seems that because of the great number of Indians and because of their teachableness, we really ought to be deeply interested in their welfare.

Are They Like Those of North America?

The Indians of South America are quite different to those of North America in several respects. They were originally a more peaceable people and gave more attention to farming and improving their homes than the North American Indians. There were in the early days, of course, Indian wars between various tribes with the result that one tribe would become master of others, and the white men of the early days sometimes were attacked, but the fighting spirit was nothing like that of the North American Indians.

How Many Indians Are There in South America?

There are various estimates of the number of Indians. The most common estimates show a population of from ten to fifteen millions of Indians. Perhaps twelve millions is the nearest correct. You will readily observe that this number is much greater than that of the North American Indian. It is hardly possible, I think, to find one million in North America, It is, of course, impossible to get an accurate count of the Indians because many of them still live like savages in the forests of the torrid zone and can not be counted.

Where Do the Indians Live?

Every country of South America has some Indians but the most of them live in certain sections—in the forests of Brazil and Paraguay, in the mountains of Peru, Ecuador and Bolivia, and in cold regions of the South. There are few full-blooded Indians living in the civilized parts. Most of them prefer to live apart from the white men. However, in Bolivia and Peru they live right among the white people, that is, in the same towns but in their own sections. In some other places, in southern Chile for example, they live in colonies very near to the white people.

Are the Indians Civilized?

Out of the twelve millions of Indians

there are several millions that are fairly well civilized but there are none who are very high in civilization. In the forests of Brazil they live without clothing and have only the very rudest of shelters for homes. In these parts they have no education whatever. In places farthest removed from the white people they are really savage and dangerous. Some white people who have gone among them have never been heard from afterward. Most of the Indians in Peru and Bolivia have passed the period of savagery but they are very low in the stage of civilization. Very few of them can either read or write and they live in the most simple manner.

What Sort of Homes Have They?

As suggested in the former paragraph the Indians in the forests have nothing but shelters made of the branches of trees for homes. In the mountains where it is colder they build homes of mud bricks and cover them with straw. They have no windows or chimneys. Fires are built in a brazier with charcoal and the smoke must find its way out as best it can thru the door or the straw of the roof. The Indians of the far South live in houses made of skins which are fastened to poles. They also live without many comforts.

What Were the Indians Like Before the White Men Came?

The Forest Indians were much the same as they are now, before the white men came. But the Indians of Peru, Bolivia and Chile were very different. In the Andes mountains especially they were very progressive. They had some fine palaces and temples. They had a form of religion that was much farther advanced than that of the North American Indians. They lived together in a very brotherly fashion and taught the virtues of honesty and hospitality. It is said that these Indians had some paved roads, fine irrigation systems and water systems bringing water from the mountains.

Did the Spaniards Improve Them?

Upon the coming of the Spanish conquerors the whole life of these Indians was changed. The Spanish were dishonest with them, breaking all promises treacherously, taking their homes and lands and putting to death all of the Indian leaders. The spirit of the Indians was completely broken and they never again rose to their former glory. They took up the vices of the Spanish, lying, drinking, robbing. They practically became slaves to their conquerors. They changed their religion to fit the demands of their Catholic conquerors but they were taught little of the true spirit of the Christian religion. Thus it may be said that the conquerors have never done any good to these Indians.

Do the Indians Have a Religion of Their Own?

The savages have only the crudest form of religion which consists of superstitions such as the natives of Africa have. They are pagans in the true sense. The Indians who have come in touch with the Catholic faith have mainly adopted a form of Catholicism. They were easily led to adopt this religion because the grandeur and ceremony appealed to their imagination. But in fact they have continued in a form of idol worship much like what they had in the first place. The Indians who lived in the Andes plateaus had originally a form of worship called sun worship. They had beautiful temples in which they had tablets representing the sun and they worshiped

A South American Indian

these as idols. Today, however, this has passed away.

Do They Know About the Christian Religion?

It may be said that only a very small percent of the Indians have had a chance to hear anything of the Christian religion. It is doubtful if more than one-twentieth of them have been evangelized, that is, given a chance to hear the Gospel. And from what was said in the above paragraph it is evident that even those who have heard know little of Jesus. Then think of the millions who have never heard anything of Christianity. In order to give them the Gospel there would be needed perhaps a thousand more missionaries.

Do the Indians Make Good Christians?

It is said that the work among the Indians is the most encouraging of any in South America. They make good, consecrated workers when they are converted. They are more inclined to be staunch and sincere than the Spanish. And it is said that they are more easily reached than the Spanish. Since these things are true does it not seem that there ought to be more work among these needy people?

Are There any Special Missions for the Indians?

There are some special missions for the Indians in various parts. At Cuzco, Peru, there is a large farm which is managed entirely for the benefit of the Indians. They are given teaching in religion and in various kinds of work including farming, carpentry, etc. There are other missions in Peru and Bolivia where only evangelistic work is done. In Chile there is a similar farm and Gospel Mission near Tumuco and a large hospital in Tumuco for the Indians. Some work is done among the Patagonian Indians, also some among those of southern Brazil and a little in Paraguay. But when all is said this work is very small in comparison to the number of Indians who ought to have the Gospel.

Why Are There Not More Missions?

There are several reasons why little mission work has been done among the Indians. In the first place almost every different class of Indians has a different language. It is a great task to learn an Indian language that is not a written language. It is also a great task to translate and print the Scriptures into their language. Another cause for scarcity of work among them is that the Indians have been crowded back to the parts of the country where it is hardest for people to live. Some of them live in the hot forests of the Amazon where fevers of all kinds abound; others live in the high dry plateaus where farming is very difficult and where other climatic difficulties exist; still others live in the very cold regions of the South.

What Are Some of the Greatest Needs of the Indians?

The greatest need, of course, is that these people have a chance to hear and accept the Gospel. Christ can not save those who have not heard. They need to be rescued from the destructive superstitions which have always hindered their progress. They need to be taught how to read and write so that their religious teaching can grow stronger. They need to be taught how to live in cleanliness and purity. At present most of them live in very filthy homes where the virtues of Christianity can hardly thrive.

What Languages do the Indians Speak?

There are dozens of different dialects or really different languages among the

(Concluded on page 639)

THE SUNDAY SCHOOL

HOW OUR BIBLE CAME TO US

Mabel Groh

The Bible is the most unique piece of literature that the world contains. It has a very interesting history, tho few of us ever give much thought concerning its development, or the stages of its transmission during the centuries before it was translated into the English language. We say that it is God's message to man, spoken thru the prophets and apostles; but we forget that He did not give it all at once, and that it was not given in the English language. Therefore let us see what we can learn concerning the formation of the Bible.

Neither Adam, Noah, Abraham, nor the twelve sons of Jacob had the Bible, excepting the history of the period that was past. About twenty-five-hundred years of the world's history had passed before Moses led the Israelites out of Egypt, and it was Moses who wrote the first five books of our Bible. In Deut. 31 we are told that, "Moses wrote this Law, and delivered it into the hands of the priests, the sons of Levi." "And Moses commanded the Levites, ... saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." (Deut. 31:9, 25, 26).

We have only a few hints as to how the rest of the Old Testament came into existence. Joshua 24:26 tells us that Joshua wrote in the book of the law. Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. I Sam. 11:25. Zechariah refers to the Words of the Lord by the former prophets, in connection with the law. It is evident from these passages that, as the history of Israel was written, as the prophets wrote the messages that had been delivered to the people, these rolls were all laid up together in the Temple. The writer of Hebrews sums it up in Heb. 1:1 by saying that God spake "at sundry times, and in divers manners;" and Peter adds his testimony in II Pet. 1:20, 21 by saying, "That no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Not all Jewish literature was included in the Scriptures, nor are all the books included especially religious, yet when we study the books which compose the Bible we see such unity from first to last that we must confess that only the hand of God could have guided the selection. Not one of the thirty-nine books of the Old Testament is superfluous, nor is there a missing link.

The last Old Testament book was written in the time of Nehemiah, after the return from captivity; about 400 years before Christ. Thus we see that about one thousand years elapsed between the time that Moses wrote the first books, and Malachi wrote the last. During the time of Israel's apostasy and captivity these books were often in great danger of being lost or destroyed, but God took care of His Word.

The Bible of Christ and of the early Christians was a Greek translation of the same thirty-nine books which we call the Old Testament, made about two centuries B. C. For about twenty years after the Church was established no new books were added to the Bible; but as churches sprang into existence everywhere, it was not possible for all of them to have the privilege of the presence of one of the apostles, or an eye-witness of Christ's life and teaching. These Christians would naturally desire a written record from the hand of those who had seen and heard Christ, and Luke tells us that many had undertaken to write such records. A few years later a record of the establishment and growth of the church was also written by Luke. This was followed by letters of instruction from the apostles to the various churches, and the last book was written by John near the end of the century.

We might ask, "How did the Church decide what writings to include among the Sacred books, and how long was it before they were regarded as of equal authority with the Old Testament Scriptures? In his second epistle Peter refers to Paul's epistles in connection with the **other** Scriptures. (II Pet. 3:16) So we must conclude that they were of divine authority when written. It was not a question as to which books the Church decided to accept and which to reject. God himself inspired the apostles to write every one of the twenty-seven books of the New Testament, as Paul says, "All Scripture is given by inspiration of God . . . . (II Tim. 3:16). It was over two centuries, however, before all of the Church accepted all of the twenty-seven books as Canonical, but no books outside of these twenty-seven were ever received by the churches as of divine authority.

The early church Fathers of the second and third centuries quoted the whole of the New Testament, with the exception of eleven verses, in their writings, but never quoted any writings outside of the New Testament as authoritative. Thus we not only have the clear statements of the Word for the inspiration of both Old and New Testaments, but history is in perfect harmony with the Word on this question.

We have now traced the history of the formation of the Bible. Let us take a good look at it as it was when first completed.

The Old Testament books might be found in rolls, either in the original Hebrew language, or in Greek (which was called the Septuagint. The New Testament was written in Greek. As there were no printing presses in those days, every copy had to be carefully written out by hand. During the two and one-half centuries when bitter persecution was waged against the Church, every effort was made to destroy the sacred writings of the Christians and it thus happens that not a single copy of the original Scriptures has come down to us. After the persecutions ceased, in A. D. 313, many new copies of the Scriptures were made. A few very early ones have been found, three of which are worthy of special note. The Vatican, or B, which has been in the Vatican library at Rome since the fifteenth century in care of the Roman Catholic Church, is perhaps the oldest. The Sinaitic, or S, which was discovered in the Convent at Mt. Sinai in 1859, is now in the care of the Greek Catholic Church at St. Petersburg. The Alexandrian, or A, probably written at Alexandria—hence its name—was presented to Charles I of England in 1628, and is now in the British Museum at London in the hands of the Protestant Church. These three come to us from the fourth or fifth century after Christ. A few thousand manuscripts of later date are in the hands of scholars today.

Already in the second century A. D. a translation of the entire Bible was made into Syriac, for the use of the Syrian Churches. In the fourth century Jerome translated it into Latin for the churches of Rome and Italy. This was

the Vulgate which for over one thousand years was the Bible of the whole Western Church, and is still the standard Bible of the Roman Catholic Church.

Near the end of the fourteenth century John Wycliffe made the first complete English Bible, from the Vulgate. Altho it was very imperfect it was a great blessing to the English people, for before this the common people had no Bible at all. The priests and church leaders were ignorant and prejudiced and thought it sacrilegious to put the Word of God into the hands of the people; but the masses were hungry for the pure Word, and gladly suffered privation in order to purchase a few pages of it, and suffered persecution rather than to part with it.

The next translation was made early in the sixteenth century. Wonderful changes had taken place during the previous century. A great revival of learning had swept the continent, bringing into prominence the ancient Hebrew and Greek languages. Erasmus, a great language scholar, had prepared a Greek New Testament. William Tyndale was born in 1483, one hundred years after the death of Wycliffe. He was a brilliant scholar and lover of the Scriptures. In his youth he met Erasmus and became interested in his Greek Testament. He later conceived the purpose of translating the Bible into English out of the orginal Hebrew and Greek. He was forced to leave England and fled to Germany, where he succeeded in accomplishing his task of translating and publishing the Bible, but he was betrayed and burned at Antwerp in 1536. Printing had been invented since Wycliffe's day, so that instead of requiring months to complete one copy, hundreds could be made in one day. Tyndale sent his Testaments to England, concealed in barrels, boxes, bales of cloth or any secret way that could be devised, and at a price within the reach of even the poor. Efforts were made to destroy every Testament that could be found, but they continued to pour into England. Both Tyndale and his Bible were publicly condemned, but wonderful to relate, only three years after his death another translation appeared called the Great Bible, which was authorized by the King, Henry VIII. to be read in all the churches. This was in reality little more than a revision of Tyndale's hated Bible.

About twenty years later the Geneva Bible appeared which was a further revision of Tyndale's. This was the first English Bible in which the division into verses appeared, and the first to use italics for all words not occurring in the original. Another Bible called the Bishop's Bible came into quite general favor among the people for a time, but it was evident that the various factions of Protestantism would never agree on any one of the existing Bibles as a universal Bible.

When James I came to the throne in 1603, about seventy years after Tyndale's death, he took up the proposal to prepare a Bible which would be acceptable to Puritan and Highchurchman alike. Accordingly fifty-four learned men were selected from all classes of Protestants to carry out the work. They spared no pains to avail themselves of all the best knowledge of their day. All the good points of previous versions were incorporated, and errors carefully avoided. It was finished in 1611 and soon won its way into the hearts of the English people, and has ever since been recognized as the Bible of English speaking people thruout the world. This is no other than our Authorized, or King James version.

Soon after the middle of the nineteenth century it began to be felt that the time was ripe for a revision of the King James Version. During the two and one-half centuries that had passed, many new manuscripts of great importance had been discovered. The ancient languages were better understood than in the time of King James. The usage of the English language itself had changed. Many Bible scholars felt the need of a revision, but it was not till 1870 that the work was really begun. In England a committee of the ablest scholars from all denominations was appointed to undertake the work. A similar committee was appointed in America to co-operate with the English committee. Each worked separately, but the work was compared from time to time. Nearly one hundred men were engaged on this work for almost fifteen years, examining and comparing manuscripts of which the King James revisers knew nothing.

Thus we see that the Revised Bible of the nineteenth century represents much more closely than the Authorized version, the exact text of the ancient Hebrew and Greek Scriptures, and also conforms more closely to present day English. It has lost, however, much of the smoothness and grace of language which we love so much in the Authorized Version.

While many valuable corrections have been made, and many difficult passages cleared up, no doctrine or principle has been in any way affected by the revision. In some instances, of which II Tim. 3:16, is an example, the rendering of the Authorized Version is preferable to the Revised Version. God carefully preserved the truth of His Word, even thru the dark ages of the history of the Church.

The American Committee did not disband when the revised Bible appeared in 1881 and 1885, but continued their work for sixteen years longer, when they issued an edition called the "American Standard Version." This is felt by many of the best scholars to be superior to the English revision.

Critics may spend their lives searching for flaws or contradictions in the Bible, but wherever its message is believed and received it always has been, is, and always will be "the power of God unto Salvation." It is the living and life-giving Word of the living God, whether in Greek, English, or any other language. It cannot be destroyed, and will stand after heaven and earth have passed away. Jesus himself says that the Word will be our judge in the last day (Jno. 12:48). Yea, let God be true, and every man a liar. We will be obliged to acknowledge the Word some day, therefore why not do it now? "For ever, O Lord, thy Word is settled in heaven" —(Psa. 119:89). "For thou hast magnified thy Word above all thy name"—(Psa. 188:2).

Note.—This article will be issued in tract form by the General Sunday School Committee of the Mennonite Church for free distribution.—Editor.

SUNDAY SCHOOL WORLD ADVANCE

The annual report of the World's Sunday School Association has just been printed. It is a pamphlet of 64 pages.

Many items are printed which indicate some of the work of the past year, as conducted from the headquarters, 216 Metropolitan Tower, New York, and also as carried forward by the various secretaries in the foreign countries. The sub-committee on Lessons and Training Courses of the Committee on Education brought together a surprising amount of information concerning the work of this nature which is being conducted on many of the mission fields. Graded lessons are being ably prepared in Japan and they are of a very high type educationally. At least eleven years are provided for, which is in decided contrast to the work even attempted in many of our American Sunday Schools. There are carefully prepared teacher training courses, and a training school in Tokyo is organized on a truly educational standard. It is on a two years' basis, and has one session per week for thirty weeks in the year, with three lecture periods each session. Some 218 students have already enrolled. When the World's Sunday School Convention is held in Japan about a year after the close of the war there will surely be a local audience that is in the fullest sympathy with modern Sunday school activities. The outline of the course in Religious Education for use in the theological schools in Japan is way in advance of anything found in the prospectus of many similar schools in America. What is true of Japan applies in part to other countries. Our best teacher training courses have been translated into the language of numerous countries, and over there the students are not afraid to take the examinations, as is the case too often right here in the home land.

CURRENT EVENTS

The Japanese-American Agreement.—When the Japanese Mission visited the United States recently, Viscount Ishii, the head of the Mission, and Secretary of State Lansing signed an agreement, defining what shall be the future attitude of each nation regards China. Japan has been gaining a foot hold in China since the beginning of the war and has made certain demands that were humiliating to China. Because of this and a few other problems the friendly relations between Japan and this country were threatened. We quote several paragraphs from this agreement that have to do especially **with China.**

"The Governments of the United States and Japan recognizes that territorial propinquity creates special relations between countries, and consequently the Government of the United States recognizes that Japan has special interests in China, particularly in the part to which her possessions are contiguous.

"The territorial sovereignty of China, nevertheless, remains unimpaired, and the Government of the United States has every confidence in the repeated assurances of the Imperial Japanese Government that while geographical position gives Japan such special interests it has no desire to discriminate against the trade of other nations or to disregard the commercial rights heretofore granted by China in treaties with other Powers.

"The Governments of the United States and Japan deny that they have any purpose to infringe in any way on the independence or territorial integrity of China, and they declare, furthermore, that they always adhere to the principles of the so-called 'open door' or equal opportunity for commerce and industry in China."

There are those who interpret this agreement as the principle of the Monroe Doctrine applied to Asiatic affairs. The Monroe Doctrine as interpreted by the United States means that we will not tolerate a foreign power to gain anything in North and South America by conquest. Therefore what we forbid others we deny ourselves by recognizing that Japan has special rights in China because of her geographical position. Newspaper opinion is divided as to the real meaning and intent of the agreement. Some are of the opinion that the agreement was a master stroke and will forever settle the question of the "yellow peril," while others see in it possible grave consequences for the United States. They point to the fact that Japan is elated over the agreement because she has greatly strengthened her future position thereby. China is objecting to the agreement and refuses to be bound by a compact between two other nations in which she had no part. Chinese editors in this country denounce the agreement in strong terms, calling Japan "the Prussia of Asia." They point to the three treaties Japan made with Korea in which she gave solemn guaranties of the integrity and independence of that country. Today Korea is no more, even the name is blotted out, and is now a province of Japan. China has little faith in the pledges of Japan. There are those who think China should welcome this agreement because of her internal weakness, since the agreement guarantees to her her integrity and independence as a nation and prevents her being partitioned among the other powers.

Save Coal.—The United States Fuel Administrator has been urging the people to fill their coal bins this summer in order to prevent freezing next winter. Last winter an actual calamity was averted only by a narrow margin we are told, and we are warned that the situation may be much worse next winter unless coal operators, miners, railroads, dealers, and consumers cooperate fully. The first week in June was set aside as "coal week," in which domestic consumers were urged to fill their coal bins. But when the consumer came to order his bin filled he found the dealer without the necessary supply. Consequently the government is urging people to place their order for coal and wait until delivery can be made. Those who place their orders first are assured that they will get deliveries first. By thus placing the order for the winter's supply the Fuel Administrator can determine the requirements of the country. President Wilson has effected a closer cooperation between the Fuel Administrator and the Railroad Administration which will eliminate some of the delays experienced last winter. A "Coal Preference List," has been prepared and the coal will be distributed accordingly. The list follows: Railroads, Army and navy with other deparments of the Federal government, state and county departments and institutions, public utilities, retail dealers, manufacturing plants on war-industries board's preference list, and manufacturing plants not on such list. Fuel saving is urged by the economical use of power and light, by reducing the number of stops of street cars, by keeping furnaces in good repair and not overheating, etc. It is reported that coal will be distributed scientifically to the domestic consumer. Scientists have determined the amount of coal necessary to heat a certain number of cubic feet to a temperature of 68 degrees, and you will be allowed only sufficient coal to heat the number of cubic feet in your house. If you waste your coal you will have to suffer for it. Hoarding of coal is forbidden, but the advice is, Get your winter's supply NOW. If you delay you may not be able to get it when you need it. If you cannot get it now do not delay in placing your order for the necessary amount.

Austrian Offensive a Failure.—The Austrian offensive against Italy, which was to be the supreme effort of Austria, began on June 16, proved to be a failure and a costly undertaking. The initial gains of the Austrians were regained by counter-attacks and the enemy forced to retreat. Along the river Piave, which the Austrians succeeded in crossing, terrible losses were inflicted by the Italians. After the Austrians had crossed the river heavy rains in the mountains caused the river to become swollen and most of the Austrians' bridges were swept away. Thousands of Austrians thus trapped were slain by the fire of the enemy or drowned in attempting to recross the river. The retreat of the Austrian armies is described as a rout. It is claimed the Austrians lost between 200,000 and 250,000 men in this offensive.

This defeat is a blow to the Central Powers. The morale of the Austro-Hungarian armies was at a low ebb, political conditions in the empire were in a critical state, the shortage of food created considerable unrest, and this defeat coming at such a time greatly aggravated these conditions. While on the other hand it had a stimulating moral effect upon Italy and her allies. It was a question in the minds of some military experts whether Italy after her defeat last fall could again recuperate and become a strong factor in the war. The recent victory gave evidence that the morale of the Italians is possibly stronger than ever, and that Italy seems well able to hold the enemy in check.

Different reasons are given why the Austrians launched their offensive when they did. The internal political and industrial conditions were such that in order to hold the empire together a military victory was necessary. Others say that Germany demanded that Austria

take the offensive to relieve pressure on the Western front. Reports coming from Austria indicate that the empire is near its end, that the demands of the different nationalities in the dual empire for independence are more persistent. No question that conditions are bad, but they may be exaggerated in order to deceive the enemy.

Uncle Sam in Charge.—Uncle Sam is determined to so organize and run things in this country so that each enterprise may make the largest possible contribution to the winning of the war. On December 28, 1917, the railroads passed under government control. On July 1, 1918, the control of the business of the Adams, American, the Wells Fargo and the Southern express companies, which handled about 95 percent of the express business, passed into the hands of the government. The new concern is known as the American Railway Express Company, and is under the supervision of Director General McAdoo who is also the Director General of the railroads. The old companies will continue to exist only as corporations holding the $33,000,000 combined stock. The names on wagons and trucks will gradually be replaced by that of the new company. It is agreed that federal control of the express business shall continue until 21 months after peace has been declared. The Interstate Commerce Commission has granted a 10 percent increase in express rates, which it is estimated will add about $22,000,000 annually to the gross revenues. About 35 percent of the gross revenues will be allowed for operating expenses and a little more than 50 percent will be given to the railroad administration. The first five percent remaining will go to the individual corporations, and provision is made for the distribution among the railroad administration, the new company and the private corporations of additional revenues.

Congress has passed a bill placing under government control the telegraph and telephone systems of this country. This includes all forms of electrical transmission of messages, to be operated by the government as a part of the public service. This service will be placed under the control of the Postoffice department.

There are those who believe that while taking over the transportation express and wire service are war measures, they will never again revert to private contol, but that they will be government owned after the close of the war.

The German Offensive.—On July 15 the Germans launched another attack on the Allied lines in an effort to break thru to Paris. This is the fifth stage of their great offensive against the French capital. On March 21, on a 50-mile front in Picardy the first drive took place. This was stopped in one week after the Germans had advanced about 40 miles. The second drive occured in Flanders on April 9, on a 25-mile front. This was stopped in ten days after the Germans had advanced 15 miles. The third effort, known as the Marne drive, began on May 27 on a 40-mile front, and was stopped in a week after an advance of 30 miles was made by the enemy. The fourth drive, known as the Oise drive, started June 9, on a 35-mile front, was stopped in three days after the Germans advanced 6 miles. They were later pushed back nearly half this distance. The present drive, known as the Champagne drive, is on a 50 mile front. Initial gains were made, but at a great loss to the enemy, but the gains were not as large as the Germans expected to make. In this drive American troops are engaged in larger number than any other previous engagement. The first day of the drive they blocked the German advance. The Germans forced their way across the Marne, but in a counter attack the Americans drove them back across the river. At this writing (July 17) the battle is still raging, but reports indicate that the German armies have been able to make only small gains, and that the situation is favorable for the allies. This drive has been heralded as a supreme effort to reach Paris. Before the infantry attacked the Germans subjected the Allies front lines and back areas to a depth of 30 miles to one of the most terrific bombardments of the war. For ten hours this pounding of the lines continued.

Mexican Editors in the United States.—Upon the invitation of the Committee on Public Information a number of Mexican editors have been touring the United States. It has been the conviction of the American government that Mexico has not been understanding our purposes and motives in our dealings with them. It was thought that possibly much of the suspicion and misunderstanding could be eliminated by inviting these newspaper men to visit the United States and get in close touch with us so that they might get a clearer understanding of our purposes. Mexico is considered fertile soil for German propaganda, and the unfriendly attitude taken towards us has been attributed largely to German influences. In an address to these editors President Wilson tried to set forth the principles upon which he has been working to bring about unity among the countries in North and South America, and that the United States is not seeking to control the other nations, but is laboring for the safety and welfare of each of them. The delegation was favorably impressed with the attitude of the United States, and it is hoped that these men will be able to do much to educate their own people and allay suspicion and bring about a more friendly relationship between the two countries. The address of President Wilson is very favorably received by South American countries who are hopeful of a closer union between the countries of the two American continents. The fact that Brazil, Bolivia, Peru, Ecuador, Uruguay, Paraguay and Argentina, have all taken action supporting the United States in her attitude towards Germany, by either declaring war against Germany, or taking a position of friendly neutrality towards the enemies of Germany, is given as evidence that the two Americas are being drawn more closely together.

Medical Discoveries.—At the annual meeting of the National Academy of Science recently held in Philadelphia, two medical discoveries were announced. Both of the discoveries were made at the Rockefeller Institute in New York. The one is that the injection of a four percent solution of common epsom salt into the veins will cure lockjaw. The other discovery is a cure for syphillis. The only cure known hitherto was the famous German remedy known as "606" or salvarsan. Since the war this has been difficult to obtain and is very expensive; costing $3.50 a dose. The new discovery can be manufactured at a wholesale price of five cents a dose. It is also said that it is not as dangerous and poisonous to the human system as the German remedy, which is about ten times as poisonous to the syphillis germ as to the body. The new remedy is claimed to be from twenty to thirty times as poisonous to the germ as to the body. The new remedy is soluble in water and may be injected into the veins same as the German remedy. It is claimed these discoveries virtually mean the medical independence of America from Germany.

INTERESTING FACTS AND NEWS ITEMS

The 300 moving picture theatres in Chicago are contributing approximately $60,000 a week to Uncle Sam to carry on the war. The large downtown theatres and places of amusements contribute an addition $15,000.

Nearly 12,000,000 women in the United Sates over 21 years old have now the right to vote for President of the United States, and have a share in the choice of 193 presidential electors.

One billion a month is what the United States is spending on the war. This is about $30,000 a minute. In a few months this rate will be doubled.

The war has slain about 5,000,000 horses, about one-twentieth of all the horses in the world.

Since the beginning of the war the United States has shipped to Europe nearly 1,000,000 horses and 335,000 mules.

A soldier who, while on furlough, struck one of his officers, was sentenced to serve five years in a federal prison.

At present there are over 850 persons working in France under the organization of the American Red Cross. About 500 of these are working without pay, while the rest receive an annual wage averaging about $800.

Out of a detail of 1,350 soldiers suffering from crushed and broken bones over 1,000 have been so completely restored in one of the war hospials in Europe that they were able to return to the trenches for service. It is said that modern surgery is saving men, who, with the best treatment formerly available, would be turned out as cripples that it would be more merciful to let them die.

All metals, together with other wreckage, are gathered up daily on the battlefields to be worked over into new material for war purposes.

The War Department of Washington has 9,000 women employees.

The War Department has just placed an order for eight thousand three to five ton motor trucks. These being in addition to ten thousand motor trucks already in the service.

Contracts have been let for the erection of two picric acid plants, one at Brunswick, Ga., to cost $7,000,000, and the other at Little Rock, Ark., to cost about $4,000,000.

So far there are 157,000 negroes in the national army.

The population of Tokio, Japan at the end of last year was nearly 2,350,000, having increased 68,000 a year.

The greatest known ocean depth is 32, 080 feet. This spot is near the Phillipine islands.

What is claimed to be the world's record for the production of potatoes to one acre, 49,531 pounds, or 825 bushels, has been raised on a patch of land in southeastern Utah.

The scarcity of sugar is again being emphasized by the federal food administration. It is possible that regulations may be issued making it necessary to secure from the government permits for the purchase of sugar.

All nickel coins are being called in in order that the metal in them may be available for making projectiles.

The first six month's interest of the second Liberty Loan was due May 15 and cost the government $76,175,000.

Porto Rica has consented to send 75,000 laborers to the United States. The first contingent of 10,000 in number will begin constructive work on government contracts at Newport News, Norfolk and Baltimore in less than a month.

Seventy-five percent of the wealth of the country is owned by families receiving an income of $9,500, or less, a year.

The California prune crop this year will total 125,000,000 pounds.

Picking fowls by hand is a tiresome troublesome job, but that is no longer necessary. A feather-picking machine is on the market that will not injure the fowl and all the feathers are kept dry and clean.

The world's largest building is to be erected in New York for the government at a cost of $40,000,000 It will be used as a base for oversea transportation. It is to have six million square feet of floor space and will be about one thousand feet square.

The average pay for factory workers in United States for March was $18.31 per week.

The state of Indiana has 8,250,000 apple trees.

The Jewish Communal Register which has just been issued states that there are 1,500,000 Jews living and working in New York City. This is about one-tenth of the entire Jewish race.

The state of Washington has 535 shingle mills with an average daily output of fifteen million shingles.

So great is the demand for castor oil as a lubricant for aircraft machinery that more than seventy thousand acres in the United States have been planted in castor beans.

The per capita wealth of the United States is about $2400. In 1896 it was $1000, and in 1865, $500.

American money now in circulation is almost sixty dollars per head, about three times what it was at the end of the Civil War.

Dr. Charles Wagner, author of the widely known book, The Simple Life, recently died at his home in Paris aged 67 years.

The call by the Navy department for binoculars and field glasses for use on ships resulted in more than 36,500 being sent in by private individuals.

The War department announced that up to July 1 over one million men have sailed for France to participate in the war. During the month of June over 270,000 set sail.

Five million tons of a coarse hay will be needed this year for the manufacture of a filler used in making high explosives. About one-fifth of the bulk of the explosive is made up of this material.

A law has been passed requiring all motor boats in Atlantic waters to have lisences the number of which must be conspicuously displayed. The object in having them is to enable navigation officers to distinguish each individual boat.

Over 10,000 persons were killed and 216,000 injured on railways last year.

England reports that in the last three and one-half years over 400 ships sunk by Germans in British waters have been raised and restored to serviceable condition. Nearly 150 of this number were salvaged during the first half of the present year.

During the fiscal year ending June 30 last 1,622 new ships were added to the American merchant marine. There are now about 30,000 merchant vessels flying the American flag.

A call has been issued by the Surgeon-General of the United States Army for 25,000 recruit nurses for training in American hospitals.

United States Senator, Benjamin H. Tillman, of South Carolina died on July 3 after twenty years of service in Congress.

Viscount Rhondda, the British Food Administrator, died on the morning of July 3.

Mohamet V, Sultan of Turkey, died on the evening of July 3, the victim of influenza.

During the fiscal year ending June 30th last, 714,139,119 new coins, with a value of $43,596,895, were made, breaking all previous records. Over 500,000,000 cent pieces, nearly 83,000,000 nickels, 24,000,000 half dollars, 45,000,000 quarters, and 116, 000,000 dimes were coined.

The Central Powers owe $37,000,000,000, or 28 percent of their national wealth, while the powers arrayed against them owe $69,000,000,000 or 14 percent of their resources.

The internal revenue collections for the fiscal year just closed totaled $3,672, 000,000. The collections for the preceding year were $800,000,000.

Ninety percent of the men in the navy and army have taken Government insurance. The average amount of insurance applied for is $8,387. The maximum that can be taken is $10,000. On June 28 the amount of insurance written was $21,566,000,000.

AN INCONSIDERATE HEN

In "Forty Years Among the Zulus," the Rev. Josiah Tyler, a missionary of the American Board in South Africa, tells the following story of a hen which greatly disturbed the peace of a native church.

One Sunday morning a man walked into church carrying a beaver hat of which he was very proud; the gift of some European and his only article of civilized dress. He seated himself, the hat by his side, and listened attentively to the introductory exercises. Then a hen took occasion to walk in, fly up, and lay an egg on one of the boards overhead. The egg rolled over to one side and then fell directly into the beloved hat!

The Zulus have a great repugnance to eggs. They will not touch one if they can possibly help it. The man's disgust was indescribable as he arose, took up his hat, and holding it at arm's length, walked out of the chapel. It completely upset the gravity of the audience and he did not return to service that day.—Sel.

"A whole village in South India has lately given up its idols and ancient customs and turned to Christianity. Not one non-Christian individual remains in the village."

"Keep your temper; nobody else wants it."

MISCELLANEOUS

THE STORY OF PAPER, BRIEFLY TOLD

So far as is known the ancient Egyptians were the first to use paper for writing purposes, preparing it from the papyrus plant from which they called it papyrus; from this the name "paper" has been derived. This plant which grows in wet, marshy soil—mainly now near Jaffa, Syracuse and Lake Thrasymenus, to the north of Egypt—has stems eight or 10 feet long, resembling the ordinary rush in outward appearance. The lower end of the stem, the portion growing under the mud and water, is whiter and more compact than the portion above. The thin layers of tissue under the outer skin of these under-water parts were used for the manufacture of the writing material.

These thin layers were carefully separated and laid side by side with their edges overlapping. Crosswise on them with edges likewise overlapping other layers were placed until a sheet of the desired thickness was obtained. After subjecting it to pressure for a time the sheet was dried in the sun. It was then ready for use. When new it was white or brownish white in color but it gradually became darker with age.

Rolls of papyrus, some dating back to 2000 B. C., have been found in Egypt, in most cases having been interred with the dead. Their preservation for this remarkable length of time is due to the careful way in which they were put away and to the dry climate of the country. These ancient papyri have become light or dark brown in color and are extremely brittle, so that a mere touch is sufficient to break them.

According to an account given by Pliny, the celebrated Roman naturalist and author, the successful manufacture of papyrus required water from the Nile river which when muddy possessed a peculiar adhesive quality. It is known that the natural gums in the membranes when fresh are sufficient to hold the successive layers together so it appears that Egyptians purposely deceived Pliny, hoping by this camouflage to retain the monopoly of the profitable papyrus business.

In Asiatic countries, notably China and India, the leaves of various plants and the bark of certain trees were used in very early times for writing purposes, the characters being impressed on them with a sharp-pointed instrument. Such materials are used to some extent to this day by certain of the primitive peoples.

Some writers believe that the use of these materials suggested a method of manufacturing paper from vegetable fibers, a method that gradually developed into the paper-making art of the present day. Others have suggested that by watching the work of paper-making wasps man first learned the secret of recombining finely divided vegetable fibers into thin sheets. However this knowledge was first acquired there are now no authentic records of the beginning of the art.

The Chinese knew the fundamental principles of paper-making as early as the beginning of the Christian era— perhaps much before that time, so far as anyone knows. They probably utilized cotton fibers, the soft parts of bamboo stems and the barks of trees. The Arabians learnd the art from the Chinese some 700 years later and from the Arabians the secret was passed along to the Moors in Spain where cotton and probably hemp and flax were used for paper-making.

There is no authentic record of the introduction of the knowledge in other European countries but it is supposed that from Spain, the first to receive it, it was introduced into France, thence to Holland and at length to England and other countries.

For a time in the 16th century cotton and linen rags were the principle raw materials for the manufacture of paper as they were found to yield an exceptionally fine product. They are still used to a considerable extent for the best grades of paper.

When printing was introduced and the printing of many books and periodicals began the demand for paper grew apace. This demand was greatly increased when it was found how useful paper was for wrappings, wall-coverings and various other purposes. Thus extraordinary efforts to find materials that could be used to produce satisfactory paper at low cost were stimulated.

Several hundred such materials are known now. Among these are grasses of various kinds, wood, straw, bark and various vegetable substances. The bulk of all paper manufactured now, particularly for printing and wrapping, is made from wood pulp. Large quantities of waste paper of various kinds are worked over into new stock and as new raw materials disappear and prices advance, more and more old paper probably will be used in this way.

The process of manufacture differs considerably, according to the kind of materials being used and the purpose for which the finished product is to be used. After being freed from all dust and dirt the raw materials are reduced to a pulp by grinding, mixing with water and treating with chemicals. After a slightly mucilaginous composition and coloring matter have been added the pulp is thoroughly mixed and agitated. This work, like all the succeeding steps made thinner and thinner as it goes in the process of manufacture, is usually done by great ingeniously constructed machines.

When the pulp has been reduced to an almost impalpable fineness it is strained and conducted in the chests of the machine from which it issues through an orifice onto a fine screen, usually made of wire, over which it is spread in a thin film. Special provision is made for rapidly absorbing the moisture in the pulp at this point.

When the film is sufficiently dry it passes through a series of rollers, passed along until it is reduced to the thickness desired. The last rolls through which it passes are heated so that a large part of the remaining moisture is removed and the paper is given a smooth glossy finish. The paper comes from the machine in a continuous sheet and is wound on rolls; single rolls containing 14 miles and more have been made.

For some purposes the paper is cut up into sheets of whatever size may be required but for big modern printing presses it is carefully wrapped and shipped in the roll, being fed into the press in a continuous web, just as it came from the paper-making machine.

It is not known just when the idea of water-marking paper—impressing on it a device by means of an impression on the fine web of wires or threads or on the rolls between which it passes in the machine—was conceived but water-marked paper was used for a manuscript known to have been written as early as the 13th century.

The first paper manufactory in America was established by William Rittinghuysen in 1690 on land which lies within the present limits of Philadelphia. Wood pulp and wood fibers for paper-making were first introduced by an American manufacturer more than 60 years ago.

Cotton stalks, corn stalks, grasses of different kinds and various other fibrous materials of vegetable origin can be used and as the supply of wood pulp diminishes we may expect to see these utilized

more and more and in time perhaps, see the planting and cultivation of special pulp-yielding crops.

THERE IS ALWAYS ROOM FOR GOOD MEN

Col. Henry Watterson says that when he applied for his first employment on a newspaper he was told:

"There are never any vacancies on a good paper, but there is always room for a good man."

Colonel Watterson says he thought the reply so good and true that, after becoming an editor himself, he said the same thing to all applicants.

It is true in all kinds of business. The whole world is full of good places for a good man.

There is hardly a big business concern anywhere that does not realize its need of good men. The work is waiting for them.

Thousands of incompetents offer themselves, are sized up by quick, shrewd methods of measurement, and dismissed. But the good man, bright, alert, willing, ambitious, reliable, is slow in coming. He is rare.

But when he does come to claim his own, he comes into a kingdom.

When Grant was President, George Pullman, the palace-car magnate, once remarked to him that he had long been looking for a young man, keen as the keenest, built for a big work, and absolutely reliable. "And do you know," he added, "I haven't been able to find such a man in five years' search."

"I know the man," said Grant, "but you can't have him. He is Horace Porter, my secretary."

But Pullman did get him, and for twenty years the late ambassador to France was the executive head of the big Pullman business.

The practical question confronting every young man today is not:

Is a Big Job Ready for You?

But:

Are You Ready for a Big Job?

If you have the right stuff in you, you don't have to go crawling on your stomach for any man's favor.

You don't need to beg for a job as though you were asking for charity.

But don't swell up and wait for big jobs to come after you with a brass band.

Maybe, after all, there's not much in you. People will not take you at your own unsupported estimate. You have to show them.

Ninety-nine men in a hundred think they each would cut a fine figure, if only they could be picked up and set upon a ready-made pedestal.

But there's nobody in the business of making pedestals for others to stand on.

A good way to begin is by taking the best job you can get, though a little one, and turning it into a big one.

The smaller it is when you take it, and the bigger you make it, the better.

Men's abilities are measured by what they have done, not by what they think they could do if somebody else gave them a chance.

Most all of the men in the world who have amounted to much never had half a chance until they made it themselves.—Young People.

Six Days on One Lesson

A woman missionary in Korea went to one of the outlying villages to hold a Bible class of women for a week. There were about forty enrolled, and she planned to teach one of six great events in the life of Christ each day. She devoted the first day to a very simple account of the nativity, but the next day, no one remembered anything, and so it went on thru the week, so that all six lessons were given up to the subject of Christ's birth. The missionary says of these women:

"Very few of the old women can read at all, and those who can read, do so very falteringly, rarely grasping the meaning. So teaching here is 'line upon line and precept upon precept.' Truly they are babes in Christ and must be fed with the milk of the word, not yet being ready for 'strong meat.' It is a real privilege to tell the message of Jesus and yet, oh! so hard when they know so little and are so ignorant."—Sel.

ANNOUNCEMENT

From correspondence received from several sources we have come to know that in some communities of the brotherhood a few have the impression that perhaps Goshen College will not be opened for the Fall Term. This however is a false impression as preparations have been made to offer standard work and all courses in Bible, Business, Music, Agriculture, and College work adequate to enable the student to thoroughly equip himself along any chosen line of work.

The Fall Term will begin September 25 and we sincerely hope that all students intending to attend will plan to be present the first day. We also ask you to kindly send us your name and address so we may furnish you with a catalog of courses, since, for the sake of economy, we have published a limited supply and are judiciously mailing them so as to accommodate those vitally interested first.

We are also planning such religious activities as will be for the highest spiritual good of all students who shall attend. We ask you as earnest Christian students that you give us every aid possible by helping to lay plans, by prayer and exemplary life, and by a willingness to yourself enter every form of Christian activity for the highest welfare of the institution and the Church we represent.

Our earnest desire is that the brotherhood everywhere may remember us at a Throne of Grace that next year may be one of great blessing and help to all concerned.

Yours in Christian love,
Geo. J. Lapp,
President.

GETTING ALONG

(Continued from page 610)

And then, How are you getting along with others? Do you jam them full with your achings and complaints when you meet them; do you wear a long or broad physiognomy; are you cheerful and expressive, pleasing and winning or other wise? If you get along well with yourself you can't help but get along well with others.

I come in contact with a man occasionally who seems to be at variance with almost all the people he deals with and with many with whom he does not deal with at all. He walks by you sullen and non-expressive; does not know whether he wishes to speak when spoken to; wears an expression that is longer than broad; and if not very carefully dealt with explodes suddenly in a fit of anger. He is one of those men who is shy and tries to avoid people. He may have abundantly of the material and be getting along in monetary matters, but he does not get along well with himself, not well with others and much less with his God for he knows Him not. Such a man may be a financial success but he makes a very unpleasant pathway of life for himself and will be miserably at ease with himself when he comes to face eternity.

Getting along with others is directly proportional with getting along with yourself. Fail in the one and you will surely fail in the other; succeed in the one and there is every reason to succeed in the other. And the man who gets along well with himself and with others can, if he will, get along well with God for such a man is not far from the Kingdom already.

Yes, getting along with the Master! How are you getting along anyway? Do you have Him for your constant companion in your ideals of life and your work? Do you take Him with you in your business dealings and share your difficulties, pleasures and your profits with Him? He is worthy of it all and you cannot afford not to get along with Him. You must get along with Him to get along well in life. No matter how successful you may be you must have Him with you to be successful in **life.**

And He is so easy to get along with and so companion-like in His associations, so aiding and comforting in times of distress and trouble, so assisting in cares and duties, so kindly affectionate and cheerful that without Him life is void of all its eternal sweetness.

Friend, how are you getting along? Ask yourself the question; analyze your relation to yourself, to others and to Him and happy you may be if you find that you are getting along well with them all. "Rejoice and be exceeding glad for" great is your success in life and "great is your reward in heaven."

West Liberty, Ohio.

HIS LITTLE ONES

(Continued from page 615)

another pause, and then the aged minister arose and gave out the announcements. There was another silence. The young minister was just thinking he must go to the rescue, when the aged man again picked up the hymn-book. "Let us sing," he said slowly, "Hymn 237." Some giggled a little. Others smiled and shook their heads. He looked at them wonderingly. He had given out the hymn. Why did they not sing it? And then in the silence, something happened. The young minister's wife saw the situation, and to avoid further grievances she sang the hymn. The audience joined in the chorus. The aged man, bent with age, sitting in the pulpit yonder, never knew that it had been sung only a few moments before. He had forgotten. The minister's wife sang on. She had come to the last verse **now, and then** suddenly the aged minister stood up, joining his quivering voice to hers:

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue,
Is ransomed from the grave."

As the strains died away there were tears in many eyes.

He then took his text from the eigthteenth chapter of Matthew: "And if any offend one of these little ones it were better that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

He went on with his subject. The sentences came slowly, haltingly. Once, but only once in a while, was there a trace of the old-time power. Some of the members who remembered him as he had been, pitied him so they could scarcely see him for their tears, but the little children on the front seats never stirred.

"Just look at those children," whispered old Mrs. Kay to young Mrs. Caldwell. "I was so afraid they would disturb him, but just see them. They are listening to every word."

And it was so, for with the subtle instincts of childhood they recognized their kind. Child was speaking to child, and the little hearts responded. The minister's second childhood was like their first, and they understood. They listened, and among them there was not one restless movement. The aged man in the pulpit, by some means they did not know had entered into childhood's enchanted portals, and they welcomed him. The sermon ended, the young minister and his wife walked side by side with the aged minister—home. They put him into **an easy-chair, and the young woman** took his hat and cane. "Thank you, my dears," he said feebly, closing his eyes. "Thank you. It was a blessed time, wasn't it? And so many were there. It pleased me to think they came. Aud the children—did you see them?"

"Yes, and how they listened!" cried the young woman.

The aged man looked up at her! "You are sure they liked it?" he asked, wistfully.

"Very sure," she smiled; "but now you must rest."

The feeble aged hand laid hold of the firm young one. "How good you've been—how kind, and how beautifully you sang my hymn this morning! There wasn't anything wrong, was there? They hesitated so long, and then you helped out. Oh, I'll never forget it. I can sing it again. Listen." And then the aged voice repeated reverently the last verse:

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue,
Is ransomed from the grave."

The minister's wife turned her head away, for from her eyes the tears were falling, but the aged man went on.

"I'm quite happy now, quite satisfied, I've preached my last sermon. Soon I shall be going home." He closed his eyes, his head sank upon his breast.

The young minister's wife looked across at him. "He is asleep," she whispered, and then she went over and put her arms about her husband's neck.

"One of His little ones, for he is that, isn't he? Herbert, how glad, **how glad I am,** we did not offend."

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THE INDIAN IN SOUTH AMERICA

(Continued from page 631)

Indians. Even the Indians of Peru and Bolivia who live close together have two different languages. Then the Indians of Chile, of Argentine and Paraguay speak still different languages. A few of those who live near Spanish and Portugese speaking people have learned to speak these languages. Very few indeed are the Indians who can be reached with the Gospel without the missionary learning their native language.

Is the Bible Printed in the Indian Language?

Parts of the New Testament have been printed in the languages of a few of the Indians in South America. This work, however, has not much more than begun. It is always a very great task.

What Can We Do for the Indians of South America?

The time may come when we as a Church may be able to do something for this needy people. At present, however, our work is merely beginning and it seems the difficulties and expenses of opening work in the parts where the Indians live is too great for us at present. Time may come when these difficulties will decrease. However, there are some things we can do. We can remember these people in our prayers. We can study more about them and tell others of their needs. We can pray that some day God may open the way for us to help them. We can give our lives to devoted service to Christ, being willing to be used for His name's sake wherever He may use us. And some day thru such prayer and consecration God may open a door of service which we now do not see. Pray for the Indians of South America.

Buenos Aires, Argentine, S. A.
2861 Convencion Flores.

JIMMIE

(Continued from page 611)

what had been done for her boy. The mother had brought a present of a basket of sweet potatoes, and she acted as though she had reached the height of her ambition for her son.

In their parting conversation, it was encouraging to hear Jimmie ask his mother when she was to become a Christian.

The mother turned to her boy and said, "Yes, my son, I will be a Christian as soon as I can get free."

It is impossible for heathen mothers to free themselves from their old customs and superstitions. There is nothing but the mighty power of God that can deliver them.—Light and Life Evangel.

A generous heart is to be coveted because its possession will greatly enrich one's life.

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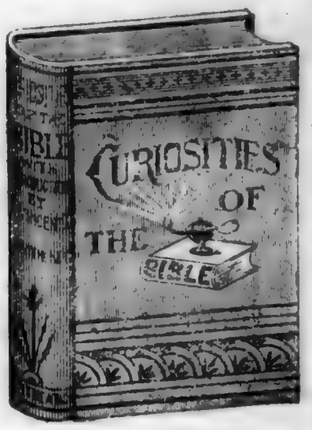

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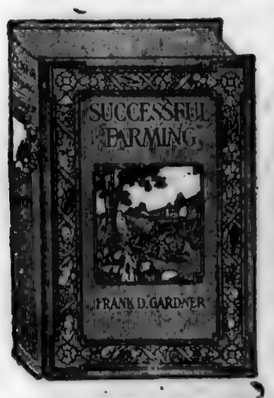

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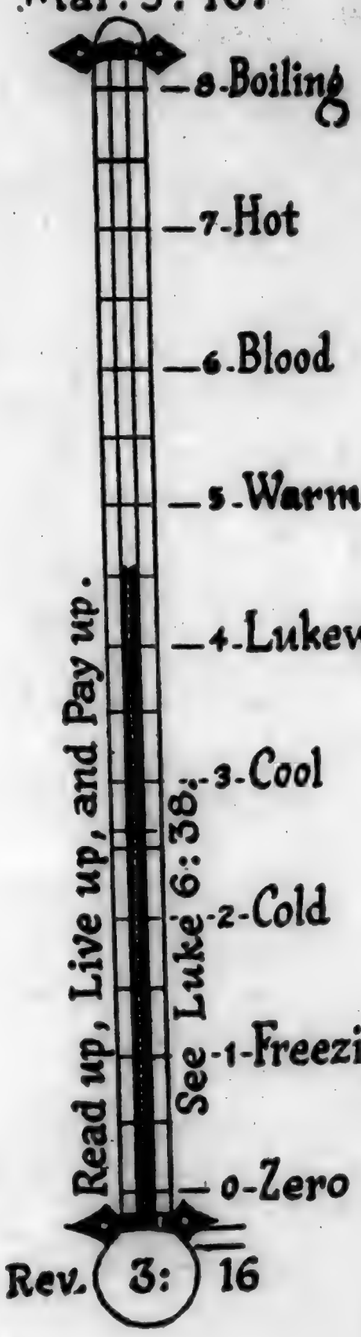
SEPTEMBER, 1918



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—Assents to missionary training; apologizes for missionary offerings.

—Thinks charity begins at home and ends there, not much charity at home either.

—Callous about the heathen, and about everything else.

—Thinks missions "a great mistake."

—Oppose and criticizes missions; dead in spiritual gifts.

—Leander Smith.

SELECT READING

ECHOES OF LIFE

From New York City

Clayton F. Yake

"God made the country and man made the town," someone has said and it needs but a visit to any large city to prove that the truth of the saying is quite significant. Surely when you see the ins and outs of a large city you would hardly think that God would be the creator of such a habitation. He would hardly be glorified in the creation of a great number of things accredited to man's hands in the formation of a city as His creations are perfect, in the first place always.

Anyway we wish to leave with man the credit for what he has accomplished with the powers wherewith God has endowed him in the building of towns and cities and of the establishment of institutions and industries, if he himself does not desire to glorify God with them, for I doubt very much whether God would desire that credit.

But when man recognizes God's creative power working in him and glorifies God with his works then will there be all the more credit to him. Would that it were so; then would the modern city be a morally and physically sanitary habitation for all its inhabitants; then would there be no down-town and slum districts; then the now red-light districts would be white lighted ethereally and heavenly; then there could not exist such places as Chinatown in the modern sense nor a Bowery with a reputation shocking enough to keep people from venturing on it.

But such is not the case and never will be until that day when He shall rule supremely in a kingdom where His subjects are His faithful children. But much that we may desire that time let us pray that the day of grace may be prolonged and a few more souls be added to the ransomed ones.

What Makes A City?

What makes a city? is one of the first questions that always interested me, and if you will take just a peep at New York with me we may find out what it is that makes it the biggest city in the Western Hemisphere. In a moment you will say, "Its geographical location; its finest harbor in the world; its inland water-route up the Hudson River to the middle west," and of course your answer is correct.

But what makes a city a city? What constitutes it? And I always think of people—human beings—in a conglomeration of houses for their places of abode and business.

A bird's-eye view from the Woolsworth building, the biggest skyscraper in the world, shows New York City as a mass of roofs for miles and miles, as far as the eye can see, with ribbons for streets and pygmies one against the other for inhabitants. When a population of about five million people, one-twentieth of the population of the United States—is grouped on 654.5 square miles including the water area, leaving much less than that for habitable land, you can readily see what makes a city—people packed together as they are in the tenement sections "like sardines in a tin can." "Not very much ventilation," I can hear you say and well there isn't either. The pure air is as scarce as platinum these days and not easily manufactured either. Thank God not all districts are like that, but why must we even have these?

Some Wonders

Some of the wonders of New York surely prove man's marvelous accomplishments these past years. From Broadway one stands in awe as you gaze to the top of such skyscrapers as The Woolworth, (sixty stories high) The Flatiron, The Equitable, The Metropolitan, The Singer, The Municipal and other buildings. The famous cathedrals such as St. Patricks, St. John The Divine, and others are modern examples of Greek architecture. It is almost impossible to comprehend how human hands could erect buildings of this type, especially when you think of the fact that much of New York was originally swamp-like similar to Chicago.

New York has at present three suspension bridges across the East River joining Manhattan with Brooklyn. It has two others, one joining Manhattan with Long Island City and the other Bronx with Astoria, Long Island. Every one of these are marvels of engineering ability, the Brooklyn Bridge being better known because it was the first constructed. Besides these there are at least eight tunnels under the East River with more to be constructed, and four under the Hudson, the Pennsylvania's tunnels being over a hundred feet below the river. These tubes are wonders of engineering and have cost millions of dollars, but they will repay by facilitating traffic.

And then the subways and the elevated, and hosts of other features might be enumerated to illustrate the wonders of this big city of man's make. But let these be sufficient along the architectural line.

About the People

The one thing any observing newcomer will probably notice first in this city is that every body is in a hurry. It is a hustling and bustling city as all are I presume, with very little regards for the noise that is being produced by the different mediums of transportation. Nobody walks an ordinary gait and everybody crowds on limited subways or on the elevated expresses. Never do you see any of those trains but what they are jammed to the limit in standing capacity. It appears as if everybody were after their own business and yet you can't help but think that everybody is chasing everybody else.

Another marvelous feature is that you never see anybody old. New York doesn't have any old people. Young and middle-aged is all you see. Neither do you see any funerals. Where do the people go to you wonder? Do they just disappear or what becomes of them? These are

Continued on page 663

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. X SCOTTDALE, PA., SEPTEMBER, 1918 No. 9

THE EVOLUTION OF JOHN SOVACS

John Kovacs was born in a village of Hungary in a rented one room house which his father intended to buy some day, but never was able. John's mother died, and he, being the oldest son (only nineteen years old) is compelled to get married in order that there be a housekeeper in the house again, to do the cooking and care for the younger members of the family. Now he is the head of the family, and the main support. He is young and in the midst of hard times. He finds it doubly hard to provide for so many. There are flattering floating rumors about America, how much more a man can earn there, and how easy it is to make money there. He keeps thinking about it, he wishes he could have the money to go, he would go at once, and at last his dreams are realized. He has a friend in America to whom he writes and asks him to send him a steamship ticket. His friend sends him one and gets his few belongings together, takes leave of his young wife, his infant boy (a few days old), his father and younger brother and his three sisters, and with the promise that he will return in about two years, he sails for America.

On his arrival here he gets what he considers a good job which brings him $1.50 per day, equal to his two weeks' wages in the old country. He pays $16 per month for board and is able to send home to his wife $16 per month. He writes to his wife that he intends to buy the old house in which they now live and in which he was born, but the poor woman is not able to save anything of this money her husband sends to her every month. The children are growing and eat a good deal, and things are very high. The father is not earning much and she cannot do much herself. Besides the baby there are the household cares to look after. She is sorry that he will be disappointed in his plans, but from the appearance of things they can never expect to gain anything as they only live from hand to mouth. She can spend all he sends her right along.

A year has passed and they have not gained anything. He is getting lonely for his little family and makes a suggestion to his wife in his next letter. He asks her whether she would not like to come to America for about one year. She is tired of her responsible position, her husband's young sisters are of little help to her in her household duties and she wants to be with husband so she writes to him that she will come. In a short time her ticket arrives and she and her baby are off for America. On her arrival here she finds that many women are working in factories and earn money the same as their husbands do, so she lets her neighbors take care of her boy while she is at work, paying them for it, and now they together are able to put away at least $25 per month. John is again thinking of buying the old house at home in Hungary. He writes a letter to his father to that effect and the answer comes that the old house is still for sale but it is not worth buying, besides times are not getting any better, the taxes are as high as ever or higher, living is much higher, also there is little or nothing to do in the wage earning line, and the old house would not be enough without bread in it.

The same old, old story of hard times, the letter brings some old unpleasant memories of hardships into the minds of the young couple. The thought of them sends chills over their backs, they retire for the night.

Next evening as John is coming home from his work he passes a house with a sign "FOR SALE," he takes a good look at the house, and on his arrival home he asks his wife to go with him and see whether this house would not be all right for them to buy.

It is a two-story house with three rooms on the second floor and had been rented for $12 per month. They know of a fellow countryman who would gladly give them $8 per month for the second floor. There is only $100 to pay down and the balance to be paid in $15 monthly instalments, with a liberal clause that the party can pay as much as he wishes over the stipulated $15 payments.

The bargain is made and John and his tenant move into the house. John's family is increasing, he is now a tax payer in America, why not a full fledged citizen, he asks of himself. The children are growing and it takes five or six years for John to pay up for the house. Everything is moving along nicely with John in his adopted country, but he gets some unpleasant letters from his father in regard to his soldier taxes at home, which must be paid if he ever expects to go back, if he neglects to pay them, as soon as he arrives home again he will be taken to the army service, without mercy, to serve for an indefinite period. John reads the letter with some contempt. He has been breathing the fresh air of America freedom for over four years. Now what rights can a country claim of him which failed to give him a livelihood? John is neglecting his soldier taxes, there is trouble brewing for him in his native land, and his father is full of fears for him.

The boy is going to school and has learned to speak English fluently from American children on the streets. His mother talks to him in Hungarian but he answers her in English. He is pretty well Americanized, so are his sisters. They are going to a mission school besides the day school. They often visit the teacher's house, also some of the American children's homes. They were born in America, with the exception of Johnny, the eldest, and he was only a year old when brought here. He also might as well be considered as an American. The news comes from home that his father has died, that the girls are married, and he feels that he would like to go to the old country again, but the children would not hear of that. The girls now keep company with American girls, they would like to have things such as the Americans have. "Mother", they say, "you know the Americans have this, they have that, they do not do things this way, or the other way. The Americans do not rent their second floors, you know, mother. They do not sleep down stairs as we do, the girls have rooms for themselves, and the boys also have a room for themselves. You know, mother, that the Americans have a parlor and they have carpet on the floors." And such talk is going on until the children prevail, the

Continued on page 671

EDITORIALS

INFILTRATION: This is the term used by the newspapers to describe the German method of penetrating the enemy lines of defense during a battle. Small groups of machine gunners, supplied with an abundance of ammunition and rations, endeavor to slip thru the enemy lines unobserved, establish themselves in some strategic point and suddenly pour a withering fire upon the enemy from the rear and thus force a retreat if possible. Unless these parties are discovered in time and summarily dealt with they are certain to become a serious menace.

By a similar process of infiltration the enemy of our souls endeavors to bring about our defeat. It is the yielding here and there of what is considered a minor point that enables sin to eventually become entrenched in our lives. It is the little foxes that spoil the vines. No man makes a sudden descent into gross sin. Wherever such appears to be the case it will always be found upon investigation that there was a gradual yielding of point after point that led to the commission of the sin.

In like manner error may creep into the Church and eventually force the yielding of foundation truth. Possibly the most effective way to combat error is to persistently and fearlessly proclaim the truth. All the truth held by the Church is in constant danger of attack by the enemy, but especially at this time the truth of the doctrine of non-resistance is subject to attack. Man is so constituted that he is by nature inclined to follow the path of least resistance religiously. To be constantly going against current, popular opinion is unpleasant and wearisome to the flesh. Hence we need to guard with a special care against yielding to the truth of this doctrine.

We believe that the principle of non-resistance as taught in Holy Writ prohibits the child of God from having part in any carnal strife whatsoever. To voluntarily aid or abet war in any form, we believe, is a violation of this principle. If we begin to yield a point relative to this truth which may be considered of minor importance we open the way to the infiltration of error which will sooner or later cause us to yield another point and eventually we may awake to the fact that we virtually have surrendered the whole principle.

As individual believers, and as a Church, we at all times need to stand firm for principle. Only by doing so will our testimony be effective for the Master. The world has nothing but contempt for the man who casts his conviction to the winds in times of severe testing. If our convictions are of no value to us in the most trying experiences of life they mean very little to us, and much less to others, in times of calm. Some one has said that a man has no more religion than he can command in times of trouble. Beware of infiltration of evil.

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CHRISTIAN LIFE

WHAT MY CHURCH STANDS FOR

Daniel Kauffman

The position of a church on any question is determined (1) by the concensus of opinion on the part of the body of the membership, (2) by the average pulpit utterances with reference to that question, (3) by the conference records and other literature of that church.

In every church there are individual members who are not in harmony with some things taught and practiced by their church; but it is the rule, not the exception, which determines the attitude of the Church. Neither is it necessary to consider how strongly a church feels for or against any Bible doctrine, the only point being essential is whether the church records itself for or against the point in question. From this viewpoint I shall endeavor to enumerate a few of the things for which my church (the Mennonite Church) stands.

1. *My Church stands for the absolute reliability of the Bible as God's Word.*

It is the standard by which all other standards are judged. To ascertain whether a man is sound or unsound in doctrine you have only to determine whether his doctrines stand the test of Scripture. "What saith the Scripture?" is the final argument which settles all questions concerning which the Bible speaks. The Bible is perfect in truth and wisdom, all parts of it equally inspired and authoritative, both the message and the men who wrote it being inspired of God.

2. *My Church stands for true, evangelical conversion as an essential to entrance into the kingdom.*

By conversion we mean a complete turning around, a change from a sinful to a righteous state, an experience which includes the new birth and a number of other things necessary to salvation. Wealth, respectability, intelligence, selfrighteousness, ignorance, and a number of other substitutes which men are so prone to accept will all prove false in the end. Joining the Church is no substitute for salvation. Only people who have been born again have any right to be called church members; and if by any means they gain admittance without being converted to God, this membership will in no way affect their standing before God; "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

c. *My Church stands for church membership as soon as a person gives evidence of having been born again.*

We are against hasty admission into the Church, for we believe that converts should be given time to "bring forth fruit meet for repentance." We are against a long probation period, for we have the apostolic custom of receiving members into the Church as soon as the converts give evidence of true conversion. We are against the idea that a person may be a Christian and remain outside of the visible Church indefinitely, for no one can do that and be obedient to the commandments of the Lord. It is as natural for the child of God to seek fellowship with his fellow Christians as it is for the worldling to seek people of his own level. "If ye love me, keep my commandments." "If we walk in the light as he is in the light, we shall have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

D. *My Church stands for a life of perfect obedience to God.*

We have already held up the Bible as the book of final authority on all points of faith and life. No one can be true to God without an attitude of unquestioning obedience to His Word. "Ye are my friends," says Christ, "if ye do whatsoever I command you." At another time He says very pathetically, "Why call ye me Lord, Lord, and do not the things that I say?" The Romans were commended because they, "from their hearts" obeyed that form of doctrine delivered to them. The pretender is thus portrayed in God's Word: "If any man say, I know him, and keepeth not his commandments, he is a liar." An attitude of obedience does not necessarily mean that in our ignorance we may do things that are contrary to God's will; but we have the assurance that if any man will to do His will, "he shall know of the doctrine." Wilful disobedience is sin that condemns the soul to death—without repentance. All the promised blessings of the Gospel are conditioned upon obedience.

E. *My Church stands for complete separation from the world.*

This is one of the fundamental and necessary marks of the Christian Church. The frequent admonitions—"Be not conformed to this world," "Come out from among them and be ye separate," "Unspotted from the world," "A peculiar people," "No man can serve two masters," "Without spot or wrinkle," "Be not ye therefore like them," etc., etc., etc., etc.—teaching complete separation make this one of the most widely and emphatically taught doctrines of the Bible. One of the best descriptions of the Christian Church I know of is found in 1 Pet. 2:9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." The burden of this teaching is that the people of God are an entirely distinct and separated people from the world, that the two classes can not be merged, that Christ is at the head of one body and the devil at the head of the other, that sinners can be saved only as they renounce this present evil world, forsake their sins, unite with the people of God, and thru the atoning merits of the blood of Jesus accept membership in the new body, the body of Christ. One of the most mischievous heresies ever taught is the idea that any one may, thru his or her own merits, gradually become better and better until such goodness merits salvation. Reformation is not regeneration. While the new life within brings about a reformation in the outer life, it takes the new birth to give us standing before God and a place in the ranks of God's "peculiar people." This makes a dividing line between the two bodies that makes it impossible to belong to both.

The two bodies having different rulers and different natures, it is but natural that people of God should be clear from such worldly spots as carnal lusts, uncleanliness, covetousness, pride, fashionable dress, secret societies, carnal warfare, and numerous other things which the flesh lusts after. The position just stated is abundantly taught in Scripture, and I am glad that I may have an out and out position in favor of Scripture teaching and at the same time be in harmony with my Church.

6. *My Church stands for the evangelization of the world.*

It was our Savior's last command to the Church that we should go "into all the world, and preach the Gospel to every creature." The word "Gospel," as given in Mark, is defined by the language of Matthew, who instead of using the word Gospel repeats the commandment to "teach all nations . . . . observe all things whatsoever I have commanded you." To the Church is committed the responsible task of making Christ and His full Gospel known to all men, in every clime and age, teaching by precept and by example that to measure up to the standard of Christ it is necessary to be obedient to all His commandments.

Here we are at the end of our allotted space, and still many things unmentioned for which my Church stands. May we observe in closing that while church loyalty is an excellent thing the supreme test is whether the Gospel of Christ teaches these things. With the confidence that what has herein been set forth bears the test of the Divine Word, this message is submitted for your prayerful consideration. Scottdale, Pa.

WHILE FLOWERS ARE BLOOMING

Rufus Buzzard

While the sweet flowers are blooming,
And the light-hearted birds on wing,
Break their cadence to cheer the lonely,
And more joy to the glad heart bring;
Then's when my heart is throbbing
With a feeling I can't explain,
For it touches my tender heart strings
Like a melodious glad refrain.

Why don't you breathe while flowers
Are exhaling their rich perfume
And adorn the old earth with beauty
And thus drive away care and gloom?
Surely there's born some flower
That would bring you a lovely dream
Of its beautiful golden petals—
Glorious emblems of love supreme.

Life's transient days are fleeting;
And to breathe a sweet, lovely flower
Is an incessant joy and pleasure
That will last to its closing hour.
For only things of beauty,
Are the joys that forever live
To gladden our mortal visions,
And our spirits more courage give.

Oh the sweet jewels of Summer!
On the wings of the xephyrs calm,
Send they forth their sweet, lovely fragrance,
As the earth's transient healing balm.
That's why my heart is throbbing,
With a passion too deep for thought;
As I think now what flowers may still do,
And what joy to men they have brought.

Refrain:
Back thru the vales of life's memories,
And its cycles of years and days
Comes the truth to us—Life is changing
From its peaceful and good old ways.
But one thing that to me seems changeless,
Are sweet flowers 'mid the hum of the bees,
As they come for *nectarean sweetness*
From the bloom of the old apple trees.

Goshen, Ind.

THE VALUE OF COURTESY

Mr. Smith was an evangelist. He was holding a series of meetings in Oakland. One morning he felt very ill. For some time he had been suffering with a disease that threatened to disable him for active labor. He prayed earnestly, and was assured that the Lord had heard his prayer and would heal him.

He had noticed a strange-looking man attending his meetings, who was much interested, and apparently delighted with the messages. He was conspicuous because he wore a tin sign on the crown of his hat which read, "Jesus is coming soon."

Mr. Smith was no exception. He, like most other ministers, felt a strong aversion to religious fanatics; and though this man appeared to enjoy the meetings, Mr. Smith instinctively shunned him.

A preachers' meeting was to be held in San Francisco one morning, and Mr. Smith was invited to attend. So he took the boat across the bay. On boarding the boat, whom should he see but the man with the tin sign on his hat?

Mr. Smith remembered that he needed to have his devotional reading, so he found a seat and opened his Testament, and began reading very attentively. Soon the man with the tin sign came and sat down near him, but did not speak.

Mr. Smith was reading the Epistle of Peter: "Honor all men," and there seemed to be another line there: "Even the man with the tin sign." He read on, "Be courteous," and again there was a strong suggestion: "Even to the man with the tin sign." The impression grew stronger and would not be dismissed. Mr. Smith closed his book, and turning to the man greeted him cordially.

"I have been wishing to speak," said the man, "but did not wish to disturb you. I wish to thank you for your excellent messages and tell you how much good they have done me."

"If I have been a help to you, I am glad," said Mr. Smith.

"Pardon me, but—ah—er—do you ever suffer from —— disease?" And he described Mr. Smith's symptoms exactly.

"Yes, brother, I am suffering from that disease very much, right now."

"I suffered much in that manner some years ago, but I found a simple cure. You know I don't believe in drugs and medicine and never use any, but what I found was a simple product of nature, and it cured me."

The man began tugging away at his overcoat pocket, and presently brought to view a quart fruit jar.

"I wanted to give you something in the free-will offering, but I didn't have it; but if you will accept this from me, it will cure you, and I shall be so glad."

Mr. Smith accepted the man's gift and thanked him for it. It completely cured him, and since that time he has spent many useful and happy years in the ministry.

In speaking of this incident Mr. Smith said, "I find it is good to be courteous to all men, even if they wear tin signs on their hats." The Holy Spirit will help us to show love to those whom naturally we do not like.—Sel.

DO YOU BELIEVE IN SIGNS?

A carelessly written, misspelled letter is a sign that you will not get the job you are applying for.

A caved-in chest and bowed shoulders are a sign that you will have a dangerous illness. It may not come for a few years yet, but it's coming.

If you give up without trying again after a failure, it is a sign that you will always occupy a lower rung on the ladder that leads to the world's treasure-house.

If you find yourself cheating in a game or work or lessons, it is a sign that promotions will be few and far between for you.

If you lose your temper before breakfast, it is a sign that you will have an unpleasant day.

To smile and speak softly when you are angry is a sign that you will be a leader of men.

If you ask three favors of a friend before offering even one, it is a sign that you are going to lose your friend.

To borrow money to spend on pleasure or indulgence is a sign that your mind is weak.

If you can make three people smile before breakfast on a rainy morning, it is a sign that great good fortune is awaiting you.

If your money doesn't last from one pay-day to another, it is a sign that you will be poor all your life.

To betray a confidence given you is a sign that shame is coming to you.

If you wear a scowl or gloomy look four days out of each seven, it is a sign you will have few friends.

To do a favor for a stranger or some one who can not repay you is a sign that you will be happy for the next twenty-four hours.

To tell one lie is a sign you will suffer from an uneasy conscience; to tell two is a sign of a bad memory; to tell three is a sign that disgrace is on it's way to you.

To own up to your fault and take the blame for any trouble it may have caused is a sign that you will not repeat that offense.

It is a sure sign of good luck if you keep at a difficult problem or task until you have mastered it.

To be suspicious of people's motives or good intentions is a sign that you will be frequently cheated.

It is a sign of long life to be able to control your appetite.

To rejoice in another's good fortune is a sign that you will have many friends.

To show respect to your elders is a sign that you will be a social success.

To think twice each time before you speak is a sign that you will be advanced to a position of trust.

To be magnanimous to an enemy when you have a chance to even up old scores is a sign that you will be a great man.

These three things are signs of good luck that will follow through life: To tell the truth when it is difficult, to keep cheerful amid discouragement, to keep clean in evil surroundings.—Zelia M. Walters, in Christian Endeavor World.

VERY ODD

There was a company of ladies at a minister's home. As he entered the room he heard them speaking in low voices of an absent friend. "She's very odd," said one. "Yes, very singular indeed," said another. "Do you know, she often does so and so?" said another, mentioning certain things to her discredit. The minister asked who it was. When told, he said, "Oh, yes, she is odd; she's very odd; she's remarkably singular. Why, would you believe it?" he added in a slow, low voice; "she was never heard to speak ill of any absent friends!"

—*Sel.*

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MISSIONS

NOTES AND COMMENTS

Are the Kurds Changing?—In the earlier and more recent massacre of the Armenians the Kurds were used by the Turks to help carry out their fiendish purposes. The devastation wrought by the Kurds and Turks in their effort to exterminate the Armenians has rebounded on their own heads. Some of these murders because of the destruction wrought by themselves fell into dire straits. In their need and distress they found friends among those whom they sought to destroy. They were cared for by Christians and those whom they had persecuted. It is also related that many of these Kurds did more in the way of rescue and relief for the Armenians than the American missionaries have. In some instances they have carried their friendliness with the Armenians to the extent of suffering with them. In order to prevent this the Turkish government began a campaign of deporting these Kurds in the same manner as they did the Armenians, but this effort was stopped before it progressed very far. The failure of the Holy War, the capture of Jerusalem, Mecca. and Bagdad, give evidence that Moslemism is disintegrading, and the many opportunities to manifest the Christian spirit towards the Turks and Kurds is softening their hearts and causing them to lose confidence in their own faith. In their humiliation they are turning to the missionary for sympathy. One missionary writes, "I never felt so strong a bond of personal friendship with my Turkish neighbors as I did the day I left. Many of them realize that the extermination of the Armenians was a crime for which they must answer at the bar of God. Sense of guilt is a new thing in the Moslem soul and one to be reckoned with in future missionary work."

This changing attitude towards Christianity and a loss of confidence in Mohammedanism presents a challenge to the Church that she cannot afford to pass by. Now is the time to prepare to enter this field with large forces so soon as entrance can be gained. It seems that this world war is bringing to the Church large opportunities for aggressive mission work in every corner of the great world field.

Twenty-two Years of Prayer Rewarded.—The story comes from Korea of a woman who twenty-four years ago accepted Christ, being one of the first converts in her community. For her act she was driven from her home by a cruel, unsympathetic husband. For years she went about telling the glad tidings of salvation. All this time she was banished from her home. Her own sons were hardly less cruel than her husband. Years came and went until twenty-two has passed. All this time she did not forget to pray for her home folks. A Bible Class held in a city of the province recently drew the attention of one of the sons, who was converted. This son in turn influenced the father to accept Christ. The aged outcaste wife and mother was sent for and she was borne home by sons now loving and tender as they had before been inhuman. The old couple again met under the same roof a united and happy Christian family. The mother still goes about telling of the good tidings but now has her headquarters at her home, and instead of curses takes the blessing and prayers of husband and sons with her. Her faithfulness to Christ amidst hardships and suffering was rewarded in a glorious manner. The greater the suffering for Him the richer and greater the blessing. Do not shrink from suffering.

Do You Solicit Alms?—The story is related of an Arab beggar who sat at the gate of the rich man's house, on whose bounty he depended, and from whose hands he received daily gifts. One day the rich man wanted to send a letter in a hurry, and seeing the beggar, asked him to deliver it. But the beggar proudly lifted himself up and said, "I solicit alms; I do not run errands." Some Christians are like this Arab beggar. They ask God to bless them with material benefits, to prosper them, but when God asks of them some simple service they practically say by their attitude, "I don't run errands." They are willing to play the part of the beggar in asking for temporal blessings, and willing to consume them upon themselves, but to render cheerful and grateful service for blessings received is too humiliating to them. Is it strange that such Christians make little or no progress in the Christian life?

Heathen Practices.—A missionary writes: "Two weeks ago I met a Chinese woman whom I knew rambling thru the streets. She had a small mirror in one hand, the other hand held some burning sticks of incenses and a basket hanging on her arm held some child's clothing. As she walked she called a child's name continuously. Passing, I asked if her child were sick and she answered 'Yes.' A few days later passing her home I asked if the child were better and she said with a smile, 'Yes.' Evidently her little child had been comatose, probably in convulsions, and the blind diviners had advised her to seek the lost spirit of the child thruout the streets of the city with mirror, clothing and incense, that it might recognize her and follow home."

A lady missionary physician in China says that "the children in China are delivered by midwives who know nothing of cleanliness, anaesthetics or the use of instruments. In Central China 80 per cent of the mothers are infected while some 60 per cent of the children die. Every Chinese woman is compelled to sit up and keep awake for forty-eight hours after her child is born. Many of them faint from loss of blood and exhaustion and many die. The flesh of a child or young person is supposed to be a great tonic and a renewal of strength to old and feeble people. Young people are taught that to give this bite of flesh and blood to a father or mother is a mark of filial love and loyalty. We had a thirteen year old patient who had a badly infected arm from having allowed her father to bite a large piece of flesh out of it. This is a common practice."

Deliverance from such cruel practices and superstitions is possibly only thru the power of the Gospel. When the Gospel touches the soul and breaks the bondage of sin deliverance is assured, The changes taking place in social customs and manner of living in heathen lands gives evidence of the impact of Christianity.

Do You Know: "That the largest Presbyterian Church in the world is among the converted cannibals of West Africa? That African Christians only a decade out of savagery gave, in the year 1917, five dollars for each communicant, yet in Africa wages are only ten cents a day? That when John Sprunger and his wife used their furlough to walk fifteen hundred miles across Africa to the West Coast, they met far out in the wilderness a boy who had been converted at a mission when he was a slave, and had been praying for seven years for a missionary to come to his people?" Is foreign mission work worth while? Does it pay?

THE APPEAL OF THE ITALIAN PEOPLE

Nancy Ramseyer

"Lift up your eyes, and look on the fields; for they are white already to harvest."

In taking a glance over the census of America, we at once recognize that a large percentage of the population is foreign born and that representatives of nearly every nation and tongue of the globe can be found in America. We ask ourselves the questions, Why are they here? What prompted them to come? What will their being here mean to them and to the nation?

The immigrant came because of depression at home, such as over-crowded population, high taxes, compulsory military service, and poverty. They were attracted by the freedom, liberty and wealth which America had to offer, and the appeal has drawn thousands of them here. Most of them came only to accumulate riches and then return to their mother country.

Among the various nationalities that have emigrated to America, we will only consider the Italians as a people and their appeal to us as a Christian Church. We owe a great deal to these people when we stop to think that had it not been for devoted Italian Christians the religion of Jesus might not have dominated Europe. It must be remembered that when Northern Europe was steeped in superstition and barbarism, and when her people were living in caves and huts, clad in animal skins and offering their children to idols, the Italians were defending the vital principles of Christianity, sending missionaries with the Gospel to this benighted continent. But then a thousand years later, in the dark ages, they had their civilization smothered.

In history they have been known as a conquering nation, until they were betrayed by their own Church leader, the Pope. Thus we find that many of them, especially among the educated class, have lost confidence in the Catholic faith, and are either Free Thinkers or Atheists, while the uneducated are becoming indifferent in their relation to the Church.

Because of these religious conditions existing among the Italians, they are found to be the more receptive to the Gospel of Jesus Christ than any other class of people. They come to us friendless and are treated coldly and indifferently. One of their great needs is sympathy and education.

In general they are a very devoted people, and exceedingly loyal to their country. A certain Italian missionary was asked by a Young Men's Christian Association Secretary to pay a weekly visit to a shoefactory and speak to the fifty Italians there employed. The missionary was cautioned by the secretary, who supposed the men all to be Catholics, not to antagonize them by preaching Jesus Christ. The missionary tried very hard to find subjects that would be of interest. He spoke on Italian art, immigration, American ideals, and Italian heroes. One day one of the men shouted out before them all "Maestro, we know you are the minister of that little church. Why do you not talk to us on religion some time?" The missionary answered by saying that his religious views were so different from theirs. Whereupon the man answered by saying, "You need not be afraid, what you say to us—we are all Atheists," and in that particular group of fifty only one was found who defended the Roman Catholic Church.

In working with the Italians you hear the common expression again and again, "I am a Catholic, but have not put foot inside the church for years." Thus to win them for Christ is not proselyting, but rather a matter of rescuing the Italian from skepticism, unbelief, and violent opposition to religion and theism.

They came to America in search of something better than their own country could give them. They are here as strangers in a foreign land; as a lost child pleading for somebody to lead it to its father. Are we as a Church going to arise to our opportunity, rescue them in their distress and lost condition and lead them to the Heavenly Father by the way of the Cross?

Their appeal brings the Christian churches of America face to face with a tremendous task which comes as a challenge of their faith, their loyalty, their devotion, their zeal. The accomplishment of it will mean not only the ascendency of Christianity in America but also in Italy. For a converted Italian becomes a very zealous missionary among his own people, as soon as he has tasted of the love of Jesus Christ and becomes very eager to bring this message of peace and salvation to his native brethren. An instance is told of Antonio Cranone, who, while in America found and accepted Jesus Christ. After he was baptized he returned to Italy with two of his Italian friends, who were also Christians. Having the love of Jesus Christ in their hearts, and burdened for the salvation of their own people, they at once organized a Church and held weekly meetings in a private dwelling house. They invited their friends who came and brought others with them. The interest and the attendance grew so rapidly that the Roman Catholic Church became alarmed and began to put forth special efforts to cast out the "Protestant devils," as they called them. In spite of the opposition the work prospered and God richly blessed the efforts of the three Italian Christians.

Because the Italians have been disappointed in their Church leaders their appeal is more intense for real Christ-like leaders. Thus the missionary's life and conduct is far more potent than what they may say. For if there is any place where nobility of character counts in the activities of the Christian Church, it is when religious leaders attempt to work with those who have broken from the Roman Church.

After the missionary proves to them that he really is what he professes, they will soon say, "The Protestant missionary is a good man, he is better than our priests, he tries to help the people."

Former Italian workers have acknowledged that while there is power in the emotional appeal, it is the appeal that is made to the intellect that wins the allegiance of the Italian. He wants to know the difference between the Protestants and the Roman Catholic position.

The appeal comes to the Church in behalf of the Italians for the choicest spiritual trained young men and women, who are willing to consecrate themselves to be used as missionaries to this great mass of Italian population. It is a task that will not only cost money, but even the very life blood of God's children. Just as the best and choicest Christian characters are needed for the foreign field, just so are they needed in our own land, in behalf of the Italian people. For the need is just as great here for we are right in a foreign field, and the Gospel of Jesus Christ is just as effective here, as if it were exported across the ocean.

O, Church of God, awake, listen, and respond to the pleading of the strangers in our own land, for how can we conscientiously turn a deaf ear to the appeals of the Italians! If we want to save America from superstition and gross materialism we must lead them to Christ. We have the foreign mission field on our own soil under our own flag. Missionaries have been sent at a great expense to other lands. Now God has sent representatives of these lands to our shores. We must Americanize them or they will to some degree foreignize us; we must Christianize them, or they will heathenize us.

Chicago, Ill.

THE EVANGELIZATION OF THE IMMIGRANT

I

Louis L. Miller

Some one has said that if he were hindered from becoming a missionary in foreign lands he would become a missionary at home. In the face of the fact that our population has now increased to over ninety millions, that every third person in this number is of foreign birth or a child of foreign parents, and that

fourteen hundred foreigners have been landing at our shores daily, the evangelization of the foreigner in America is becoming a stupendous problem. This does not mean, however, that these people have come from countries where Christianity is not known and unpracticed, but it means that these migrating people have come from countries where Christianity has retrograded into nothing more or less than a mere creed or superstition. To get hold of these people, work with them tactfully, helpfully and constructively, is one of the greatest problems before America today. Can we really comprehend the conglomeration which we find here in our own land?

Let us put existing conditions in the words of Mr. Steiner, who says: "We have here in our land nearly one hundred million people, representing all nations, nationalities, languages, temperaments and religions; the African, the Asiatic, the Caucasian; the German, the Hungarian, the Pole, the Italian; the Protestant, the Roman Catholic, the Jew, the Agnostic; some of the richest men in the world and some of the poorest; some of the most cultured and some of the most ignorant and superstitious, with no common faith, only a common hope and a common humanity." This is what we have as raw material to weld into a "perfect union." This is a vastly different make-up of people from those who first settled our New England States. These were mostly people of one race and one desire—the desire to worship God as their conscience dictated, but the people who come are from the four quarters of the globe, from every country of the earth, and with motives far inferior to those of our forefathers several hundred years ago. True, it is a land of liberty and freedom that they are seeking, but when we read in our papers of the most heinous and shocking crimes, and that seventy per cent of those who are convicted foreigners, we cannot help but believe that there is either something wrong with the foreigner when he gets here or else he is wronged after he is here. Be that as it may, the fact remains that before the nation of America, and especially before the ministers of America, there is the question of the evangelization of the foreigner.

Now, what has been done in the past and what is still being done to carry on this stupendous work and finally what improvements might be made?

Naturally the Church was the first direct agency, without any particular auxiliary agencies, that dealt with this problem. But the attitude of the Church, and especially the Protestant Church, was more passive than active. Churches and chapels were built, not primarily to reach the foreign districts. If the foreign element would come to the services, well and good, but as far as having any definite plan to survey foreign communities is concerned the Church did little, and as far as going out and doing pastoral work among these people, there was practically nothing done. The result was as the foreign districts became more congested and developed into slums, the more respectable members of the community as well as the Church itself moved away. Dr. Schauffler says, in 1888, that during the preceding twenty years nearly two hundred thousand people had moved in below Fourteenth Street N. Y. and seventeen Protestant churches had moved out. One Jewish synagogue and two Catholic churches had been added. So, in counting the churches of every kind, there were fourteen less than there were twenty years before, notwithstanding the great increase in population. The fact is that the Protestant church has always been inclined to withdraw from the foreign element and slum districts into a more cultured and intellectual location, while the Catholic Church has always remained.

It is rather a discredit to the Protestant Church to say that the Catholic Church has been apparently more successful in following up the foreign element and building up the church community in the crowded and slum sections of the city. This is perhaps because the greatest per cent of the foreign element is made up of this faith. But never in the history of the Catholic Church was she faced with an obligation such as that which she confronts today. Because of the incoming of over ten millions of Catholics from Southeastern Europe, speaking thirty-five different languages, there is a Herculanean task before the Catholic Church. These people, speaking different languages, are often in one community and to secure an adequate number of priests for the various nationalities is almost impossible. To make it possible for one priest to cope with eight different nationalities in one city for example is hardly thinkable and yet it is attempted. Mr. Roberts, the author of "The New Immigrants" says: "Many educated men and intelligent men, outside of the pales of the church have criticized Catholic shortcomings. They should rather study the problem and sympathize with men who face so grave a responsibility." (Obviously the Catholic Church in its own way has done much and is still doing much for the foreign element in the United States.)

As suggested before, the foreign element is not unreligious, because they respect the Church. It is not the problem of getting the foreigner to recognize Christianity and the Church, but it is the problem of handling the mixture of different nationalities. In foreign-speaking colonies of ten thousand people many magnificent churches have been built. Several examples may be referred to. In Shenandoah, Pa., the foreigners have invested not less than $100,000 in church property, and the total population is less than thirty thousand, of whom eighty per cent are either foreign-born or descendants of foreign-born parents. In Buffalo the more conspicuous church was built by Poles. On the south side of Pittsburg the church is far more magnificent than any built by their predecessors, the men of old immigration. The same might be said of the towns and cities all over the United States. It is an impossibility to estimate how much money the people of Southeastern Europe have invested in stone and wood, in windows and altars, in art and music for the purpose of worshiping God. One author says that it is safe to put it at ten dollars per capita, which would make a sum of not less than $75,000,000. When these people come to our land they have less than $16.00 each, they get the lowest wages in the industries of America, but when appeals are made for funds to put up a church to worship God these people respond. And it is absurd to assert that all of this money is forced out of them by ecclesiastical terror. They have a religious instinct which they wish to have satisfied and which has been cultivated for many generations, tho crude it may be.

With a few exceptions the foreigner is not long in discovering after he lands here that the Church and State is separate and that if he wishes to worship the religion of his forefathers he is under obligation to make contribution. The exceptions along this line are found in the Italian communities. They cannot understand why the Church must be paid. They had so long been used to absolute free Church connection. It is extremely difficult to maintain a church, either Protestant or Catholic, in a community of five thousand Italians. Many of the Italians attend the Irish church in order that they may escape paying church tithes. They say that it would be buying religion. The priest tries to explain, but often in vain. Many of these people leave the church. In fact, it is almost an impossibility to raise enough funds to support priest or minister.

So much for what Churches have attempted to do directly for the foreigner.

Where the Protestant churches have been leaving districts invaded by foreigners and where the Catholic Church remained, even tho its efforts were apparently unsuccessful in many respects, missions of many different denominations entered. These, evangelistic in their policy, have done much to enhance the efforts to evangelize the foreigner. But these have been often criticized for being simply places to rescue people after they have been subjected to a life almost good for nothing; too much like an ambulance at the bottom of a precipice to take care of people after they have fallen. A work of transforming people into a new life has been carried on rather than a work of moulding and constructing character. The young element grows up in these foreign districts, many going wrong

and only a few rescued by the way-side mission. In later years, however, in many of the missions constructive work is being carried on. English is being taught as other subjects, which is a great factor in many respects. To have the foreigner speak and understand the English language helps him to help himself much better. He becomes a much better citizen and, therefore, more civil. He is not so apt to become a menace to the community in which he lives. He becomes a lifter rather than a learner. If he unites with a Church he often becomes a better church worker.

Then the boys' work is a great asset to keep the boy from going wrong. Thru the leadership of a Christian personality these boys are taught to respect law, religion and character. Many of these, of course, are brought to Christ naturally and normally. Thus many a boy is saved before he is actually lost.

The Sunday school work in connection with the mission had undoubtedly been the greatest agency to finally lift a slum-district into light and life. Doctor Morris, the Editor of the book entitled, "At Our Own Door," says: "By all odds the most widely-employed means to bring life and light into the foreign districts has been the mission Sabbath schools. These have done a noble work for Christ and the community. Many have developed under favorable circumstances into self-supporting churches. Many more have produced results which can be estimated only in the great hereafter. Failures from the human standpoint are often successes from the divine. The Lord seeth not as a man seeth. Real failure is sometimes due to the fact that the workers do not live among their proteges and failure to enlist efficient laborers in the vicinity. Often the fruit cultivated so assiduously is not gathered into any permanent fold, and is practically lost to the church. Even in the face of these disadvantages, we bid God-speed to all such Sabbath school workers. Eternity alone can answer the question, 'What shall the harvest be?'"

(To be concluded.)

THE CALL OF NEW OPPORTUNITIES IN THE MISSION FIELD

II

Willis N. Baer

Now as we turn to the credit side of the ledger to review the positive factors of this question we shall endeavor to pass by mere conjectures, keeping our eye rather upon those favoring conditions about which there is no uncertainty.

1 The Breaking Down of Conservatism and Prejudice.

Altho the nations of the east have shown signs of progressiveness in recent years there has remained a mass of prejudice and tradition so deeply ingrained and long-cherished that their foundations are slow to yield to that normal progressive movement. Take for example the caste system in India and the degraded status of womanhood.

Caste is being shaken as never before in these war years. Three-fourths of the non-Christian nations are thrown together into the melting pot and most of the Christian peoples of the world are there with them. China, India, Japan, Egypt each is conscious of the touch of other nations. It is a new kind of international contact, a group of those who fight with you and those who fight against you, but it is having its effects.

Here is a man who went out from India to fight in Europe. Never before had he any interest outside of his own little section of India and he carried with him a full set of prejudices and traditional customs. In the crossing of the "dark water" he broke caste rules. He finds himself a brother-in-arms of Australians, and French, British, Canadians, Belgians. No longer a "denizen" of a hamlet in south India, but a citizen of the world.

His compatriots undergo like experiences. What wonderful things they have witnessed and experienced since they left India! And the villagers back home turn out to hear his letters that tell of the great world outside. The fanciful letters written by Kipling for a popular magazine purporting to be from the pen of an Indian soldier and the comments of his family on receiving them illustrate this influence.

2 The Thoughtful and Serious Mood of Non-Christian Nations.

Some of the nations like China, have entered the conflict of their own free will. Close observers tell us that her participation is awakening her to a realization of her responsibilities and opportunities. She is appraising the moral issues that she has made her own and inquiring into the ideals on which her own national life is resting.

Other non-christian nations, such as India, and the European colonies of Africa, they too have been looking into the deeper meanings of the struggle. Particularly is this true of India where a new seriousness is said to be characteristic of Hindus, Moslems, and Sikhs.

Democracy is a more fervent and widespread doctrine than it was five years ago among these Eastern people. They are considering the far-reaching applications of its spirit. They are asking, "what fellowship has democracy with caste?" Asia is asking profound questions. She is more plastic than ever before and she is open-minded to the friendly counsel of the Christian democracies of the West. "The forces and agencies that prove themselves most vital now are the forces and agencies that will be recognized as supreme in the period that follows the war." It is the decisive hour for the shaping of new ideals in the East.

3. Dissatisfaction with the traditional Faiths.

As thoughtful men of Asia discern the moral issues of the war and as they recognize the need of a spiritual basis for their new national life they are finding that their traditional faiths fail them. Japan has been called "a nation prospecting for religion." Her government recently summoned leaders of Shintoism, Buddhism, and Christianity to a conference with a view to working out some satisfactory religious platform for the life of the nation. Dr. J. T. Davis after a longtime service in Japan said, "Have it clearly in mind that the issue in Japan to-day is no longer between Christianity and Buddhism, but between Christianity and nothing. Japan has already turned her back on Buddhism and is now seeking some new basis of faith."

The religions of China have dissapointed her. In this time which searches into the realities of religion, China has turned to Confucianism and Taoism and Buddhism, her traditional faiths. But the questions she has brought, are too many, and too modern for those religions. It is true that reactionary movements, both among Buddhists, and Confucianists, have set in but it is generally admitted that idols and shrines are being supplanted by school buildings and churches. As some one has said," The heart of the Chinaman is an empty shrine."

"Why cannot Krishna save us?" is a stock question asked of Christian missionaries in India. The question is now becoming less speculative and more pragmatic, "Why doesn't he?" For Krishna and all the other gods in India's pantheon and all the subtle metaphysics of Hinduism are not saving India. Hinduism is not equal to the demands of the hour and is losing its hold on the thinking classes. It has no final solution for the problem of sin; it is not a character producing religion; it has no gospel of social emancipation. It cannot weld the numerous races and iron-clad social divisions of India into one harmonious and compact people. It cannot carry her thru this crisis of her need. And India the most religious country in the world is finding that her great traditional faith has failed her.

The devout Mohammedan reads the old Koran with his mind intent on present day problems and he finds that it is the book of a by-gone era.

The pagans of Africa are renouncing animism as they come in contact with the higher religions of Mohammedanism and Christianity and the former has been making rapid strides because Christians

have not been alive to the opportunity and the danger.

There is but one light that can dismiss the darkness of doubt and misgiving and despair from the religious life of nations today and that is the Light of the World. Jesus Christ is the answer to the world's need and the solution of all its problems. The nations that long have followed other religions have now made room for Him and are waiting with their faces turned towards Him. It is the day of His great opportunity.

4. **The Collapse of Islam's Political Power.** God pity their enemies if the Mohammedans should ever unite in a "Holy War"! So the world thought until a few months ago. It was something that froze the blood in fear at the thought of Moslems, 230,000,000 strong to whom we thought religion meant everything, rising in full force in fierce, fanatical hatred against the Christians of the world. But all this fear was wasted. For the test came in November, 1915. The Jihad was pronounced. It was strictly according to form and regulation. It came from Constantinople, the right source, the Sheik ul Islam, the high priest of Islam and Sultan of Turkey. It was transmitted instantly to the faithful thruout the world. The civilized world held its breath and waited for the impact. It has waited and will ever continue to wait. There can be no Holy War of Moslems because there is no Pan-Islam. There was a time when Islam swept Northern Africa, crossed into Spain and almost tore its way to the gates of Vienna, but Charles Martel at Tours gave Pan-Islam its first vital blow and the present war is the final one.

Religion did not mean everything as we supposed to them for political ties have surpassed it. In Turkey some of the Mohammedans joined in the protests from Persia, Morocco, Algeria, Egypt. In India, the home of 67,000,000 there was no response save of solid loyalty to Great Britain. Many petitioned British Parliament to go to the defence of Egypt. We have the marvelous, unique spectacle in history of Moslem clashing arms against Moslem. The dream of a united political power for Islam is shattered forever. "The opportunity of the ages confronts the churches of America and Europe." The Mohammedans have lost much of their power and moral resistance; while their hearts have been made sad and tender by the sense of a disappointed hope and faith in a religion that has failed them. The door of approach is beginning to open. Will the Church of Christ be ready to enter?

(To be concluded)

Landisville, Pa.

THE OVERSHADOWING CITY

The first white child born in Chicago died in that city in March, 1907. In his lifetime he saw the city grow from less than one hundred people to 2,000,000.

In 1800 less than 4 per cent of our population was urban. In 1910 46 per cent lived in cities with a population of 2,500 or more.

There are 299 cities in the United States having a population of 25,000 or more.

While the rural population in the United States increased 11 per cent from 1900 to 1910, the urban population increased 35 per cent.

In fifteen States a majority of the population is found in cities. In eight of these the urban population is more than two-thirds of the whole.

In New England nearly 5,500,000 people live in cities, while only 1,000,000 live in the rural regions.

In the Middle Atlantic States 13,700,000 people live in the cities, as against about 5,600,000 in the country.

In the Pacific Coast States nearly 2,400,000 reside in cities, compared with 1,800,000 in the country.

There was an actual decrease in population in 795 counties in the United States in the last ten years, while only three cities show a decrease, and with two of these it is the result of great natural catastrophes.

If the rate of the movement of population from country to city which prevailed from 1900 to 1910 continues until 1940, there will then be in the United States 21,000,000 more people in our cities than outside of them.

In 1850 more than half our wealth was rural; in 1910 more than three-quarters of it was urban.

In only twenty years the number of cities of 10,000 or more inhabitants has risen from 357 to 603, and their population has grown from 17,500,000 to over 34,000,000, being, roughly, nearly double.

The Federal Census Bureau has determined the population of certain metropolitan districts. The population given is that of the city proper, plus all civil divisions located within ten miles of the city boundaries. Metropolitan New York has 6,475,000 population. Four others contain more than one million each—Chicago, Philadelphia, Boston and Pittsburgh.

The country supplies the Church with most of her ministers. Among a hundred preachers in a particular conference, most of whom had city charges, it was discovered that only two were born and reared in the city.

Fortunately, church membership is increasing in the cities at a faster rate than the population, but this is only because of exceptionally hard work.

In 1906 the percentage of the total number of communicants in the cities for all denominations was 31.9 per cent., as compared with 25.7 per cent in 1890, but this includes all non-Protestant bodies.

An examination of the membership of six leading Protestant denominations shows that the proportion of church members to population is only from one-half to one-fifth as great in the city as in the country.

During the last half of the nineteenth century, in the United States as a whole, the Protestant Church membership grew faster than the population; while in the city population grew faster than Protestant church membership.

If you take all the Protestant population of New York City, and add to it all the Roman Catholics, the Greeks and Christians of every nation, you have less than one-third of the entire population. Nearly one-third is Hebrew, and more than one-third is atheist, infidel, or nothing at all. There are 1,100,000 nominal Protestants in the city with no church connections whatever. Only about 8 per cent of the city's population are members of Protestant churches.

On the island of Manhattan 166 people live to the acre, but there are considerable areas housing from 1,000 to 2,500 people to the acre.

The cities are relatively undechurched. If New York had churches in the same proportion as the average fair-sized town there would be enough churches in that city to make a solid line of edifices over two hundred miles long, without breaks for cross streets or passageways, allowing only one hundred feet frontage for each church.

There are sixty-six languages spoken in New York City.

Only about one-twelfth of the population of Paris is foreign-born. In London less than one-thirtieth of the population is foreign. But according to the census of 1910 the 229 cities in the United States having at least 25,000 inhabitants have a foreign population of 26 per cent.

In New York City nearly 55 per cent of the male inhabitants of voting age are foreign by birth, and there are twenty-three other cities in the United States, of 25,000 inhabitants or more, where in 1910 more than half the male population of voting age were foreign-born.

New York City is no longer American, if by that term we mean that its present population is of American-born ancestry. It is the largest Irish city in the world. It is the largest Hebrew city in the world, having a Jewish population fifteen times as large as the Jewish population of Jerusalem and ten times as large as the Jewish population of all Palestine. There are only two nations that as nations have a Hebrew population equal to that of the city of New York. It has more Germans than any German city except Berlin, there

being more residents of the city with German parents than with American parents. It has a larger Italian population than any city in Italy except Naples and Rome.

In 1900 64 per cent of families on the farm owned their homes; in cities of 100,000 to 500,000 population, 28.8 per cent; and in cities over 500,000 the average was 21.4 per cent. In Manhattan and the Bronx, in New York City, the proportion was only 5.9 per cent.

The tenement population of New York City is larger than the combined population of Maine, New Hampshire, Vermont and Connecticut.

During the past year the increase in population of the city of New York has been equal to the total increase of all the States west of the Mississippi River.

It is reported that there are 130,000 women who are working in 3,900 factories in New York City. Large numbers stand all day; many operate dangerous machines; many work in air laden with steam or dust; some work in dark, ill-ventilated rooms; all work under high pressure of speed.

It is said there are at least 5,000 newsboys in Greater New York. Most of them are under sixteen years of age.

Over 1,700,000 children in the United States, under the age of sixteen, are in the ranks of child laborers. A large percentage of them are in city factories.

Class distinctions are much more sharply drawn in the city than in the country.

The saloon is much stronger in the city than in the country, and there are few cities in the United States which the liquor power is not able to dominate.

What has been said above concerning New York City is more or less true of every other American city.

Desire for more wealth and outward greatness has proved the ruin of many a city. The quest for the dollar blinds the eyes to the higher civic ideas.

Wendell Phillips once said: "The time will come when our cities will strain our institutions as slavery never did." That time is drawing near.—Tract.

THE CONVERSION OF AN ANARCHIST

Rev. L. L. Zboray who has been doing general evangelistic work among the Slavic and Magyar races in this country frequently meets with some queer experiences. Few who live far away from the problem of immigration and its corollary poverty, can appreciate how heavily both bear upon the questions of good government and of the Christian Church.

Mr. Zboray was sometime ago conducting a street meeting in a Pennsylvania city, in connection with our Hungarian and Russian missions. He was exhibiting lantern slides showing the life of Christ and telling in a simple manner the story of the Gospel. As he was speaking he noticed in the audience a man of apparently unusual intelligence, who continued to look at him with an incredulous smile. Mr. Zboray thought; "Here is a man of good ability; I must get hold of him."

As the meeting closed the speaker did not have to search for his distinguished listener, for while the slides were being packed the man came up and introduced himself as "Ivanhoff."

"I was tired," said Mr. Zboray, "but thought it my duty to see what he wanted and if I could help him."

The man at once asked: "Do you believe all you have said?"

Mr. Zboray answered that he did from the bottom of his heart.

"You seem to be too intelligent to believe in a lot of old wives' fables," said Ivanhoff. "It would be all right for a priest to preach as you do, for he makes his living out of it. But if you really love and want to help your fellow men, there is no better way than for you to join the ranks of the Socialists and become one of their speakers. If you would put the same energy into their emancipating lectures it would do more to start people on the right road and help humanity up than those obsolete stories you have been telling."

"It did not take long" said Zboray, "for me to discover that this man was an agitator of the Russian Anarchistic type and that instead of coming to me for conversion he had come to convert me. After a silent prayer I spoke to him in the kindest possible way, but without any apparent effect. I quickly made up my mind that he was a big fish and my duty as a fisher of men was to try to land him."

"I saw Ivanhoff frequently," continued Zboray, "and gave him the medicine of life in as large doses as I thought he was able to receive, fearing that an overdose might kill him."

It developed, on acquaintance, that Ivanhoff had a large stock of tracts and books teaching the rankest sort of Russian Nihilism, and his work consisted in going from town to town and circulating them among the more or less ignorant foreigners, and organizing these people into clubs or bands whose principles were desperate, unchristian and unpatriotic to the last degree. It was a propaganda with the methods of Paul, but of a devil's doctrine.

Mr. Zboray continued in his characteristic style: "We went on patiently from time to time clarifying his clouded atmosphere and instilling a real sense of service for humanity by the spirit of Christ.

It took months of hard work, but it paid well, for I was privileged to see the day when our friend Ivanhoff found Christ as his Savior, and also to see the hundreds of dollars worth of vicious literature burned."

Our Home Missionaries, particularly among the foreigners, are doing not only a worthy Christian service, but are laying deep corner stones of good citizenship.—Sel.

A LETTER FROM INDIA

Bogra, Bogra Dist. E. B.

Dear Friends: I know you are anxious to hear from me, so here are a few lines. We find in this land, as well as in the home land, people in all walks of life take a little vacation now and then. Factories give their employees outings; people go to summer resorts; and ministers are given the privilege of attending Bible Conferences. In this way ideas and methods are compared and new activities inspired.

Sometimes it does us good to see what our fellow-workers are doing and how they do it. In this way we help by association, consultation and the application of theories and ideas of other people in particular fields of labor. We also see the circumstances under which those theories and ideas were inspired. Whatever the line of work may be that is taken up or introduced by the Christian missionary, the ultimate object is the evangelization of a non-Christian world.

During the year it was my privilege to pay a visit to the work of the Lord Jesus Christ as carried out by our brethren of the Mennonite denomination in Central Provinces. Since my arrival in this country I have been considering a visit to my relatives in Dhamtari, but the pleasure of that visit was clouded by the absence of my cousin, Mrs. Geo. Lapp. Altho she had reached the end of her pilgrimage, I was entertained by a consecrated band of missionaries.

They are certainly carrying on a wide range of activities, industrial, by which the young are taught to earn their food by honest toil; educational, by which they are enabled to search the scriptures in which we find the way of eternal life; medical, where thru healing the body an attempt is made to reach the soul. If the mind responds to the word of God in the same degree it is necessary to take the doctor's prescription, both body and soul may be healed. Then also the evangelistic work in the strictest sense of the term is carried on. In this work men are pointed to the Lamb of God which taketh away the sin of the world.

In the industrial work, carpentry and blacksmithing are taught. When houses and furniture are made under Christian influences, character is being built. In agriculture more modern methods of farming are taught. This often means a saving of money and labor.

I was very much impressed with the fact that in the villages belonging to the Mission there are now owned by the natives two hundred teams of buffaloes where there were only two when the Mission took over the villages. Another marked improvement of their condition is shown by the record of infant deaths among the villagers. The number of infant deaths among the Christians is not near so great as among the Hindus in the Christian villages, and the infant deaths

among the Hindus in the Christian villages is less than among the Hindus ruled over ly Hindu Zemendars. This goes to show that where righteousness is administered to the people they prosper. It is interesting to me to learn that educational work is largely under the control of the Mission. The government to a certain extent looks to them to try and work out new educational methods. So of course the Bible is one of their text books. I was glad for the privilege I had to see the village preaching.

I spent two weeks very profitably and returned much strengthened. Pray for the Lord's work in this country.

In His name,

A. E. Myers.
April 27, 1918.

Bogra, E. B. Ry.

THE PERILS OF THE COLPORTEUR

Two colporteurs arrived in a town of Northern Brazil—Triumpho by name. One of them took his stand in an open-air market, and in a very short time had disposed of a large number of Gospels, mainly among the good-natured country folk who come to the place to sell their produce.. Suddenly a priest appeared on the scene; and snatching a book out of the colporteur's hand, with a loud voice began to denounce him as an "enemy of the church, and a hater of God and the Virgin—a veritable antichrist."

What followed is vividly described by a writer in The Neglected Continent—the monthly magazine of the Evangelical Union of South America.

"Here, take your book back, and give me my money again!" cried one man, as the crowd began to gather. "And mine!" "And mine!" was angrily demanded by one after another, as they flung the beautiful but now despised and hated books at his feet.

Meanwhile the priest was working his hearers into a state of fury. He refused to allow Valentino a hearing. "This man has come here to insult me, your priest, and our holy Church and religion," he bellowed, "and to deceive you with his false books."

The crowd increased every moment, and began to press in on our brave worker in a threatening manner. "Lynch him!" cried one, with the evident approval of the priest; and then followed a storm of execration from the crowd, who surged towards him; and without doubt he would have been torn to pieces if he had not suddenly bent low, and, with his small bag under his arm, dived right through the legs of the people, until, strong of arm and body, he emerged on the safe side of his enemies. Confusion followed; the man had disappeared, and some minutes passed ere the "heretic" was located again.

Continuing his work, the colporteur entered a big shop and offered his Gospels. The owner refused in a friendly way, saying that he had already purchased a copy from the other worker; but he kindly invited Valentino to take a cup of coffee with him behind the counter. This proved God's second means of saving his life that day, for just at that moment the priest appeared at the door, at the head of a huge crowd bent on murder. "Death to the Protestant! Bind him! Burn him!" they screamed.

"What does all his mean?" exclaimed the owner of the shop, turning to Valentino. "Oh," replied the colporteur, calmly sipping his coffee, "they want to kill me for selling these Gospels."

—The priest demanded the victim to be handed over; the man refused; and then followed a stiff struggle as the furious men tried to swarm over the counter, urged on by their priest. It was hot work, as the new friend and his shop assistants repelled the assailants, rolling them back over the counter, one over the other. Then, just in time, the chief of the police came running up with six armed soldiers, and in a few minutes our man was safe. The crowd still wore a threatening aspect, so the six soldiers escorted them to their hired house, and mounted guard until they were safely out of the city early next morning.

In the meantime, a number of people gathered round the house, as near as the soldiers would permit, just to gaze and gaze at this terrible man—half devil, they thought he must be. They pointed him out to each new-comer much in the same way as a small boy in the zoo calls his chum's attention to some very dangerous reptile. Valentino smiled and stood up, that they might see the better, and take stock that he did not possess a cloven foot, as many had been led to expect. And then, with the soldiers between, he began to preach to his enemies, and proclaimed the truth of the Gospel to at least a few not unwilling ears.

Later on, a large group of better-class inhabitants visited the house and strongly expressed their disgust with their priest's behavior; thus making way for an interesting and profitable conversation, which resulted in the sale of quite a few Gospels. We have not heard the end of Triumpho yet, for without doubt a blow has been struck for truth, and a light kindled in many enquiring minds, that no priestly sophisms nor threatenings can ever efface.—Sel.

New subscribers can now secure the Christian Monitor for the rest of this year and all of next year for fifty (50) cents.

Halt the brewer and stop the war!

INDIAN ENGLISH

The following was written by the Head Master of the Mission School many years ago. It is sent to give the readers an idea of the English used by many of the medium trained Indian teachers. The letter follows and is self-explanatory. —J. N. Kauffman

To
The Manager
M. S.
Dhamtari.

Sir,

Most humbly and respectfully I beg to take the liberty of applying to your honor with a sanguine hope for a situation of 40 sq. yds, near the Mission Compound, as it is spacious with open air. The lodge where I put up now has a worn thatch eaten away by the white ants with a very bad latrine & surrounded on the west with high tamarind trees kissing the skys.

The air is blown out from the house & I am smothered. Besides this the roof is very low, and so I am scorched to death. The logde is full of holes & infested with rats which are worse than cannibals. They dance on the breast, cut the hair, mustaches & every part of the precious body. On the eastern side of the house the pathway is quite close to it, the dust being puffed off by the wind flies to my mouth & more to stuff my invaluable body. Thus your honor can see that my body each nerve & cell stuffed with the terrible dust.

Many more grievances there are to be put forth before your honor which make a work of tragedy. So much will suffice to your wonder that I am hail & hearty & trying to compete others who have more advantages than me. But I promise your honor to look healthier and prettier than at present when will have a small pyramid of bamboos two or three stories high with a cooking house a latrine & a drawing room & a chimney of tin to let out smoke near the mission Compound.

I beg to remain Sir, Yours obediently

Delivered From Image Worship

One of the recent converts of the Guatemala mission is an old woman, who all her life has worshipped images.

A faithful Bible woman gave something of her experience both as an image worshipper, and in her life as a Christian, and taught the aged woman how to pray direct to God. Praying directly to the Heavenly Father in the name of Christ was a new and wonderful experience. Carrying all her troubles, which were many, directly to God soon brought joy and peace. When the Bible woman again entered that home, she was met by the wife and mother, whose face was beaming with a new joy. She was hungry for more Bible study, and has been growing rapidly in her Christian life.—Sel.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

VIII

After having proven to the Corinthians that the flesh is not to be considered the source of righteousness, on account of its temporal and earthy nature, and that it is subject to the judgment of God, Paul appealed to the brethren not to base their judgment of Christian character on the works of the flesh, but on the spiritual life which dwells within the flesh. Justification must rest upon the fact of God's judgment of sin in the flesh and His approval of righteousness in the spirit, for Christ died for sin and was raised again that men might live in the Spirit.—II Cor. 5:11-21.

That God will judge all men according to the deeds of the body was previously stated by the Apostle. On account of that fact **all men** should be persuaded to turn to God for salvation. The righteous will be judged according to their deeds, good or bad, and the ungodly will also be judged according to the deeds which they have done in the body. There is no escape from this judgment for any individual. The terror of the Lord meets the deeds of the body, and, knowing this terror, the faithful man of God will persuade both saint and sinner to flee to the Lord for salvation. Paul thus appealed to Peter at Antioch.—Gal. 2:11-21. There is no ground whereby one can be justified by his deeds. Yet, there is plenty of reason why a Christian may claim justification and salvation. Every Christian understands the mystery of righteousness revealed in Christ, and his conscience will justify himself and others who, like himself, are believers in Jesus Christ. Paul claimed this good conscience and appealed to the same judgment of the Corinthians toward himself.—v. 11.

It is worthy of notice, that when Paul referred to the deeds of the body he appealed to men by the terror of the Lord. When he referred to the life of faith, the mercies of God were made the grounds of his entreaties.—v. 20, cf Rom. 12:1.

Self justification may often be considered the basis of righteousness, especially when the element of conscience is included in connection with the attainment of righteousness. But Paul considered that a man must be justified before God. In this case God is above the judgment of other men and above the conscience of every individual. His terror will not pass by any sin or evil or defect in the life of a man, either in his body or in his spirit. The fact that Paul did not commend himself to the Corinthians was not only the proper attitude to take as regards the deeds of his body, but it showed the spirit of humility which should be present in the life of every believer. It is so hard to submit to the judgment of others a matter which is not condemned in ones own conscience. What if one is proven to be wrong, or to have acted inconsistently with one's profession in the judgment of other believers? It only proves that a man is not perfect in his flesh, and proves that all others are also thus imperfect, and, that, if a man is saved, he is saved by the abounding grace of God, thru faith in Jesus Christ and not by the righteousness of his own deeds. Thus Paul's failure in the estimation of the Corinthians gave them reasons to glory in the matter of salvation by faith and enabled them to praise God more for that grace. It gave them occasion to understand the false position of those among them who would have established the doctrine of righteousness by the keeping of the deeds of the law.—v. 12. There were those who gloried "in appearance and not in heart." The test of faith is works, but the works cannot take the place of faith and works may not always be the evidence of faith. The appearance may be deceptive, for the heart may be far from God and far estranged from the faith which justifies. Those who **glory** in appearance, or works, are wrong. Those who glory in heart alone are wrong. In a practical Christian life the faith and works must be joined together, but the glory of the life is in the heart and in faith, while the outward manifestation conforms to the will of Him who justifies by faith in as far as is possible by the flesh. In such a case the flesh may fail but the spirit remains justified.

The text gives some idea of the character of the judgment passed upon the conduct of the Apostle by the brethren at Corinth. Some believed him to be "beside himself." His conduct was so decidedly inconsistent with his profession and his previous attitude toward them. He had professed so great a love for them. His life among them had been so devoted and so dear to them. This little estrangement, owing to conditions which made it impossible to return when expected, had so wrought upon the imagination of some that they could justify his actions by no other means than to conclude that he was beside himself. Others considered him to possess his usual faculties of a sober or sound mind, and such judged him to have turned against them. In either case, there was but one just judgment, and that, the judgment of the apostle. His conduct, if insane in appearance, was owing to his effort to please God. He was detained by a desire to serve God, by the door of opportunity that was opened to him at Troas,—Ch. 2:12, and to seek for Titus,—Ch. 2:13, which things were the providences of God and his duty to fulfill. If his conduct was sane, every act was done with the purpose of bringing some blessing to the Church which he loved at Corinth. He was true to his trust and to his obligations to the brethren in every place. The following verse introduces another thought relative to the justification of his unseemly conduct as benefitting the Church.

The flesh of man is filled with variance, inconsistencies and contradictions. Each human life is a commentary on the needs of God's grace and a call for atonement. Every life saved by the faith of Christ is a witness of the continuing grace of God thru Christ, and an encouragement to all men to trust in the grace of God for salvation and not to trust in the power of flesh to save. Paul was an example to all men, as the chief of sinners, to encourage all to believe and be saved. He made himself an example also to the believers, that, not justified by works, he might encourage them to continue in the faith of Christ for their justification. Thus, his inconsistent life, as well as his sober actions, was a cause of his blessing to his brethren.

The inconsistency and failure of the flesh is in accord with the work of grace accomplished by Christ. It gives occasion to manifest the love of Christ. The love of Christ must be the ground of the plea to all men to seek salvation. The terror of God will drive men from sin, but the love of Christ must draw them to salvation. The Law compelled men to turn away from their sins, but the Gospel alone could draw men to God and to righteousness. It was the love of Christ that brought him to die for all men. His love for all caused him to die for all. He died for all because all were

subject to death. There was no difference in the condition of men which called for death to make atonement. All had sinned, all called for atonement, all appealed to the love of Christ, all were to be benefitted by His death, all became dead by His body nailed to the cross, and all are considered dead in Him by the cross, whether or not they have accepted the life of His resurrection. By the love of Christ every obstacle is removed from men that they might have access to the life that is in Christ. Death has been visited upon all men in the cross. God waits for the family of man to accept the life that He is willing to give to those who believe in Him.

It is necessary for the believer to know that there has been no change made by the Lord in His attitude toward the body of this flesh. If one died for **all** "then were all dead,"—"that they which live should not henceforth live unto **themselves,** but unto Him which died for them and rose again."—v. 15. The life that is now in the believer is a new life. He is a new man. He is no more known as the man of flesh, for the flesh is accounted dead. As Christ was in the flesh and is now in the Spirit, so also the believer is dead to the flesh and alive in the Spirit.—v. 16. The old things have passed away and all things have become new.—v. 17. It is evident that the Apostle did not advocate the total separation of the flesh from the life of the believer. We know that Christ is no longer present in visible form, yet the believers are everywhere visible. Christ lives in His spiritual presence with all believers, and all such are also spiritually new beings. There is a difference in the character of the life. The believer has a new attitude toward his body, considering it put to death because of sin, and remaining under that penalty of death, because subject to sin. Paul cites his own life as giving evidence of the variance of the nature of the flesh in which he lived, and by that illustration gave encouragement to others who would find in themselves the same conditions. He testified that none could glory in appearance. The flesh was dead because of sin. All the life that can be accredited as righteous is that which comes by faith and in the spirit. It is the resurrection life of the Savior which is imparted to the spirit of the believer. The life has thus become new in nature and in character. But the flesh remains with it; not of it.

The Gospel of reconciliation is based upon the atonement for sin by the death of Christ, by which sin is forgiven. **God** was in Christ, reconciling the world **unto Himself, not imputing** their **trespasses** unto **them.** There is a difference between the presence of trespasses and the imputing of the trespasses. If there were no presence of sin, there would be no recognition of the grace of not imputing the trespass to the sinner. Paul preached a gospel of grace which recognized that in a man's life which God did not impute to him. As an ambassador of Christ he preached such a Gospel. As if God besought men, he entreated them to believe such a gospel and become reconciled to God. God and Christ were joined together in the sending forth of such a message of reconciliation, and it is the only Gospel that will reach and save men. Christ has been made sin for us, and has died for the sin. He is righteousness to all who believe in Him:—imparts it to the spirit, imputes it to the believer who remains in the flesh until the temporal things shall have passed away and the unseen and spiritual shall alone remain and the imparted treasure shall shine forth in the Glory of Heavenly righteousness.

GENERAL ITEMS

Alone with God.—Dan. 10:8.

When you are most alone you will have most of God.—Parker.

Christian Evidence.—Acts 1:8.

Christians are the best evidences of Christianity.—Arnot.

The "Morning Star."—Rev. 22:16.

The "bright and Morning Star" is more to our soul's firmament than all the constellations of the sky.—John Ker.

Our Covenant in Christ.—Heb. 13:20

Our union with Christ is the union of the covenant, and therefore not dependent upon frames and feelings.—A. L. Newton.

Afflictions.—II Cor. 4:17.

"A Christian's experience is like a rainbow, made up of drops of the grief of earth, and the bells of the bliss of Heaven."

Saving Others.—I Tim. 4:16.

"At the Synod of Moscow, held by King Goutran, A. D. 585, bishops were forbidden to keep dogs in their houses, or birds of prey, lest the poor should be bit by these animals instead of being fed. Should not all ministers be equally concerned to chase away all morose habits, angry tempers and repulsive manners, which might discourage the approach of enquiring souls who desire to know of us the way of salvation? Sunday school teachers may also take the hint."—Spurgeon.

Unbelief.—Jno. 3:18.

"There is nothing I feel more than the criminality of not trusting Christ without doubt. Oh, to think what Christ is, what He did, and whom He did it for, and then not to believe Him, not to trust Him! There is no wickedness like the wickedness of unbelief!"—Dr. Heugh.

Our Troubles.—Job 5:19,

"Eliphaz spoke the truth of God. We may have as many troubles as the work days of the week, but the God who worked on those six days will work for us until our deliverance is complete. We shall rest with Him, and in Him on the Sabbath. The rapid succession of trials is one of the sorest tests of our faith. Before we have recovered from one blow, it is followed by another and another till we are staggered. Still, the equally quick succession of deliverances is exceedingly cheering. New songs are rung out upon the anvil by the hammer of affliction, till we see in the spiritual world the antitype of the 'Harmonious Blacksmith." Our confidence is, that when the Lord makes our trials six, six they will be and no more. "It may be that we have no rest-day, for seven troubles come upon us. What then? 'in seven there shall no evil touch thee.' Evil may roar at us, but it shall be kept at more than arms length, and shall not touch us. Its hot breath may distress us, but its little finger cannot be laid upon us.

"With our loins girt about us we will meet the six or seven troubles, and leave fear to those who have no Father, no Savior, and no Sanctifier."—Spurgeon.

Unchangeable.—Heb. 13:8.

"God is the same yesterday, today and forever; but He does not for that reason restrict Himself to the same methods for accomplishing His work; and instead of requiring laborers in His vineyard to use the same tools in harvest time that they used in seed-time, He no doubt expects them to act as intelligent beings under the ever-changing seasons and conditions."—S. P. Yoder.

How To Build.—I Cor 3:10.

"Our business is not to build quickly, but to build on a right foundation, and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God."—Joseph Parker.

Contentment.—Phil. 4:11.

"He who realizes that he is where God wants him to be, and that he has what God wants him to have, will be contented with his lot and his store, whatever they are; but he who fails to realize his truth would never be contented tho he were the most favored man in all the world.

"True contentment depends not upon what we have, but upon what we would have: a tub was large enough for Diogenes, but a world was too little for Alexander."—Colton.

See Special Offer for new subscriptions on Editorial page.

The Workers' Column

PREPARATION FOR SERVICE.—II Chron. 23.
(Junior)

September 8

I. The Service of God Does not Always Depend on Parents.
1. Josiah's parents were ungodly.—II Chron. 22.
2. His grandmother was wicked.—II Chron. 22.

II. The Earliest Years Should be Spent Under Godly Influences.—
1. Josiah was kept in the temple for six years.—II Chron. 22:12.
2. He was cared for by his nurse and under the protection of the priest. —II Chron. 23:1.

III. The Beginning of Life Should be made with a Promise to Keep the Word of God.—v. 11.

IV. It Should be the Purpose of Life to Lead Others to Serve the Lord.—v. 16.

V. The Service of the House of God Should be a Chief Concern in Life.—24:4-14.

VI. The End of Those Who Forsake the Lord Should be Their Continual Warning.—24:17-25.

DUTIES OF CITIZENSHIP.—Rom. 13.
September 15.

I. To Authorities.
1. Be subject to.—v. 1.
2. Not resist.—v. 2.
3. Refrain from evil.—v. 3.

II. To the Government.
1. Pay taxes.—v. 6.
2. Give due respect.—v. 7.

III. To Fellow-men.
1. Keep out of debt.—v. 8.
2. Keep in love, by fulfilling all the law of righteousness.—vv. 8-10.
3. Live in purity, in faith and in separation from the world.—vv. 11-14.

WHAT TO APPRECIATE IN THE CHURCH.—Eph. 3.
September 22.

I. The Church is the Especial Object of God's grace.
1. Thru special messengers.—v. 2.
2. By special revelations.—v. 3.
3. By special manifestation of the Spirit.—vv. 4, 5.

II. The Church includes all Classes of Men.
1. The Gentiles included with the Jews.—v. 6.
2. All believers included as heirs and partakers of the promises of God in Christ.—vv. 6, 7.

III. The Church the Recipient of the Unsearchable Riches of Christ.
1. His unsearchable riches revealed thru the Gospel.—v. 8.
2. The Church has fellowship in the riches of faith, now revealed.—v. 9.
3. The Church now receives all that God had purposed for Christ and His people in the beginning. —v. 9.

IV. The Church is the Supreme Glory of the Spirit World.
1. God's wisdom is revealed thru the Church.—v. 10.
2. Principalities and powers in the heavenlies are able to know the wisdom of God as they look upon His work in the Church.—v. 10.
3. Eternity acknowledges the supreme wisdom, glory and power of God in the Church.—v. 11.
4. The glory of Christ from, and to, eternity is involved in the Church, in her faith and access in Him.—v. 12.

V. The Church is Worth One's Suffering for it.—v. 13.

VI. The Objects of Prayer for the Church Are Worthy.
1. Because they are based upon the riches of the glory of Christ.—v. 16.
2. Prayer for the might of His Spirit as strength in the inner man. v. 16.
3. Prayer for the indwelling of Christ in the heart.—v. 17.
4. Prayer for being established in love. vv. 17-19.
   a. The love of all saints united.
   b. The love of all saints together required to comprehend the fulness and in part reveal the love of Christ.
5. Prayer for the infilling of all the fulness of God.—v. 19.

VII. The Praises of the Church are Eternally Glorious.—vv. 20, 21.
1. They praise God for His ability to bless.
2. They praise Him above their power of experience.
3. They praise Him with a power beyond their own, and for such power.
4. Their praises will be God's glory.
5. Their praises will be completed in and thru Christ.
6. Their praises will continue while the world continues.
7. The Church will exist and praise God when ages and worlds have passed away, and in an unending world.

EVANGELIZING CORINTH.—Acts 18.
September 29.

I. The First Call of the Missionary.
1. He came alone.—v. 1.
2. He found congenial companions.—v. 2.
3. He busied himself with useful employment.—v. 3.

II. The First Meetings.
1. The missionary went to religious services.—v. 4.
2. He took occasion to testify to the faith of the Gospel.
3. He testified to all classes whom he met.—v. 4.

III. The Time of Meetings.
1. Every Sabbath.

IV. More Aggressive Work.
1. More workers added,—Silas and Timotheus. —v. 5.
2. Dealing with definite classes,—the Jews.—v. 5.
3. The chief point of faith advanced, —Jesus, the Christ.—v. 5.

V. Independent Effort and Organization.
1. Separation from the Jews and their synagogues.—vv. 6, 7.
2. Special efforts among the Gentiles. —v. 6.
3. Keeping in touch with the Jews, near their synagogue.—v. 7.

VI. The Growth of the Work.
1. Conversion and co-operation of principal men.—v. 8.
2. Many Gentiles believed.—v. 8.
3. Accessions to the Church by baptism.—v. 8.

VII. Special Encouragements from the Lord.
1. A vision from the Lord.—v. 9.
2. A promise of special protection from the Lord.—v. 10.
3. A long period of successful ministry.—v. 11.

VIII. The Persecutions.
1. The oppositions of the Jews.—vv. 12-14.
2. The indifference of the magistrates. —v. 14.
3. The ignorance of the people, who were scarcely able to distinguish between the Christian and Jewish faith.—v. 17.

BEING A SOLDIER OF CHRIST.—II Tim. 2.
October 6.

I. The Ideal, a Good Soldier.—v. 3.

II. The Qualities Essential to Being a Good Soldier.
1. Be strong in the grace that is in Christ Jesus.—v. 1.
2. Zeal in the cause. that will enlist other faithful ones for its success. —v. 2.
3. Enduring the hard trial of a soldier's life.—v. 3.

III. The Devotion to the Cause.
1. Unentangled with the affairs of life.—v. 4.
2. Striving to please the leader.—v. 4.
3. Efforts that are in harmony with the will of the Master.—v. 5.
4. Confidence in the sustenance of the Master.—v. 6.
5. The hope of resurrection and reward by Him who was raised from the dead.—vv. 7-10.

IV. The Rewards for Faithful Service and Suffering.
1. From death, to life.—v. 11.
2. From suffering, to reigning.—v. 12.
3. The proof of God's faithfulness will be seen.—vv. 12, 13.

Pathan First-Aid Treatment

Do the people of the Punjab need medical missions? Read this: A young Pathan girl, fifteen years old, with her right arm shattered by a bullet, was brought to a hospital of the Church Missionary Society in the Punjab, near the borders of Afghanistan. The missionary doctor thus describes the Pathan method of treating the case:

Her father's enemy had shot her as he could not get the man himself, and her father, greatly distressed, brought her to us one day last June. Round the arm next the flesh was the body of a cock split open, and bound on the wound when freshly killed, feathers outside. Around her body, to which the arm was again bound, cock and all, were the skins of two goats recently killed. This, in June with the temperature at 114 degrees, the child has been carried for twenty-four hours on a rough bed in the sun's heat. Such is the first aid rendered by the Pathan. The girl recovered under treatment, although the arm was at first very septic.—C. M. S Gleaner.

New subscribers can now secure the Christian Monitor for the rest of the year and all of next year for fifty (50) cents.

EDUCATIONAL

A TEN MILLION DOLLAR BOOK

A Strange Chapter in our Unwritten History

That a single book—a novel at that—should cost the people of the United States the sum of $10,000,000, would seem almost incredible. Yet such is the fact of history—unwritten history though it be. The fact has long been kept from the people, and the whole affair has been shrouded in mystery. Had it been a matter of political corruption or of real swindling, it would have been exposed long decades ago. But really there was no corruption about it—nothing whatever of wrong-doing intended in any quarter. It was simply a colossal mistake, which has a very humorous aspect, despite its tremendous cost to the people.

In all the discussion of our various steps in national expansion, which have occupied the attention of the people within recent years, there has been but one step left unexplained. That one is the Gadsen purchase of 1853. The Louisiana purchase, The Florida cession, the Texas annexation, and the Mexican cession of 1848 are understood by school boys and girls everywhere. The Alaska purchase is best explained by the knowing ones as having its cause in the "unwritten history" of the war, being the result of a secret understanding with Russia at the time when the Czar lent secret aid to President Lincoln.

But the Gadsen purchase stands unexplained. Elderly statesmen never refer to it. Historians do not like to touch it. The reticence maintained in reference to this transaction involving an expenditure of $10,000,000 is unique in history. It is akin to the diffidence and taciturnity exhibited by a man who has purchased a gold brick. Men sometimes confess crimes which they have committed. They do not willingly admit that they have been victims of a hoax.

One of the results of the Mexican war was the development of an extensive literature relating to the romantic incidents of frontier life. Capt. Mayne Reid, a young British subject, joined our army in that conflict, and made use of all that he observed in nature and all that he heard from hunters and scouts, for a series of hearty, manly stories of life in the forest and on the plain. A Frenchman, Louis de Bellemare, took a higher aim, and sought to produce a novel that would rank with the best models of realistic fiction. He brought within the range of his story something of European history, and an acquaintance with continental languages and courtly etiquette; and for variety of romantic interest, he connected these with the wild and dangerous experiences of border life in the new world. He chose for his title, "Les Coureurs des Bois; ou Les Chercheurs d'Or."

This has been rendered "The Wood Rangers, or The Gold Seekers." It was published in Paris in 1850, two years after the close of the Mexican war.

The story begins with a smuggling adventure on the Basque coast of Spain, a generation before. Then the scene shifts to Mexico to the least known regions of Mexico, in the far north, the great stretch of desert land which separated civilized Mexico from the United States.

The plot of the novel centers in the secret knowledge of a "golden valley" in the arid wilds of old Sonora, where gold in fabulous quantities could be scooped up from the surface of the ground. The secret of the location of this golden valley is handed down as a priceless legacy. It cost men their lives. Bellemare aimed to be realistic. He succeeded in a manner to take one's breath away. The book was taken seriously. Every young man in this country who read it (and the number of such was very small, for the book was written in French) felt certain that if he were in Northern Sonora he could find the golden valley and secure its wealth. The story was passed around among certain adventurous spirits, and awakened an intense desire for the possession of the region described.

The Mexican war, from the beginning to end, was a romantic episode in our commonplace history. The discovery of gold in California, and the rush of fortune hunters to that distant coast, was another. But why should one cross the Rocky Mountains, and the "Great American Desert" beyond, for gold, when there was a golden valley just beyond the borders of Texas? There was a trail in New Mexico, over the "Staked Plains" and this was familiar to the admirers of Kit Carson throughout the Southwest. Shrewd adventurers and gold-seekers determined to find the golden valley; and with Bellemare's book in hand they started southward from Santa Fe.

By the treaty of Guadalupe Hidalgo, in 1848, New Mexico (including Arizona) had been acquired by the United States. The southern boundary of this tract was the Gila river. It soon became evident that the "golden valley" was not north of the river. Of what use would it be to find this valley if it should prove to be in Mexican territory? Evidently the men who represented us at Guadalupe Hidalgo had made a terrible blunder. Of the two great gold fields, they had secured but one. California was ours, but the "golden valley" was still in Mexico. We had secured California before it was known that the gold was there. We must secure the "golden valley" before the Mexicans should find out the secret of its location, or even of its existence. There was much of secrecy and cunning exercised in the matter. Statesmen were ambitious to spring upon the American people a second California surprise. Young men sought commissions which would take them to the Southwest—as near as possible to the "golden valley."

There were grave consultations in the cabinet of President Pierce. Our former commissioners at Guadalupe now declared that they had been deceived by an incorrect map when they made the treaty of 1848. It was determined to apply to Mexico for a further cession of the utterly worthless land. How much would be required to insure the inclusion of the "golden valley," no one knew; but to be safe, a strip nearly as large as the State of Illinois was to be asked for. The ignorant Mexicans, knowing nothing of the "golden valley," would, of course, sell the land cheap, as it was worthless for man or beast. But it must be purchased at whatever price, and in urgent haste.

But the crafty Mexicans were not slow to perceive the real anxiety and determination of the American minister. They had traded off a desolate Pacific coast, only to find within a few months later it was a gold field of priceless value. They would not be so foolish a second time. Ten million dollars, in 1853, was an incredible sum. Yet the Mexicans would not abate one doit of it on any account. The pretext of a misunderstanding—of an incorrect map, used as the treaty of Guadalupe Hidalgo—was urged in a menacing manner, but all to no purpose.

In its sober senses no government would have paid such a price for a strip of desert, without even strategic position to recommend it. But the statesmen at Washington had read "The Wood Rangers," and were excited. A treaty was rushed through. The "Gadsen Purchase" was effected by our minister at Mexico, Mr. James Gadsen, with whom no fault whatever can be found, and the purchase

money was paid. The "golden valley", it is unnecessary to state, has never been discovered. The delightful surprise which the statesmen were to spring upon the country has not been sprung. There has been, instead, a silence deep, profound, and lasting. The statesmen of that day have been gathered to their fathers; Bellemare long since passed away, and his novel is forgotten. Perhaps it is just as well that the embarrassing secret history of the Gadsen Purchase has been kept so long.—American Journal of Education.

OUR BOOK SHELF

Books for the Housewife

Vesta Zook

Home Problems from a New Standpoint, by Caroline Hunt.—There was a time when the home was independent industrially and it was held together by this material basis. But a change has come; this basis has been swept away, outside interests have come in and new problems are confronting the home and the present day home maker feels that she must meet and try to solve this new situation if the home is to do the greatest good for its members and for the community at large. New privileges, new opportunities, new possibilities have come to the home. A spiritual basis for holding together the home must be sought. In this most interesting book the author suggests ways for meeting these new situations and shows how it is possible since this change has come, for each one in the home to develop a more sympathetic attitude toward all and how to get more beauty and more joy in real living.

Feeding the Family, by Mary Swartz Rose.—"What shall I get for dinner?" is the question confronting most housewives. When this question is answered, another arises. "Have I chosen wisely?" The one who is responsible for the meals in the home is beginning to feel that foods suitable for the various needs of her family is a question of foremost consideration. Many foods are advertised on the market and so much advice about what to eat is given that the housewife is puzzled. In this book, Mrs. Rose has given the housewife a guide book to good nutrition. She devotes separate chapters to the food needs of the different members of a typical family group,—babies, growing children, adult men and women and aged persons. Then she takes up several chapters on the construction of daily menus, wise expenditure of money for food and a reasonable control of the amount and kinds of food eaten. The book is not technical; the author uses the ordinary household vocabulary and any woman who desires to provide her family with the proper food will find this book a most excellent guide.

Successful Houses and How to Build Them, by Chas. E. White.—Since so much of the house wife's time is spent in the house, we are beginning to realize that the way in which the house is built, the materials of which it is made and the arrangement of rooms mean much to the happiness of all members of the family. Four walls and a ceiling are necessary but there are other essentials for a comfortable house. In this book, the author points out little details that make for comfort. Especially is this a useful book for those who are building new houses. Among the subjects discussed are, the proper site, foundations, exterior finish, plumbing, heating, lighting, sewage disposal and planning of rooms. This book can not fail to be of interest to those who are really anxious that their houses should be real homes.

Planning and Furnishing the Home, by Mary J. Quinn.—The author of this book tries to show that the family of small means can have a beautiful and restful home if knowledge, interest and a reasonable amount of time are added to the available money. In the furnishing of the home, one is able to express the family ideals. Perhaps nowhere does the house wife express her individuality or the lack of it, more than in the furnishing and interior decoration of her house. Many desire a piece of furniture just because a friend has it, with little thought as to the suitability of it for another family or house. But some home makers of today are desirous to express their ideas in beauty of color, line and pattern in the rooms in which they live. This book is not only of value to those who are buying new furnishings, but also gives advice as to the best way of using what one already has. The author devotes whole chapters to the Living room. Dining room, Bed rooms, Kitchen and Laundry and the suitable kind of furnishings for each.

Bulletins and free Publications for the Housewife

Every house wife should avail herself of the opportunity to get the Government Bulletins which are sent free on request. A few of the State Universities also send out free publications which are very helpful to the house wife. These leaflets are up-to-date and contain many suggestions which can be used in any home. Many are intended primarily for the farm home. Below is a list which will be found valuable along the various lines of work connected with the home. I give the names and addresses.

List I.—Farmer's Bulletins. U. S. Dept. of Agriculture, Washington D. C.

"Economical Use of Meat in the Home." No. 391.
"Cheese and its Economical Uses in the Diet." No. 487.
"Preparation of Vegetables for the Table." No. 256
"Care of Food in the Home." No. 375.
"How to Select Foods." No. 808.
"Food for Young Children." No. 717.
"Beautifying the Home Grounds." No. 185.
"The Farm Kitchen as a Workshop." No. 607.
"Water Supply, Plumbing and Sewage Disposal for Country Homes." No. 57.

List II. Cornell Reading Courses for the Farm Home. New York State College of Agriculture, Cornell University, Ithaca, N. Y.

"Rules for Planning the Family Dietary."
"Planning the Home Kitchen.'
"The Farm House."
"The Arrangements of Household Furnishings."
"The Laundry."
"Rules for Cleaning."
"Choice and Care of Utensils."
"Saving Strength."
"Hints on Choosing Textiles."

List III.—University of Illinois, Urbana, Illinois.

"Principles of Jelly Making."
"Some Points in the Making and Judging of Bread."

List IV.—Iowa State College of Agriculture, Ames, Iowa.

"Home Furnishing." Home Economics Bulletin No. 7.

Goshen, Ind.

ELECTRICITY IN RELATION TO GROWTH

Neither Plants Nor Children Affected as Many Erroneously Think

Great relief is expresses by that famed man of science, Professor James Crichton-Browne, at the refusal of the agricultural board in England to advise farmers to adopt the electrical treatment of seeds or to establish centers where that treatment can be carried on. We are dealing here, he thinks, with a dangerous delusion. One of the perils of the hour, in fact, he writes in the London Times, is "the ready acceptance and attempted practical application of the so-called "scientific" results of hurried and unconfirmed laboratory experiments. Electrical methods in agriculture are still in the experimental stage. It has no doubt been established by the experiments and observations of Sir Oliver Lodge, Professor Priestley and others that an increase in the yield of certain crops can, on a small scale, be obtained by means of high-power or high-tension electricity applied to the land by overhead wires. The electrical discharge has notable effects on the res-

piration of plants, their synthesis of food, on the evaporation of water from the leaf and other vital processes: but prolonged and extensive investigations are still needed in order that these effects may be accurately defined and gauged. Agriculture and horticulture may hereafter derive valuable aid from electricity: but the nature and limits of that aid have yet to be determined. The problems are highly complex and the sources of fallacy are numerous. Even should it be proved that the electrification of crops or seeds does hasten their growth or increase their immediate productiveness, it will still have to be shown that with mere increase in bulk there is no deterioration in quality, no impairment of fertility and no diminished resistance to disease.

Such have been the veritable wonders of electricity that the lay public is apt to be credulous regarding any new achievement claimed for it. Four years ago there was widely circulated a statement to the effect that of two groups of school children of the same age and in similar circumstances subjected to experiment at Stockholm, the group placed in a schoolroom into the atmosphere of which there was a discharge of electricity was found at the end of six months to have grown faster, to be in better and more vigorous health and to be more successful in examination tests than the control group without the benefit of electricity. Professor Crichton-Browne wrote to Professor Svnte Arrhenius, as it was alleged that these experiments had been conducted by that eminent scientist. Here is what Professor Arrhenius reported:

"My first experiments with about 50 children, subject to electrification in a room where the potential in the upper part was about 1,500 volts higher than at the floor, and 50 children without electrification seemed to have good results; a very strong result in favor of the electrified children, as indicated by their increase in weight and other sanitary conditions. But repeated experiments with a much greater material gave no positive results at all. Therefore, I am unable to give any positive statement. It is very possible that experiments arranged in another manner may give better results."

A little later Professor Crichton-Browne had an opportunity of conversing with Professor Arrhenius on the subject of these experiments only to find that they were not performed upon school children, as stated, but upon infants under a year old in the orphan-asylum. Hence all the allegations as to the superior intelligence and aptitude of the electrified children as tested by examination were pure invention. The first experiments referred to by Professor Arrhenius, with a group of fifty children who were electrified, with a control-group of fifty who were not so, gave surprising results in the increase of their weight and in growth with the former as compared with the latter. Further inquiry disclosed that the zealous nurse to whom the arrangements for the experiment had been entrusted put into the group for electrification all the vigorous babies and into the control group all the weak and ailing ones. The electrified infants had therefore had a good start and did not do more than maintain their position. Subsequent experiments on a large scale and with a more equitable division of material showed no influence of electrification one way or the other.—Sel.

"PATHFINDER OF SEA" YET AMONG BEST SELLERS

You may travel the continents without a Baedeker, but you cannot go down to the seas in ships without a "Bowditch." What is a "Bowditch?" It is a book, and one that ranks among the best sellers of the present years, and yet, perhaps, not one in the millions of readers of the best sellers of the day ever saw the inside of it and knows nothing of its beyond a reference to it that they may have encountered in some nautical novel. It is a book that has run through hundreds of editions in all civilized languages, and has been selling steadily and increasingly ever since it was published nearly 100 years ago.

Today the demand for it is greater than ever before. A new edition was issued in 1917, and notwithstanding the lapse of years since its first publication, it remains practically the same as when it issued first from the press. The new edition of the book was made necessary by the stimulus given to the study of navigation the world over, and especially among young Americans in the training service of the United States shipping board, which is he made very pointed: before the session schooling thousands of young officers for the merchant marine.

Not to make a mystery of it, the "Bowditch" is the standard textbook on navigation, and it is the guide of every navigator who sails the seven seas. The title of the books is "The Practical Navigator," but it is most generally referred to by those whose vade mecum it is as the "Bowditch." It was written by an American, and it has replaced every other book on navigation that preceded it. Though its author, Nathaniel Bowditch, has been dead 80 years, he left his work so complete that no fact or calculation, reckoning or chart that he incorporated in the book has been altered since, and he is known among all mariners of today, as he was nearly a century ago, as "the great pathfinder of the seas."

When he died in 1838, vessels in the chief ports of the entire world placed their flags at half mast. Harvard College conferred upon him the degree of bachelor of arts, in recognition of his great work, and at the time of his death he was president of the American Academy of Arts and Sciences and a member of the Royal Academy of London, although he was entirely a self-taught man, with no advantages of self-education beyond what he acquired in the district schools before he was 13 years old.

Nathaniel Bowditch was born at Salem, Mass., in 1773, the son of a poor shipmaster. At 13, he was taken out of school and apprenticed to a ship-chandler. Mathematics had been his favorite study in his brief school career and during his apprenticeship he continued his studies, devoting all his leisure moments to the acquirement of the fundamental principles of lower and higher mathematics and astronomy. He acquired Latin, in order that he might study Newton's Principia. At the age of 22 he went on a voyage to the East Indies, as captain's clerk, and for nine years he was a practical navigator, rising gradually from captain's clerk to master.

The origin of his great work shows how comparatively insignificant events will result sometimes in great benefits. The day previous to sailing on his last voyage, he was called upon by a noted publisher of charts and nautical books and requested to correct the proofs of a new edition of Moore's books on navigation, then in common use. In performing this work, he detected so many important errors, that he resolved to prepare an entirely new work, and the result of this determination was his "Practical Navigator," the "Bowditch" of today. He was a student all his life, and in addition to his scientific attainments, he became proficient in Latin, Greek, French, Italian, Spanish, Portuguese and German. He was looked upon as one of the intellectual prodigies of his time.—Sel.

A WALK IN EARLY SUMMER

Let us walk in the fields and woods today. We shall find many brooding birds, some feeding half grown fledglings. others with their young as large as the parents themselves.

Let us hunt for a few nests. "Dick Dick, Dick-cissel." "What is he?" Just what he says he is, Dick-cissel. Out yonder in the meadow is a wild rose bush. Let us look at it; here is his, or rather their, nest. See how the branches are pulled together and the pocket-like nest hung among them. There are the downy little fellows holding themselves flat down in the nest as much out of sight as possible. See how that bunch of leaves screens them from the fierce rays of the sun. Once, when a little fellow, following the mowers through the meadows, I found a nest of the Dick-cissel built on a little bush the mowers had cut off; I tried to stick the branch back into the ground so that the nest would be upright. An hour later the little birds were dead—the sun had killed them.

Whir-r-r! What a noisy flight that bird has. Be careful or you will tread on her nest. Isn't that a safe retreat? See how the mouth of the nest overhangs. Even

the keen eyes of a crow, as he flies over looking for nests to rob, would hardly discover this one. We will not handle the eggs nor trample the grass about the nest, or the mother will be frightened away and desert it.

Let us follow this hedge-row, and see what we may find. Here is a moth stuck upon a thorn! And there is a cicada, there a swallow-tailed butterfly, each spitted on a thorn. Here is a little snake with a thorn right through its head. Who has been doing this? Do you see that pile of sticks in among the brambles? Look closely and you will see the hooked bill, black head and bluish back of a shrike. You need never look for a shrike's nest anywhere but in a hedge or on a thorn bush.

What a beautiful elm tree! How the limbs run far out and droop at the ends! Look at the end of that long limb and you will find an oriole's nest. This is the field in which the horses and cattle pasture, and there are plenty of long hairs for the oriole to weave into her nest and tie it to the limb. We can cross this cornfield and reach the stream over there. You think that poor bird, fluttering along, has its wings broken. Let us stand still and see whether she does not come back towards us a little. She is trying to lure us away from here. If we look carefully we may find a few pebbles gathered together for a nest. There it is, right by that hill of corn. It is not much of a nest but it suits this bird, for the young of the killdeer begin to run about very soon, so they do not need much of a nest. You see she is still playing "broken wing" thinking we will try to pick her up. Now that we are away from her nest she is all right.

Here we are at the stream; we will go up there to the sandy bank where I see a very suspicious looking hole. If we were to dig in there we should find a king-fisher's nest.

If you take a walk once a week keeping your eyes open and your mind alert, before the summer is over you will learn more about birds than you ever thought you could. But birds are not the only things to look for when taking a walk. There are the butterflies, the bugs, the grasshoppers, the crickets, the tadpoles, the snails, the toads, the ground-squirrels, and the snakes; the trees, the bushes, the ferns, the flowers, and even the weeds. Must we know all these things in order to teach nature study? It is a pleasure to know them whether you teach them or not.

A lover of nature would rather spend the day in the fields or woods with the birds, toads, and butterflies than to watch the finest game of baseball between league teams. I believe a boy will be better, purer, happier if he spends his leisure hours among the birds than if he spends them on the diamond. There is no profanity in the language of birds.

Go to the field and take your boys and girls with you. The vacation weeks furnish exceptional opportunities for these rambles.—Sel.

SALMON HISTORY WRITTEN IN SCALES

The marking of salmon which has been carried out pretty extensively both in England and Scotland has already resulted in the range of our knowledge regarding the life history of the royal fish being considerably extended, the Scientific American tells us:

One of the most interesting points that has been established is the possibility of ascertaining the ages of the fish by examining its scales. This was first propounded in 1904, and it has stood all the tests to which it has been subjected, by means of ringing and otherwise. Just as the age of a tree may be calculated from the number of concentric rings on a section of its trunk, so the age of a salmon may be determined by counting the lines on any of its scales—the shoulder ones for preference. In the case of the fish, however, the number of lines added each year is not one, but 16, and of course, they can only be traced by the aid of a microscope.

The lines, it is observed, are more widely spaced during the time that the salmon is regaling itself on its favorite foods. They run more closely together when it winters in salt water, and leads an abstemious life. The differentiation is important and greatly facilitates investigation.

Besides the actual age, the number of spawning operations engaged in is also indelibly recorded on the scales. The spawning mark is a dark fracture, which is produced every time the fish enters fresh water. It is scarcely possible to confound it with any of the age lines, for the two sets differ essentially in appearance.

The practical value of scale reading, both with respect to age and spawning habits, can scarcely be exaggerated. By its aid, we have already discovered that the young salmon does not quit the fresh water in which it was hatched, until it is two years old. It descends to the sea about the middle of spring.

In the course of the next season, it returns to its native river or lock, its object being to help in propagating the species. On performing this important duty, it again betakes itself, the next spring, to the sea. It may come back to breed next autumn, its return may be postponed for 18 months, or possibly it will spawn no more.

One of the most startling discoveries made by piscatologists in modern times, is that by far the greater number of salmon breed only once in their lives, and that the number that do so oftener than twice, is not more than one in 9,000.—Pathfinder.

DISEASES OF THE TRENCHES

In order to study trench fever, the most general cause of disability among the men in allied armies, and find an effective means for combating it, American army medical officers some time ago asked for American soldiers in France to volunteer to submit to inoculation and become subjects of experiment and study. From the large number who offered themselves 66 were selected.

The men were sick for weeks, lost from 20 to 25 pounds each in weight and underwent a shelling when Hun airmen singled out for attack the hospital in which they were being treated but they all have either recovered their health completely or are well along on the road to complete recovery and have the satisfaction of knowing that their sacrifices have been fruitful of good results. Through their study and experimentation the medical men have established the fact that trench fever is a germ disease and that it is transmitted through body lice, or "cooties", as the soldiers call them.

With this knowledge more intensive effort will be directed toward preventing the spread of the vermin with a view to wiping out the disease and protecting the men from its ravages.

British and French army doctors are working hard to discover means for preventing and curing what is known as "trench mouth", a disease that appears to have developed since the beginning of the war. It appeared first among soldiers of the German army and was believed by German medical authorities to be due to the war bread provided for the men. Later observations lead to the belief that a prolonged use of canned food may be responsible.

Medical experts in the past several months have given considerable attention to a contagious form of pneumonia which is known as "streptoccus." This disease which has found many victims among American soldiers, particularly in camps on this side of the Atlantic, apparently was an outgrowth of the epidemic of measles which first swept through military camps.

Dr. R. I. Cole of the Rockefeller Institute which has made a careful study of the pneumonia outbreak, in cooperation with army and navy medical bodies, indicated in an address before a medical meeting in Washington not long ago that suspicions that the Germans have had a hand in the dissemination of pneumonia by means of germs are not unwarranted. Medical authorities of the army and navy recognize the menacing character of the disease and everything possible is being done to keep it in check and protect both soldiers and civilians.—Sel.

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THE YOUNG PEOPLE'S MEETING

GETTING READY FOR SERVICE. (Jr).—Eccl. 11.

Topic for September 8.

MOTTO

"I must be about my father's business."

THE STUDY HOUR

I. Obedience to Parents.—The first lesson in service is the lesson of obedience. Children who are disobedient to their elders at home are not wanted anywhere else because one who always wants his own way is a poor hand to serve some one else. Children who know how to obey their parents have a good object lesson in obeying the Heavenly Father. When Jesus was here on earth, He was subject to His earthly parents and also was interested in the business of His Heavenly Father. When He was at the Temple in Jerusalem, He was anxious to be where He could learn more about His Father's work. He asked and answered questions concerning the teachings of the Bible. And when His mother asked why He had tarried so long at Jerusalem, He said, "Wist ye not that I must be about my Father's business?" But Jesus did not mean that He did not need to obey His earthly parents because He had a Heavenly Father. He only meant that His mother should have known where to find Him and not have been hunting so long in sorrow. She should have known how He was interested in the business of His Father and went at once to the temple where He was learning of Him. As soon as Mary and Joseph came for Jesus He was ready to go home with them and be obedient to them as His earthly parents. This was a part of the business of the Father that He was willing to do. It got Jesus ready for a great service. He is worth more to us now because He gave an example to boys and girls of obedience to parents.

II. Learning the Will of God.—No one can ever be ready to serve who does not know what is to be done and what is pleasing to our master. So every servant always first learns to be a good listener. Such a servant comes to his master and hears what he says is to be done. He is anxious to know what his plans are that every thing done may help him to carry out the plan. So it is with learning to serve our Heavenly Master. We need to come before Him to hear what He has to say to us. This waiting time is a part of getting ready for service. It would be foolish to get so impatient to do that we would rush away from our master's words and do the work according to our own notion. There is much work spoiled that way which must all be done over and which the servant has lost all his time upon. These waiting places before our Master are the times at family prayers, at Church, Sunday school, Young People's Meeting, hours of Bible reading and prayer, listening to the conversation of godly people who have learned many things about the will of the Master.

III. Doing the Little Things We Know.—It is not right to just dream of the great things that we want to do after awhile, when the Master has a small task for us which we are neglecting. Those who can do the little things well are the ones whom the Master is counting on to do the larger things after awhile. Those who are always looking to make a great show by some great work in the future and leave the little tasks pass by will never be fit for the great task when it comes.

When we were real small children, we did not become able to do the important tasks all at once. Day after day and week after week we began to do the little tasks suited to our strength and understanding till we were at last ready to do the larger things as well as our parents. Then in getting ready for service, let us do the little things that we know now, that the more difficult things may be easier done when we are called to do them.

IV. The Text.—Eccl. 11.—In this lesson we have thoughts on sowing. As the people of the Nile valley cast the seed which makes bread on the water and afterward find it growing up in a large crop, so we are to sow seed by giving our time to useful labors which in later years will fit us for much more. There is always a chance to be sowing, in the morning of life, at noon time, and in the evening when we get old. What we sow we shall reap some day. God will bring everything into judgment.

PERSONAL THOUGHT

I will spend my time in useful waiting and watching and work that the future service which God gives me to do may be well done.

SUGGESTIVE ASSIGNMENTS

For Children and Young People—

1. Text word, **Service.**
2. Give out the following Scriptures:
   a. Pleasing the Lord.—Col. 3:20.
   b. Furnished unto all good work.—II Tim. 3:14-17.
   c. Becoming an example.—I Tim. 4:12.
   d. Faithful in little things.—Lk. 16:10.
   e. Sowing the seed for a harvest.—Gal. 6:7, 8, 9.
   f. Using the time well.—Eph. 5:15, 16.
   g. Giving our bodies to God.—Rom. 12:1.
   h. Letting God use us as instruments.—Rom. 6:13.

For Older People—

1. Helps and Hindrances to Getting Ready for Service.

COMMUNITY NEEDS—MY RELATION TO THEM.—I Thes. 5.

Topic for September 15.

MOTTO

"Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

THE STUDY HOUR

I. How God Sees Our Community.—We think of our community as one of the many over the world upon which the Heavenly Father looks down with an eye of compassion. We know that He s willing to do the very best for our community that is possible, in harmony with His righteousness, to do. He deals with our community, not according to our sins and iniquities, but according to the multitude of His tender mercies

It may be that He sees greater wickedness in our community than in some other. He may have been dealing with that sin thru different instrumentalities. Perhaps the message bearers and ministers of the word have been present in faithful warning and exhortation. Perhaps, too, there have been special providences like manifest deliverances from great danger or from sicknesses or from temporal difficulties. He may have laid the hand of affliction heavily upon the community for the express purpose to lead it to call upon His name and to make it feel its dependence.

He looks upon us as He does upon all the world as those who have been redeemed by the precious blood of His only begotten Son and whom He would have know and receive the salvation purchased for them. As He sees us in such a merciful way, He expects of me as an individual that I should fulfil a place in the community according to my knowledge and ability and influence that will make it more what He would have it be. And if there is no response to all His providences and efforts for the uplift of its inhabitants that the judgment may at least not fall upon those who were unaware of its dangers.

II. The Text, I Thes. 5.—This text brings to mind what is before every community. Jesus is coming some time, very unexpected to the wicked, because they will not heed the exhortations of the children of light. The children of light are living in the full expectation of His coming as a time when His children shall have salvation. But meanwhile there is a work to do among all classes inside the fold and out. There are ministers to obey and esteem, there are unruly to warn and feeble to comfort. There are weak to support, and imperfect ones to exercise patience toward. Evil doers are to meet with kindness and love whether in the church or in the world. There should be a whole hearted Christian life in us which is joyful and prayerful and responsive to the Holy Ghost, willing to receive instruction and watchful against all evil.

III. Outline Study

1. **Needs.—**
   a. A realization of how we look in God's presence.—Isa. 6:1-5; Rev. 3:17, 18.
   b. Daily supplies of good things.—Matt. 5:45; 6:25-32.
   c. A remedy for sin.—Matt. 9:12, 13; 18:11-14.
   d. A helper in temptation.—I Cor. 10:12, 13.

c. A guide thru life.—Matt. 28:20; Jno. 16:13.
d. The Word dwelling in the heart. —Col. 3:16; Ps. 119:11.
e. Nobility of thought and purpose.—Phil. 4:8; I Cor. 16:13.
f. Better homes.—Col. 3:18-25.
g. More prayerfulness and watching. —Col. 4:2; Eph. 6:18.
h. Service for the lost and needy.—I Thes. 2:1-12.

2. **Our Duty Toward the Needs.—**
a. Walk in the light we have.—I Jno. 1:7; 3:20, 21.
b. Hold forth the word of life.—Phil. 2:15, 16.
c. Lay down your life for others.—I Jno. 3:16; Phil. 2:4.

PERSONAL THOUGHT

Do I realize the responsibility as a lightbearer in my community? Am I working in the Lord's way to bring the truth to bear upon those who need it?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Godly.**
2. Do I help to Make the Boys and Girls Better or Worse?

For Young People—
1. Social Standards Among us.
2. Religious Standards Among us.
3. Business Standards in Our Community.
4. What May We Do to Raise the Standard?

For Older People—
1. How the Failures of the Older People May be Made Profitable in the Future of the Community.
2. Why Should the Old People Encourage a Change for the Better By Quitting Unwarranted Customs?

WHAT MY CHURCH STANDS FOR. —Eph. 5.

Topic for September 22

MOTTO

"A glorious church, not having spot or wrinkle or any such thing."

THE STUDY HOUR

I. **The Purpose of Our Topic.**—It is well that we learn to fully appreciate the Church in which we have cast our lot. We cannot intelligenly labor for the upbuilding of the Church, if we do not know what she stands for, or whether she stands for anything worth our best energies.

We really should not enlist our life in an organization which we cannot believe is the organization which stands for what God would have us stand for and give our whole heart and life in making the standard of other lives. If we in this generation as young people do not stand for all that the church stands for, and for which God expects her to stand, we cannot expect that those who come after us, will stand for it unless they may be made to see wherein we have fallen short. There is great danger of the standards of truth being lowered than otherwise if we do not hold them up in our day. If we look carefully into the past records which our martyr forefathers have made we will find some well defined principles that made their lives shine forth before a sin-darkened world and gave to their successors a heritage of great value.

May we in our day not lightly trample under the precious heritage of faith which our church fathers valued above life itself. May we rather earnestly study these principles in the light of God's eternal Word and endeavor to embrace the same standards which made their lives what they were. There are far too many in the church today who would be willing to turn down as nonessential some of the most vital principles for which the true church has stood from Apostolic times.

II. **The Text.—Eph. 5.**—The Church herein set forth is a pure, separated, Spirit-filled Church, following God as dear children and walking together in the fellowship of love. Her standards are as high as the Lord Himself set when He gave Himself for the church to make her a glorious Church without spot or wrinkle or any such thing.

III. **Outline Study**

1. **Standards of the Church.**
a. The Whole Bible as the revealed will of God.—II Tim. 3:16.
b. Jesus Christ the Redeemer of a fallen race.—I Tim. 2:5, 6.
c. A new birth necessary for entrance into the kingdom.—Jno. 3:5.
d. Two opposite spirits in the world require a complete separation of the saints from the spirit of the world.—I Cor. 2:12; II Cor. 6:14-18.
i. Conversation.— Matt. 12:34-37; Col. 4:6.
ii. Business methods.—Heb. 13:5; I Cor. 10:31; I Cor. 6:1-8.
iii. Vanity and display.—I Tim. 2:9, 10; I Jno. 2:15, 16.
iv. Lustful pleasures.—I Pet. 4:3,4; Tit. 2:12.
v. Secret and worldly organizations. —Eph. 5:11,12; Jno. 3:19-21; II Cor. 6:14-17.
vi. Carnal resistance.—Matt. 5:38-45; Jno. 18:36; II Cor. 10:4.
vii. Life Insurance.—Jer. 49:11; Matt. 6:25-34.
e. Obedience to commandments and ordinances—Jno. 14:21, 23, 24.
i. Baptism.—Matt. 28:19, 20; Mk. 16:16.
ii. Communion.—I Cor. 11:23-26; I Cor. 10:15-22.
iii. Feet washing.—Jno. 13:1-17.
iv. Devotional covering.—I Cor. 11: 2-16.
v. Holy Kiss.—Rom. 16:16; I Pet. 5:14.
vi. Anointing.—Jas. 5:14, 15.
vii. Holy matrimony.—I Cor. 7:39; Eph. 5:31.
viii. The organized church.—Matt. 16: 18, 19; 18:17, 18; Eph. 4:11-16.
ix. The Great Commission.—Matt. 28:19, 20.

PERSONAL THOUGHT

Do I recognize my full duty toward the church of which Christ is the head? Am I willing to maintain its standards?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Church.**
2. Blessings of the Church for Children.

For Young People—
1. The Founder of the Church.
2. The Means of Preserving the Church in its Purity.
3. The Authority of the Church.
4. Separating Ordinances.
5. Separating Restrictions.

For Older People—
1. Qualifications for Church Membership.
2. Value of the Church Organization.

See Special Offer for new subscriptions on Editorial page.

MISSION WORK IN THE CITIES.— Acts 8:5-25.

Topic for September 29.

MOTTO

"I am not ashamed of the Gospel of Christ."

THE STUDY HOUR

I. **Cities and Missions.**—The city is a place where men have builded together for their convenience in this life.. It is more or less the tendency of a fallen race since the days of Cain to build cities and band together in confederations to bring about as much as possible a substitute for what was lost by departing from God and the Eden home. All the products of the fallen race are found in the cities. Here we have the wealth and intellectual power working together to satisfy the craving of the human heart for possessions and pleasures and satisfaction. Here also we have the heaping together of the greatest poverty and ignorance and vice and crime and misery. Some how when men begin to depend on the institutions of city life to get along in the world they invariably cling to it, unless there is some power that pulls them away and weans them from this dependence. Money making and money spending make up the round of life while the knowledge of God from whom all blessings flow seems to be lost sight of more completely than it would be in the country where the tiller of the soil must look to Him for blessings first hand if he wins his bread by the labor of his hands.

But the Gospel of Christ is the remedy for the fallen condition of man every where, and is the only means of arresting the downward tendency to which the level of city life pulls. Paul, in his day realized this when he thought of coming to the center of the world's city life in the Roman world. He could confidently affirm, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation."

II. **The Text, Acts 8:5-25.**—The Gospel was a blessing to the city of Samaria. While we do not think of this city as having the amount of wealth and the great population which modern cities have, we find in it the afflictions and soul maladies found in modern life, especially in the cities. Simon, the sorcerer, is like many a modern money maker. The tendency to see everything in terms of money is not an ancient practice only. It has followed men down to the present. If religion can furnish a means of a livelihood, there are many modern Simons who are ready to bargain for a share in its commercial values. Would that the missionaries of the Cross were all as true as Peter in showing men the real condition of their hearts.

III. **Outline Study**

1. The failure of human efforts.—Isa. 59:1-15.
2. The power of the Gospel.—Rom. 1:16; Acts 26:18.
3. Love impels us to take the Gospel to the needy souls.—II Cor. 5:14.
4. The uttermost effort should be put forth.—Jude 22, 23.
5. The spirit of the Master.—Lk. 19:10
11.
6. Promises to the worker.—Matt. 28. 20; Heb. 4:16; II Cor. 12:9; Isa. 55:10, 11.

PERSONAL THOUGHT

Let compassion have its sway in our hearts and direct the work of our lives that they may be under the guiding power of the Master.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Help.**
2. Commit Psalm 53.

For Young People—
1. The tendencies of City Life.
2. Why Make Efforts to Reach the Lost of the City?
3. Problems of Our City Missionaries

For Older People—
1. The Value of a Soul.
2. The Rich and the Poor of the City.
3. The Needs of the City Child.

Note—See articles on City Mission Work in 1918 issues of Christian Monitor.

IDEALS AND THEIR VALUE.—Phil. 3:7-21.

Topic for October 6.

MOTTO

"Where there is no vision the people perish."

THE STUDY HOUR

I. Ideals.—That which is formed in the mind as the desirable end may be called our ideal. It is a standard of life or an object for pattern which we consider perfect and worthy of our supreme effort.

Those who have ideals that are low and unworthy are sure to be unworthy characters. There are two classes of ideals in the world today which we need to understand in order to be guided aright. We refer to ideals that are inspired by the world and ideals that are inspired by the Spirit of God. (I Cor. 2:12.) If a person wants the true ideals for life in this world, he must have a view of things from the heavenly side. Before such an ideal can be gained, we must receive the Holy Spirit in order to know the things that are freely given to us of God. With this Spirit dwelling within us and illuminating the mind we can take up the inspired Word of Truth and comprehend the things that God has prepared for them that love Him. As we contemplate such things, the life in the world takes its rightful relation in our ideals and changes our attitude toward the world. When we see the world following after the things of time and sense, indulging in lusts and pleasures, and striving to gain temporal honor, wealth, ease and successes, we measure it in the light of eternity and recognize the truth of the wise man's saying in the Scriptures, "Behold all is vanity and vexation of spirit and there is no profit under the sun." And when we realize that this world ideal is inspired by the prince of darkness, we are glad to escape that which only gives pleasure for a few years and leads us to an end of eternal despair.

II. The Text, Phil. 3:7-21.—Here Paul tells his experience after the vision he had of Christ. While according to the flesh, he had the largest prospects of gain, he was willing to count them all dung that he might win Christ and "know Him" with all the power of His being tho it brought with it suffering as far as this world is concerned. With this ideal, he forgot the things behind and reached forth to the things before pressing toward the mark for the prize. No longer does he consider himself as a citizen with earthly things in view but a citizen of a heavenly country where his Savior dwells and where some day all those who serve Him will be taken to enjoy the same glory with all the heavenly.

III. Outline Study

1. **Values of Ideals.**
   a. To Abraham.—Heb. 11:8-10.
   b. To Moses.—Heb. 11:23-28.
   c. To Noah.—Heb. 11:7.
   d. To Daniel.—Dan. 1:8;12:13.
   e. To Followers of the example of Godly men.—Heb. 6:11,12.
   f. To those who seek a city to come.—Heb. 13:13-17; II Tim. 4:7,8.
   g. To those who are persecuted for Christ.—II Cor. 4:8-18.

PERSONAL THOUGHT

Am I looking to the right pattern and the source of all wisdom to obtain ideals for my life?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Behold.**
2. Commit Choice Passages from Rev. 21 and 22.

For Young People.
1. The Heavenly View Point.
2. The Need of the Spirit in Having the Heavenly Vision.
3. How a Heavenly Ideal affects Every Department of Life.

For Older People—
1. Heavenly Ideals and Opposition.

Note.—Article on South America for Juniors failed to reach us in time for this issue—Ed.

FROM NEW YORK CITY

Continued from page 642

strange features but it is true that a large city is not conducive to bringing people to a ripe old age. The maximum age is forty to fifty and most die earlier, but yet the population increases yearly about 3.32 per cent. But that there are no funerals seems ridiculous as dozens of people die daily. The explanation is that they are un-noticed generally in the bustling traffic of such a great city. A moral might be taken from these facts: If you want to find out how big you are go to New York.

The Bowery and Rescue Missions

Bowery street is known all over America and thru much of the world because of its character. It is the street where people of many nationalities meet on a common plane and oft-times settle down to a destination of ruin. The Bowery and the Chinatown districts about Mott and Canal streets are right in the heart of the red-light district, and its well worth any person's time to take a stroll thru them about eight or nine o'clock in the evening or later, if you know your bearings, and take a look at humanity of the under-world.

Much to the credit of New York the Bowery has been wonderfully improved since my previous visit there about eight years ago, and the red-light district has been practically wiped out during war days. Everybody is employed and earning a livelihood and things have improved wonderfully in the erection of better buildings thus making a better environment.

The Bowery Mission on The Bowery and The Rescue Mission in Chinatown are doing much to alleviate suffering and bring into the fold of Christ the down-and-out.

We had the privilege of visiting both missions while they had services. The Rescue Mission has its services from ten to midnight, and the Bowery from eight to ten. At both places much time is devoted to song and much use is made of testimony from such as have been saved. Then of course sermons are preached by different ministers daily. The bread-line, during these war-times has been put away with entirely and instead a cup of coffee with a piece of bread is served.

It surely makes one's heart throb to look into all types of faces whose characteristics speak out a lifetime of evil and hardship. All types of the low-down class are seen in different kinds of shabby dress, but very few men. All are of the middle-aged type and a few older.

Many of these visit the Mission evening after evening finding temporary relief and that way often times are saved. It is a very noticeable fact that few of these types stick to the good without falling back in the beginning. Many backslide, come again, backslide and go on indefinitely or never hold on. Then of course others are more staple and hold out from the beginning. But the workers never lose hope in any case.

If the saving power of Christ is manifested anywhere it surely is in the lives of these men who have found the Light. The contrast is what shows the power.

And we are glad for that marvelous power that saves men from sin. There is always that ray of hope no matter how far down the sinner may get. Yes, Christ's hand reaches down to the farthest depth of sin and saves gloriously, thank God.

But when I looked down into the faces of those men I could not help but see them in years past as boys romping and playing in some parent's back-yard, and contrast it with the miserable condition they are in now. Oh, how it filled my heart with a throb for every boy in the world, especially in America, that he might have the opportunity to grow up in a Christian home, a Christian young man.

Friends you may have opportunities along this line you may not have thought of before. Will you make use of them? Anyway you can pray and help by giving that many of the poor of the large cities may have better opportunities to grow up as servants of Him. Remember the future of this nation is especially dependent upon the boys. The men they will eventually be will characterize finally the nation we will have. Will you remember them?

West Liberty, O.

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THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XIII "Burning Questions"

Vernon J. Smucker

The above is the title of a little booklet published by the International Sunday School Association which ought to be in the hands of every Sunday school teacher or worker in our land. The questions, some of which are quoted herewith, cannot help but impress anyone who considers them seriously with the wonderful opportunity and the tremendous responsibility which lie at the door of the Sunday school. May we really **think** as we read them.

"Did you know that the Church receives more new members thru the Sunday school than from all other sources combined?" That sounds encouraging, but right with that, **"Did you know that probably one-half of all Sunday school members are never won for Christ?"** Let us not think of how well we are doing, but rather of how much still remains to be done.

"Did you know that 70 per cent of all conversions occur under 20 years of age, and 96 per cent under 25 years of age, and that the critical age is between 12 and 16?" Right in connection with this, **"Did you know that 68 per cent of the criminals committed their first crime before they were 20 years of age?"**

"Did you know that there are more than 20,000,000 boys and girls of the teen age in North America?" Of course these are not all in the Sunday school, but of those that are, **"Did you know that half a million boys and girls of the teen age drift out of the Sunday school every year?**

"Did you know that thousands of children between 10 and 16 years of age (and even younger) could easily be won to Christ if only they were properly instructed in regard to this vital subject? Perhaps as Sunday school workers we have been somewhat remiss in the performance of our duties, for, **"Did you know that very many Sunday school teachers of children have never realized that they had a definite responsibility in the work of leading the children to confess Christ?**

"Did you know that a boy or girl won for Christ in the teen age or younger is usually worth to the Kingdom of God many times as much as one converted in mature life?" Not that their souls are worth more in the sight of God, but because they have greater possibilities for winning others to Christ. But, **"Did you know that the Sunday school is really suffering for a consecrated and adequate corps of competent, trained teachers who have a passion for soul winning?"**

"Did you know that the Sunday school is the Church's whitest and most inviting field, and that more than 80 per cent of the additions to the churches by conversion come thru the Sunday school?" But sad to say the Sunday schools do not always make use of their opportunity, for, **"Did you know that the Church and Sunday school have greatly neglected their most important missions of soul-winning so that thousands of churches every year do not show a single addition upon confession of faith in Jesus Christ?"**

"Did you know that it is an exceedingly rare thing for an adult to give his heart to Christ who has not had religious instruction in his youth? Did you know that more and more the home is neglecting the religious instruction of its youth, thus laying heavier and heavier responsibility upon the Sunday school?"

"Did you know that the Church owes its increase to the Sunday school, and that if it were not for the additions to the Church from the Sunday school, the Church membership would continually decrease?" Surely then, every Christian professor ought to help along in this great work, but, **"Did you know that only one Church member in four in North America is in the Sunday school at all?"**

What can we do about it? In view of these burning questions is it not time for the Sunday school to address itself with new zeal and new earnestness to the vital task of winning the unsaved to Jesus Christ? The opportunity is ours and the responsibility is upon us. A golden harvest awaits us if we respond to the challenge.

Orrville, Ohio.

PURPOSE AND VALUE OF TEACHER TRAINING

Katie Nussbaum

All good work requires training and preparation. To build a house, or make a shoe, or teach a lesson, demands that the worker shall be taught, trained, and equipped for his work. Teacher-training is especially in demand today because of the special training of our public school teachers. The teachers in our schools must have a thoro preparation before the education of children is entrusted to their care. The public school teacher is preparing mostly for the welfare of the pupil in this life, while the Sunday school teacher prepares his pupil for after life. How much more should he be able to accomplish his great task, when he has the salvation and nurture of souls in his care.

The purpose of a teachers' training class is to prepare those who are already teaching, or will become teachers, for the great work that is resting on them. Then again there are many young Christians who would be willing to work for the Master and would be glad to teach in the Sunday school, but realize that they are not prepared and trained for such work. To such a teachers' training class would be very helpful.

There is a great need among our young people for Bible study. Teacher-training gives the young people an opportunity to study the Bible. The purpose of a training course is to study the Bible systematically. The historical and doctrinal truths are studied in their right relationship and order and thereby attain such general knowledge of the Bible that will help the teacher to rightly comprehend and teach the Sunday school lessons.

To rightly study or teach is an art that must be learned. The Bible admonishes us to "rightly divide the word of truth" and "to become apt to teach." It is necessary for the Sunday school teacher to have a thoro knowledge of the Bible. He can not do effective teaching unless he has a general knowledge of the book he is teaching.

Another purpose of a training course is to study the Sunday school as a great department of the Church, and as a field for lifelong, fruitful service; to learn of its history, development, and plans, as no teacher can do his best work who is ignorant of the field in which he is to labor.

Besides having a general knowledge of the Bible the teacher should know how to give it to his class in a way that it may be grasped. This demands a study of child nature. In a training course the characteristics of child nature are given, which are a great help to the study of child nature. In order to be of the greatest help to his pupils, the teacher should know the needs of the pupil. Teachers are seeking now as never before to understand the soil in which the living seed of God's word is to be cast. To teach at all is a work of great responsibility; but to teach the Bible to childhood and youth is a very important task.

Since the work of the Sunday school teacher is so important, he should take advantage of the opportunities that come to him as a preparation for the service that is committed to him. The value of teacher training is great. When we consider that the young people are willing to train and prepare themselves for Christian work it should encourage us to help them in their work. What is more valuable to a young Christian than Bible study? Then again the work of the church rests on the young people of today. How important it is that they are trained in their young years for the duties they will have to fulfil in their later years.

Another value of a training class is that is gives the young Christian an opportunity to develop his talents. Further it is the means of preparing teachers for the sacred work of teaching the Bible. The teacher is the most important factor in the Sunday school. If the success of the Sunday school depends largely on the teacher, is it not worth while to make an effort to train the teacher for the great task that is entrusted to him?

Jesus spent thirty years in preparation for a ministry of three years. Paul, altho a learned man at the time of his conversion, spent years in special preparation before he took up his great mission. The Sunday school teacher should secure training for his work. If he does this in the right way he will prove himself a "workman that needeth not to be ashamed."

Apple Creek, Ohio.

In 1914 the price of barley in this land was little more than 54 cents a bushel. Two years later it was more than 88 cents and the crop was scant. Yet the brewers used many million bushels to make beer.

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Be cheerful; the world has enough clouds.

DRAWING OUT THE ADULT CLASS

The first need of the Adult class is a teacher who not only thinks but who will make the class think; who will ask keen, searching questions, mind-arousers, soul-arousers; one who can call time on himself, and make it easy for the most timid, retiring member of the class to express some helpful thought, or give some bit of spiritual experience that may be like a draught of refreshing water to some weary, thirsty soul in the class.

Have you ever noticed what forceful, spiritual, helpful thoughts come from the more quiet members of the class when they are given a fair chance? Josh Billings once said: "I don't care how much a man says, if he only says it in a few words." Encourage the quiet members. Lead them out tactfully. Do not allow one or two people who love the sound of their own voices to monopolize all the precious time. **A teacher is valuable according to what he or she can draw out of the pupils.** Is that true? Let me give you an illustration.

Here is a gold mine. It is producing very little. Stockholders are grumbling! Dividends are lacking! What is the matter? The superintendent does not understand his business. His methods are antiquated, out-of-date. He is putting a great deal into the mine, but he is getting very little out. What is the remedy? A new superintendent and new methods! Why, that company was organized for the express purpose of getting gold out of that mine, to bring hidden treasure to the light.

The object of the Sunday-school class is to bring out the gold of character, to uncover, to bring to light, dormant powers and ability; to make effective that which has been ineffective and powerless; to give its members a new vision and understanding of the Christ.

Many a hidden fountain is uncovered by the wise teacher. The fountain may have been choked by the rubbish of thoughtlessness, carelessness, or selfishness, but some God-inspired question pierces its Spirit-directed way through the rubbish, and the fountain stands uncovered and flowing once more.

He that hath eyes, let him see what God hath hidden in the Adult class. True, it will take all eternity to sound the depths, but the faithful teacher will let down his bucket now. If he has faith he will find that the well is deep and the water is cool. But the teacher who is content simply to let down buckets into the well will have no refreshing draught. He must draw the bucket up again, or even his own thirst will not be quenched. Teacher, what can you draw out of that class?

We might change the figure of speech. The Spirit-filled teacher will surely be a wonderful magnet to draw to Jesus Christ. The Bible-filled teacher is not only a living exponent of God's Word, but he—or she—is a living embodiment of its truths.

The Adult class needs a teacher who is deep, scriptural, and practical; one who not only understands and appreciates the deep things of God, but one who can feel for the tempted, and who has a big heart of love for the toiler; one who—and I say it in all reverence—looks into the heart of men and into the great heart of God. Sympathy, appreciation, and love open many a fast-closed door to hearts in the Adult class. Was ever mortal so sympathetic, so appreciative as the Christ? He is the teacher's example! He was—and is—the Great Teacher! We need to say: "Lord, not our wisdom, but thy Spirit."—The S. S. World.

HEBREW CHRISTIANS TO CONFER

The Hebrew Christian Alliance of America, in issuing the call for its fourth annual conference, which is to be held in Chicago, May 27 to 31, states the following as its aim:

"1. To bring into brotherly relations, for their mutual spiritual strengthening, the thousands of the scattered Hebrew-Christians on the North American continent on the basis of our common salvation in Christ.

"2. To extend a hand of succor and practical counsel to lonely and discouraged converts of the house of Israel, who crave that intelligent sympathy which they can find only in a Hebrew-Christian environment.

"3. To present by voice and pen a united testimony to the Lord Jesus as the Messiah of Israel to the Jewish community—American and immigrant, reformed and orthodox.

"4. To cultivate legitimate points of contact with the Jewish community, struggling towards the re-establishment of a home in our ancient fatherland, in order to demonstrate that our abandonment of Judaism is not meant to be understood as apostasy from the Jewish people—our 'kinsmen according to the flesh'—but that we too desire to labor for their welfare and prosperity.

"The Alliance was formed by the good hand of our God upon us during the war which is overturning the old world-order and working tremendous changes for the Jewish people also. The capture of Jerusalem by a Power friendly to the Jews on the anniversary of its re-conquest by Judas Maccabeus, the founder of the last Jewish State before the first coming of the Messiah, is in itself a significant sign. Let us wait together on the God of our fathers, that such light and guidance may be granted unto us in this hour of crisis as will point out clearly the path in which we must walk as a Hebrew-Christian community."—Sel.

Germany has placed a ban on barley for beer during the war. That practically closes the breweries. Sometimes the enemy shows real sense.

Two ounces is the war limit in bread. Why brew grain and waste it? Why not bake it?

CURRENT EVENTS

The Second Marne Retreat.—For the second time in this war the Germans met defeat in the Marne valley. On March 21 the Germans began their offensive operations on the Western front which consisted of a number of thrusts which resulted in driving several dangerous wedges into the Allied lines. These thrusts were but parts of a larger plan which was to culminate in the capture of Paris and the destruction of the French and British armies. One of these wedges was thrust in the Allied lines between Rheims and Soisson in the Marne valley. Here the Germans expected to break thru and make a dash for Paris about fifty miles away. In anticipation of this event the Germans accumulated vast stores of ammunition and supplies in this wedge or pocket, also hundreds of thousands of men. On July 15 the Germans launched an offensive heralded the "peace offensive" for the reason that the German military leaders told the people at home that this would be the decisive battle and that Paris would soon be captured. The drive of the Germans was stopped within a few days. On July 18 American and French troops in great force suddenly attacked the exposed flank of the Germans, which was lightly held and rapidly drove the enemy back, capturing thousands of prisoners, hundreds of large guns and large stores of ammunition and other supplies. So unexpected was this attack that many German officers were captured while asleep in their dugouts. Unable to break thru at the point of the wedge and heavily attacked on both sides of the pocket the Germans were forced to make a hasty retreat to avert disaster. In order to keep the pocket open until the soldiers and supplies could be withdrawn Germany threw in large forces of reserves to slow up the drive of the enemy. By so doing they succeeded in extricating their armies and much of their supplies, but at a great loss of both men and supplies. They were forced to withdraw to the north bank of the Vesle river, where they are now resisting the Allies. This defeat not only saved Paris but spoiled the whole German plan for the present year, and has wrested the offensive from them, as they now have to take the defensive. It has the effect of greatly stimulating the Allies and lowering the morale of both the German soldier and civilian at home. The number and fighting quality of the American soldiers is a revelation to the German, as the German soldier was told that there are only a few Americans in France and that they are of little account as fighters.

The Battle in Picardy.—On August 8 the British and French armies made a sudden attack upon the Germans in the wedge that has been threatening Amiens, and succeeded in driving them back. At this writing (Aug. 14) the battle is still raging with the German resistance stiffening. According to reports about 45,000 prisoners and about 700 big guns and thousands of machine guns and large supplies of ammunition and supplies have been taken from the enemy. He is beating a hasty retreat hotly pursued by the Allied soldiers. This attack was also a surprise to the enemy, and gives evidence that the Allies have the power of initiative so they can choose the place and time of attack. Documents and letters captured from the Germans indicate that Germany is hard pressed for men and that her manpower is on the decline, and that conditions at home are discouraging. It is the general opinion that Germany has made her greatest effort this year and that it will never be possible for her to repeat it, while the Allies are growing stronger in men and supplies each week. There are those who think that Gen. Foch, commander of all the Allied armies, will keep up his pressure against the Germans until a decisive victory is won. In all of this fighting the aeroplanes are taking a prominent part. With these attacks are made upon the retreating enemy by the dropping of bombs or with machine guns which pour a stream of lead upon the soldiers and transportation colums. According to reports the Allies have also secured the mastery of the air and are proving superior to the German airmen.

Russia.—Conditions in Russia are reported as going from bad to worse. The Bolshevik Government, headed by Lenine and Trozsky, is losing control and as a result there is no unity and political and industrial affairs are drifting. Siberia is held by the Czecho-Slovak forces with their headquarters located at the Pacific port of Vladivostok. This force seems to have control of the Volga valley and have taken a Black Sea port. Their commander is calling for help from the Allies to hold the territory against the Germans and their friends. There are three distinct governments in Siberia, all of which profess friendship with the Allies and are co-operating with the Czecho-Slovak forces. Allied forces were landed on the Murman Coast in northern Finland. Other governmens are being established which are antagonistic to Germany and which it is thought would welcome assistance from the Allies. The assassination of the German minister Mirbach in Moscow and Field-Marshal Eichhorn in Kief, the actual armed revolt in the Ukraine and on a lesser scale elsewhere are indications of serious unrest in the provinces now under the domination of Germany. Not only is armed assistance needed by the Russians, but military supplies and economic assistance so that the industries now idle may be again put into operation. Railroads are going to ruin except those operated for the benefit of Germany, crops are unplanted, currency worthless, farms and factories going to ruin are evidences that something needs to be done to avoid famine and starvation. A high British official states that he has it on good authority that this coming winter disease, hunger and malnutrition may exact a toll of 20,000,000 lives in Russia unless speedy aid is given. There are those who urge that the Allies send strong military forces into Russia to oppose the German conquest of the unhappy country, that while time is assisting the Allies in France it is at the same time fighting for Germany in Russia, as it will be only a matter of time until Germany will be able to get large supplies from Russia. The Allied Governments are working on plans to aid Russia, but these plans have not yet been completed and given out in detail. It is now officially confirmed that the former Czar of Russia has been executed.

America Getting Into the War.—Each month the American strength is increasingly felt in the war in Europe. In the recent fighting along the Marne and in the Picardy battle American soldiers played a prominent part and are given large credit in helping to stop the German advance. The lengthy casualty lists now published bring home to us more forcibly than ever the cost of this conflict. The enthusiasm and courage displayed by the American forces in action has put new life and "pep" in the British and French soldiers. There is said to be absolute confidence among the men at the front that the winning of a decisive victory over Germany is

only a matter of time. The United States is transporting over 200,000 soldiers to France each monh, and it has been reported that before the close of this year there will be no less than 2,000,000 American fighting men in Europe. Industries at home are concentrating more and more on the manufacture of products necessary to prosecute the far. Industries considered essential are given raw materials, while those nonessential have their supply limited or entirely cut off. Recently the manufacturers of passenger automobiles voluntarily offered to cut their production fifty percent, but they were instructed to convert their plants by Jan. 1, 1919, to do 100 per cent war work, and not to manufacture any passenger cars after that. Their surplus of steel and raw materials may then be taken over by the Government. All the steel the country can produce will be required for war purposes. Labor, industry and all the forces possible are being mobolized for war work, since the nations know only one supreme task for the present—the winning of the war.

German Submarines on Our Coast.—Recently German u-boats reappeared on our coast and succeeded in destroying several scows and a tug-boat by gunfire. The destruction wrought was insignificant compared with that of the first submarine raid when a number of coastwise merchant vessels were sunk. According to German newspapers the evident purposes of these raids is to terrorize America and to force the withdrawal of American war vessels from European waters to protect our coast, and to delay the transportation of soldiers and supplies. The effect of these raids has been to stimulate recruiting and in nowise has it hindered the transportation of soldiers and supplies, nor have any ships been recalled from European waters. The German submarine is no longer considered a factor in the present war, but still continues a menace and as long as any rove the sea ships will be in danger. The British government reports that since the beginning of the war no less than 150 German u-boats have been destroyed and about half of these within the last year. The use of destroyers to convoy merchant vessels makes an attack by a u-boat extremely hazardous so that the attempt is seldom made. Reports from Germany indicate that it is with difficulty that crews can be gotten to man the submarines because of the great hardship and dangers connected with this service. The report states that an organized movement was unearthed in the German navy in which men in the submarine service were instructed to take prisoner their officers and take the submarine to neutral waters, sink it and make their way to neutral territory. It is said that Germany lost 50 submarines in this way. Whether these reports are authentic we are not able to say.

Another Erie-Ontario Canal Proposed.—The present great demands on transportation systems is stimulating a new interest in the development of other systems to facilitate the future transportation of our products. A noted engineer now urges the construcion of another canal to connect Lake Erie and Ontario, this canal to pass thru New York. The Welland canal in Canada is the only one permitting vessels to pass around Niagara Falls, and this canal is too small for the larger freight vessels to use. The proposed canal would be 30 feet in depth, varying in width at the bottom from 250 to 300 feet and some forty miles in length. The cost of construction is estimated at $125,000,000. This would permit the largest lake vessels and barges to pass from one lake to another in the shortest possible time; it would also give the cities along the proposed canal a means of disposing of their sewage, and supply energy estimated at 800,000 horsepower. Two lift locks would be provided, one having 208 feet of rise and the other 104 feet. The plan for these lift locks provides for a double lock in each of which is a large moveable trough large enough to carry a large freighter. The freighter is towed into this, the gates closed and by electric power and counterweights the one trough with its burden is lowered and the other trough is lifted. In this manner a vessel can pass thru both locks in 35 minutes. The need of a larger canal is pressed home by the fact that the Government finds it necessary in order to get large lake freighters to the Atlantic waters to cut them in two to float them thru the Welland Canal. When they reach deep water the two parts are again joined and the vessel prepared for ocean traffic. Whether this project will be taken up time alone will tell.

President Declares Against Mob Law. The increase in lawlessness thruout the country manifested in the liberal application of tar and feathers and even in lynching, inspired the President to address an open letter to the country calling attention to this lawlessness and pleading for a cessation of the same. "I say plainly," President Wilson says, "that every American who takes part in the action of a mob or gives any sort of countenance is no true son of this great democracy, but its betrayer, and does more to discredit her by that single disloyalty to her standards of law and of right than the words of her statesmen or of the sacrifices of her heroic boys in the trenches can do to make the suffering peoples believe her to be their savior. How shall we recommend democracy to the acceptance of other people if we disgrace our own by proving that it is, after all no protection to the weak." This lawlessness was directed mostly against German sympathizers and alleged sympathizers. The President's message is received with approval by the press thruout the country, and may serve to check the lawlessness and prompt officials to be more faithful and persistent in the discharge of their duties.

Another Hospital Ship Sunk.—On the morning of August 3 the hospital ship, Warilda, was sunk by a German submarine in the English Channel while returning to England from France with about 400 wounded soldiers on board. Over one hundred are reported missing. The torpedo struck the after-part of the engine room just beneath a ward room containing 100 patients. Most of these patients were killed outright by the force of the explosion. This makes the tenth hospital ship torpedoed by the Germans since the beginning of the war. The ruthless sinking of hospital ships and aeroplane attacks on Red Cross hospitals by the Germans is arousing the indignation of the civilized world and doing much to steel her enemies to continue the conflict until a complete victory is secured. Because of these attacks on hospital ships the British Seamen's Union has declared a boycott against German ships and commerce after the war. The boycott, which declares they will refuse to work or sail in the same ship with Germans or to carry any merchandise by ship to German ports, had been fixed at 68 months, but the sinking of the hospital ship Llandovery Castle, on June 27, caused the Union to add a five-year extension to the boycott, and this recent sinking will no doubt result in another extension. The French seamen have joined the English seamen in this boycott.

Aero Mail Service a Success.—The aero mail service between New York, Philadelphia and Washington, which was put into operation about the middle of May is proving a success. Up till the 15th of June, 27 trips had been made. On the first fourteen of these 4,700 pounds of mail were carried and on the latter thirteen over 6,200 pounds. So far half the trips were 100 per cent, that is they were completed without a forced landing and on schedule time. The flying time averages about 66 miles per hour. The initial rates were 24 cents an ounce, including special delivery service. This rate has been reduced to 16 cents, an ounce with 6 cents extra for each additional ounce or fraction thereof. Plans are being made to have similar service between other large centers of population in the United States.

China To Deport Germans.—A correspondent from Tokyo, Japan, writes that the Chinese Government has decided to deport all Germans within the empire. This decision affects between 7,000 and 10,000 persons. These Germans are to be interned in Australia until the end of the war, and transportation is to begin

at the earliest possible moment. The greater part of those to be deported are business men, many prominent merchants for years past. This is thought to be one of the severest blows ever dealt German commerce. This expulsion of Germans completely reduces the German organization in China to ruins and puts an end to German propaganda, which since 1914 has never ceased in its effort to create sentiment in the Orient against the Allies.

A Large Farm Corporation.—A number of wealthy men, largely of New York, have formed a corporation for the purpose of developing and operating some 150,000 acres of farm land in Montana. The land is to be worked as one big farm under the direction of a practical Western farmer. Secretary of the Interior Lane is interested and it was thru him partly that the corporation was formed. While a large amount of capital will be invested to make the land productive it is nevertheless a strict business enterprise and it is hoped that in the course of time regular dividends will be paid.

INTERESTING FACTS AND NEWS ITEMS

To get enough satisfactory material for one ordinary aeroplane about 1500 feet of good lumber must be worked over, tho the actual construction requires only about 200 board feet.

The United States has about 140,000 churches, attended by some 60,000,000 people.

The United States is erecting several more large refrigeration plants in France, each capable of freezing from 3,000 to 4,000 tons of beef, and a plant already in operation is being doubled in size. All the material and labor used in their construction are transported from the United States.

The exports of the United States during the fiscal year ending June 30 were about $6,000,000,000 and the imports $3,000,000,000.

China, Canada, and the United States have the greatest coal wealth in the world, and the United States has more than China and Canada together.

Manufacturers in South America are burning corn under boilers and in furnaces, as at $27 a ton it costs less than wood. Farmers obliged to sell corn at this price are threatened with bankruptcy, it is said.

It is estimated that from 300 to 750 pounds of coal are consumed in stopping and restarting an ordinary freight train.

Large coal deposits have recently been discovered in Ireland.

By order of the Food Administration the American public is placed on a sugar ration of two pounds per person per month during the five months from Aug. 1 to Jan. 1.

The Forest Reserve announced that the estimated total of lumber cut in the United States in 1917 is 35,831,239,000 feet.

In one day last June approximately 27,000,000 cartridges of various descriptions were produced in the manufacturing plants for the United States government.

The Ordnance Department has produced 2,014,815,584 cartridges, 1,886,769 rifles,and 82,540 machine guns since the United States entered the war.

Reports from Brazil tell of unusual freezing temperatures which have ruined young coffee plantations and cut down the productions of old ones to about 50 per cent of the normal until 1921. Sugar cane, castor beans and fruits also suffered.

Before the war there were less than 600 doctors, 300 nurses and 3,000 enlisted men in the medical department of the American Army. Now the army has over 20,000 physicians and surgeons and 12,000 nurses, in addition to an enlisted personelle of 100,000 doctors.

Because of the need of steel for war purposes manufacturers of steel beds have been notified to use less raw materials and it is intimated that before the close of the war the manufacture of steel and iron beds will temporarily be stopped.

More than 1,000,000 men of draft age have changed their occupations to comply with the "work or fight" order which went into effect on July 1. These men formerly were engaged in work not necessary for the conduct of the war.

According to Austrian officials the Austro-Hungarian armies have lost more than 300,000 men thru desertion. In the first two years of the war almost 150,000 Hungarian soldiers escaped thru Rumania.

About 62,000,000 silver dollars have been melted into bullion and shipped to British India to be made into rupees and small coins which will be used in paying Indian soldiers.

On August 8 the Louisiana State Legislature in special session adopted the Federal Prohibition Amendment. This is the 14th state to ratify, and the 6th "wet" state. If all the "dry" states ratify only three more "wet" states will need to ratify to make national prohibition a fact.

The Government commandeered 2,200 acres of land at Indian Head, Md., for the purpose of enlarging the naval proving grounds there and the auxiliary proving grounds just across the Patomac river in Virginia. All persons residing on this territory were obliged to vacate July 1. Owners of the land are being compensated.

The Department of Agriculure forecasts for this year the third largest cotton crop ever grown in this country. The estimate places the yield at 15,325,000 bales, or 2,000,000,000 pounds more than was harvested last year.

The local Legislature of the Virgin Islands has adopted prohibition. The law which will become effective July 1, next year, will be subject to revision after the war.

It is suggested that in order to cut down the amount of baggage on trains that traveling salesmen use photographs instead of samples wherever possible. Last year it is reported that 724,000,000 trunks containing sample goods were carried on railroads. This is about 30 per cent of the baggage transported without charge.

Yale University received a bequest of $19,000,000 from an alumnus who died recently.

The Carlisle Indian School, located at Carlisle, Pa., has been discontinued after being in existence about forty years. The Government will use it for hospital purposes for sick and wounded soldiers.

More than 2,500,000 books have been furnished for use of American soldiers in this country and overseas.

Chicago meat packers recently received an order for 99,560,000 pounds of bacon and 134,000,000 pounds of canned meats for the United States army. The cost of the meat will be between $140,000,000 and $145,000,000.

There are more than 56,000 postoffices in the United States.

Brazil has about 1,500,000,000 coffee trees, covering some 4,500,000 acres of ground.

On July 4 ninety-five new merchant ships were launched.

The national forests of the United States this year give pasturage to about 9,000,000 sheep and 2,300,000 cattle.

Alaska has 64,000,000 acres of farm land.

The illiteracy among negroes in North America has been reduced from 90 per cent at the close of the Civil War to 30 per cent at present. Negroes constitute about three-fourth of the teaching staff in the schools for the race.

Japan has 54,000,000 people living in territory considerably smaller than the state of Montana.

Tuskegee Institute reports that during the first six month of the present year there were 35 lynchings in the United States. Georgia and Louisiana each have eight to their credit, while Texas has seven.

The sale of liquor on railroad trains and in railroad stations has been forbidden by Director-General McAdoo, this order to take effect immediately, and applies to all lines under Government control.

Men who have become 21 since June 5 will be called to register on August 24. It is expected that there will be about 150,000 who have attained their majority, and that most of these will come under Class 1, and therefore would join the army probably within a month.

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MISCELLANEOUS

CULINARY, DIETETIC AND ECONOMIC IMPORTANCE OF EGGS

The reasons for the far-reaching dietetic value of the egg are not to be found wholly in its direct contribution to the amount of nutrition, valuable though that is, but chiefly in the capacity of the egg to render other food more palatable. Take any cook book and count the number of times each food ingredient enters into the recipes. The egg will lead, possibly rivaled by milk and wheat flour. Add the cook books of the other half of the world, where milk and wheat are rarities and the egg has no rival.

Notwithstanding the pressing need of eggs for our allies the Food Administration is urging the increased consumption of eggs at home. And this is quite right. Man is a creature of habit and most of us have the meat habit. Advice to substitute vegetables for meat for the most part falls on deaf ears, but eggs are a substitute for meat which the most confirmed meat eater will gracefully accept. The egg is the meat rose without its thorns; all the flavor of the animal protein is there, and the toxic animal wastes are absent. Moreover eggs go further. The occasional exaggerations that one egg is equal to a pound of steak is sheer nonsense. In the laboratory the food values of eggs and moderately lean meat are about equal. But the chemical food tables do not tell everything. On the one hand they miss the small quantities of harmful elements in meat, and on the other they miss the fact that a man who will eat a half pound of steak in a resaurant will order two eggs weighing but a fourth of a pound and be content with it as the "meat order" of his meal.

One dozen eggs weigh one and one-half pounds. If meat is worth forty cents a pound then eggs are worth sixty cents a dozen. But in practice they are worth more for three reasons. First, they are a more commendable food dietetically. Second, they will go further pound for pound in serving. Third, they are an ingredient in general cookery that has no substitute. All things considered the intelligent food buyer can well afford eggs until they reach a price per dozen equal to twice the price of his favorite meat.—From "Eggs for Health and Economy," by Milo Hastings in May PHYSICAL CULTURE.

See Special Offer for new subscriptions on Editorial page.

THE CALIFORNIA WOODPECKER

He is a handsome bird, and if there were not so many of his species he would attract a great deal of attention. He has a bright red head, black neck, and body, and a needle-pointed tail. The tail supports him in a perpendicullar position on the side of a tree while he is hammering, or rather, chiseling, a hole in the bark.

All woodpeckers can drive deep holes into trees or stumps, but the California woodpecker surpasses them all as a hole-digger; he not only digs the hole but he fills it up with a nut or an acorn.

While a great many other birds have the hole-digging instinct, there are few of them that possess the hole-filling instinct. The blue jays and the squirrels have a habit of accumulating supplies, and you may see them, almost any day in autumn, snatching the acorns from twigs and branches. The same instinct prompts this woodpecker to lay in his stores of acorns. Some people say that he never resorts to these supplies again, but just lays them up without a thought as to the future. But nature does not work blindly, but always with some wise purpose.

This bird can drill a hole in the very hardest wood, and at this business he is employed almost all the time. The holes are usually made in rows, at regular distances apart, about the size of an acorn. He has been known to surround a giant red-wood tree, over twenty feet in circumference, with rings of holes one above another, from the root to the topmost limb, for over 200 feet. I say 'he' did it, but I mean, of course, generation after generation of them, for many, many years.

After he has got the hole to his likeing, he flies off to the nearest oak tree and secures an acorn, which he brings to the storehouse tree and places in the little 'safety deposit' he has made for it. It fits exactly, and so, inserting its sharp end first, he hits it repeatedly with his beak and drives it in to stay till needed.

So long as the woodpecker confines his harvesting to the acorns no one, except the Indians, who frequently store them up for winter food, will have anything to say. But he likes nuts as well, and a story is told of a family of woodpeckers that completely stripped a small grove of almond trees. The owner thought he would have a good crop, and when the time came to gather it, there was not a nut on any tree! One of the boys found an old oak partly decayed, and riddled with holes from top to bottom. In each hole was an almond! The tree was cut down, and the man secured several bushels of almonds, but the woodpeckers scolded him loudly.—F. A. Ober, St. Nicholas

BEWARE OF RETIRING

Regards the matter of retiring from active business, Dr. William J. Robinson, editor of **The Medical Critic and Guide** (New York, June), gives the celebrated advice once tendered by **Punch** "to young people about to marry," namely, "Don't"! The counsel often given to those of advancing years, even by physicians, to take things "easier," to give up this and give up that—in short, to lead a dull, empty, vegetative existence, is unqualifiedly bad, Dr. Robinson thinks, altho, of course, there are exceptions and special cases. He writes:

"An old man with a very high blood-pressure—i.e., high for his age—should not engage in business which is likely to cause him great excitement and throw him in fits of anger; and a man who is showing symptoms of senile dementia should not be entrusted with important affairs; but, generally speaking, there is no reason why a man should give up his work, or narrow the circle of his interests, merely because he has celebrated the seventieth or eightieth anniversary of his birthday. The general condition of the man, his fitness, should be the criterion, and not his age in years. We all know that some people at sixty are actually older han some are at seventy or eighty.

"The advice to old men to retire has sometimes, if followed, very disastrous consequences. A man of seventy or eighty is attending to his profession or businss in a satisfactory manner, and he feels well. Suddenly he decides or is advised to retire and take things 'easy' for the rest of his days. He does—and in a few weeks or months that man is a physical or mental wreck and ruin. As long as he kept up his mental interests, he was all right. A sudden change, a sudden vacuum, I might say, perhaps the pernicious subconscious feeling that now it is all over for him—all that contributed to the disaster. And it is not the physical change so much as the mental that is the important factor. I, for one, am sure that mental activity, mental interest, has a life-prolonging influence, because mental acivity stimulates many, if not all, of our vital processes. It is not mental work that ever kills; it is worry that does it, and even its baneful influence has been greatly exaggerated. We know of octogenarians whose lives have been one round of trouble."—Sel.

THE CALAMITIES OF PILLAR-ROBBING

An earthquake causes great excitement anywhere. But only those families who live in such districts as the coal regions about Scranton, Pa., know the real excitement of a cave-in. Imagine the panic of starting out to school in the morning and feeling the ground underfoot suddenly sagging! If it is a big cave-in, everything goes—buildings topple and fall, railroads are engulfed, trees and bushes disappear, and there is little hope of rescuing pedestrians from a cruel death.

Of course there is a reason for such cave-ins. In the region around Scranton, for instance, there are huge veins or layers of anthracite coal. Some of these layers are as much as forty or more feet thick. It is thought by geologists that anthracite coal was once arranged, like the bituminous coal fields, in horizontal layers. The convulsive shrinking of the earth's crust tilted the mountain ranges, at various angles. Some of the coal veins follow the slant of the mountains in which they are buried; others stand perpendicularly like huge stone walls, miles in length and from five hundred to two thousand feet in depth.

When a mine is to be worked, the miners start at the bottom of a coal vein and work up. They go down in shafts, and the coal which is dug is drawn to the bottom of the shaft and then hoisted to the surface. First a tunnel is driven which extends for some miles from the foot of the shaft. Then the miners excavate a good-sized room—say about thirty feet wide. They make as many of these rooms as the particular vein of coal will permit. Between each two rooms they leave a mass of solid coal, thirty feet thick, to support the earth above.

If the miners stopped when their vein was exhausted, there would probably be no cave-ins. But when the vein has been thoroughly "worked," too often a "robbing of pillars," as the miners call it, occurs. That means that the miners begin to draw out the thirty-foot supporting masses. Then trouble begins.

And the trouble is not only for the miners. Sometimes eight or ten thousand school children are warned not to attend school for fear of a mine cave-in. Sometimes three or four hundred families have to leave their homes because they live over a mine which has been robbed.

One man tells a thrilling story of his own experience with a cave-in. He was out for a ramble one bright day and had stopped to pick some of the wild berries which grow on the Pennsylvania hills. Suddenly he felt the earth sinking beneath his feet. He grasped frantically at some laurel bushes, which were also sinking, and thus managed to bring himself to the edge of the tremendous fissure where the earth was working and sagging. Then he tried to climb up the sides of the cave-in, but their slopes were so steep and the earth so loose that he succeeded only in bringing down a fresh deluge of soil.

"After a few futile efforts upward," he says, "I concluded to settle down in my uncomfortable position, which was lying flat upon my stomach, pressing hard against the loose earth, my toes tugged deep into the ground beneath, and my fingers clinging desperately to a thin, wiry, low-hanging root."

Then came the second cave-in. Miles away from any other human being, the unfortunate man felt his unstable resting place going down into the heart of the earth. "My sensations," he says, "were those of a man down in an unwalled well who finds to his horror that the bottom is dropping out."

But where there was life there was hope. This second collapse brought down a huge oak tree, trunk foremost, into the precipitous hole which was constantly growing deeper. The giant tree slid down to the outcropping of the coal vein, and was held fast by its projecting limbs. More than thirty feet below the surface of the hill the old tree dangled over the black, yawning chasms below.

For two days and two nights the man clung to that old oak tree. When he had almost lost consciousness through fear and hunger, he was found by some miners who were going home from their day's work by a short cut over the hills. But even now, after twenty years, the experience of the cave-in haunts him.—The Wellspring.

HEALTH SPELLS COURAGE

Without taking into consideration the varied temperaments of men, the general physical condition alone has a great deal to do with the morale of soldiers.

Dr. Charles E. Carr, a distinguished gastroenterologist of Bellevue Hospital, was asked to define the relationship between courage and physical condition.

"The view a man takes of life and his actions depends largely upon his physical condition," Dr. Carr began "Ordinarily a man's optimism and cheerfulness are in a direct proportion to his health, which depends primarily upon proper living conditions and a wholesome and plentiful blood supply to the body tissues.

"In the final analysis morals, courage and energy are dependent, to a great extent, upon the status of the physical man. Impoverish the blood by impaired digestion and faulty ventilation, and moral and mental inferiority are produced to the degree that the blood is vitiated. Of course one may find indomitable courage, cheerfulness, optimism and astounding activity in feeble bodies, but this is an exception practically negligible.

"Exercise plays a large part in man's moral, physical and mental attitudes. It has a tonic effect upon the closely connected combination, each member of which corresponds to a marked degree to the other.

"Water should be taken in plentiful quantities, wholesome foods eaten, and exercise indulged in freely and frequently, to produce buoyant, clear-headed, clear-eyed, clear-thinking, courageous, healthy men. The toxic effect of constipation, a most frequent underlying causation of so many bodily ills, particularly those of fatigue, depression, and despondency, must be eliminated if health is to ensue.

"Deep breathing of pure air gives the necessary condition for the ideal gas exchange in the lungs. It increases and improves the circulation, thereby giving better tone to the system as a whole; for, when one part is toned a general toning follows. Walking and setting up exercises are the best for toning.

"When a normal human being is in good health he is more than likely to be in a good frame of mind, and, in all probability, to follow the code of ethics without much effort."—Physical Culture for July.

SICKNESS THAT COMES FROM UNHEALTHY TEETH

There is the very intimate connection between decayed teeth and a large number of diseases that apparently have nothing to do with teeth. Ulcers and cancers of the stomach have been traced to decayed teeth; so have rhuematism and diseases of the kidneys. Tuberculosis can be traced directly to the malnutrition resulting from improper mastication of food, or from direct infection of foul mouths.

Many cases of mouth breathing and adenoids arise because of the lack of a proper combination of brush, tooth paste, and elbow grease, judiciously and persistently applied. Decayed teeth may cause disease in the ears and eyes, and various other unpleasant or dangerous conditions, more or less remote from the seat of war. Ulcerated tonsils and swelling of the glands of the neck, and those very serious diseases of the cavities of the facial bones (sinus abscesses) develop quite frequently from the infection of dental decay.

Almost every germ of a general infectious nature can be found in the cracks and crannies of hollow teeth—waiting and watching for a favorable opportunity to jump out and pounce upon the insufficiently protected or fatigue-weakened organism. Measles and German measles, chickenpox, whooping cough, mumps, scarlet fever, diphtheria, influenza, and smallpox have bred in the fertile soil of decayed and neglected teeth, and have manifested their presence by starting the particular kind of trouble for which nature has designed them.—In July Physical Culture.

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AT WHAT O'CLOCK DOES THE MIND WORK BEST?

The time of day at which mental activity is greatest does not correspond absolutely to the time of physical freshness. In the management of factory labor, it is found that the nearer the close of the day, and hence the greater the amount of physical fatigue, the poorer will be the quality of work done and the greater the percentage of accidents, indicating decline of physical powers through progress of the work. In the case of mental action, the process is for a time quite reversed. As the mental work proceeds the quality of the work often improves.

Contrary to many preconceived opinions, tests have shown that the best mental labor is performed in the latter part of the day. Some of these tests, however, may be affected by conditions of temperature, food taking, or other factors that would alter the mental potential. The time of day at which great thinkers have done their work seems to vary widely; so that no general laws can be laid down. Common opinion is that the early morning is the best working period, but here again we may have other factors of mental efficiency, such as coolness, an empty digestive tract or freedom from intrusion.

The individual student should follow no iron-clad rules but should make careful tests to determine, under the circumstances of his own labor, the best time of the day in which to do his primary thinking.—In July Physical Culture.

CHIMNEYS AND CIVILIZATION

Have you ever wondered why the highest civilizations in ancient times were in the subtropical countries, whereas in modern times the highest civilizations are located in the cooler parts of the temperate zones? The explanation of this geographical transfer of the world's centers of civilization is the invention of the chimney, which made possible the heating of a house without filling it with blinding smoke.

Without artificial heat to make him physically comfortable, it was impossible for a man to think effectively in cold weather. While we decry the enervating effects of luxury that cause men to cease to think and to give themselves over to sensuous enjoyment, on the other hand a vital essential to prolonged thinking is physical comfort. Excessive cold stimulates physical activity, but checks the concentration of the mind in deep thought.

Elaborate tests have shown that men do their best thinking when comfortably clothed and in air temperatures of from forty to sixty degrees. Because of the necessity of writing with the hands and exposing the bare fingers, the somewhat higher temperatures from sixty to seventy degrees are used in modern buildings. The application of these principles to your personal work is that you should keep the room in which you work at the lowest temperature consistent with physical comfort. If the temperature rises much above seventy degrees, the mental efficiency falls off rapidly. At a temperature of eighty-five degrees the New York State Ventilation Commission found that the mental efficiency was reduced in all forms of tests.—Physical Culture.

TO THINK YOUR BEST—SLEEP

Periodic sleeping is undeniably an essential to the continuance of life, but sleep is required more as a means of recuperation from mental activity. The best thinkers are the shortest sleepers, and on the other hand, the manual laborers, require the longest periods of sleep. The classic example cited to prove that the thinker does not need as much sleep as the ordinary man takes is Thomas A. Edison, who during the most active years of his life is said to have slept only four hours a day. It is not so generally known that Herbert Spencer, who is often called the world's greatest thinker, in his later stages of life did not average over three hours of sleep a day.

These instances should not lead to ill-advised efforts to emulate the extreme examples. One should not attempt to do better thinking by keeping longer awake, but the effort should be to do better thinking, which will result in keeping longer awake. For if the body be not fatigued or drugged with poison, sleep comes chiefly from the slowing down of the mental processes until consciousness lapses. If an adult is not tired or full of fatigue poisons from physical labor, or if his system is not otherwise burdened with poisons from faulty diet or overeating, it is possible in many cases to cut down the sleeping period from twenty to forty per cent. of that commonly indulged in.—Physical Culture.

"The largest church in the world grew from a few poor parishioners to a membership of 10,000 under the leadership of Louis Harms, the missionary pastor. It had its own foreign missionary board, training school, ship, printing press, magazne, missionaries, and stations."

The great highroad of human welfare lies along the old highway of steadfast well-doing, and they who are the most persistent and work in the truest spirit will invariably be the most successful.—Samuel Smiles.

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Uncle Sam as yet hasn't placed brewery workers in the same bed with bartenders. But the signs are good.

THE EVOLUTION OF JOHN KOVACS

(Continued from title page 643)

tenant must move, and a general reformation takes place from day to day in John Kovacs' home, in the home of the man in his adopted country, yes in the home of the man who was born in Hungary in a one room hut, to which the cow barn was closely attached under one roof, a rented hut at that.

It is only fifteen years since John Kovacs landed at Ellis Island. He is a full-fledged American now. You could not recognize him as the man who came from Hungary fifteen years ago. His speech is all that betrays him as not American born. He did not think that he would ever make America his future home, for you will remember that he came here with the decision that he would only stay two years. Do not blame him. There are many other fellows just like him who are wise enough to change their minds when they have to. What are we going to do for them.—Sel.

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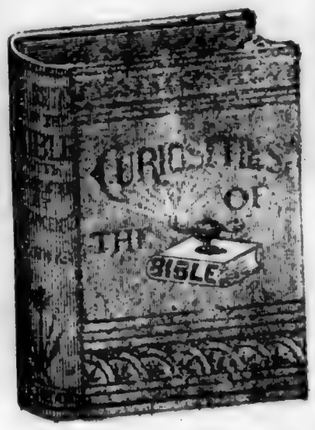

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CHRISTIAN MONITOR

OCTOBER, 1918

"THE BIBLE IN THE ARGENTINE"

The Old Lady has a Bible in Her Possession for Twenty Years, which She Read for Herself and Also to Others.

(See page 695)

SELECT READING

ECHOES OF LIFE

Stone Walls

Clayton F. Yake

If there was anything I loved to do as a boy it was watching masons at work. I liked to stand near the mud-box and watch the making of the mortar. How I would wonder why the lime was added or probably clay and why the other ingredients in just their proper proportion so as to give the mortar the proper tenacity and texture. It was a boyish pleasure to watch the mud-man mix all these elements into one mass and eventually get a grayish colored product that would bind and hold stones together, making a solid wall.

How I would love to see the hod-man carry away the mud in that odd-shaped, trough-like box up a ladder or probably a steep incline, and wonder at his strength and capability of doing such hard work. How I admired him and wished I would some day have the strength of a man like he.

But my greatest pleasure was to watch a mason at work—watch him pick out a particular kind of stone and with a few skilful taps with his hammer fit it in its place just as if it were made for that exact purpose; how with such skilful and graceful motions the mortar was spread out, not a bit being wasted, and then another stone placed, a little tap at the side, another on the top and a quick glance to see that it was aligned true and it was one with many others in the same wall. And so on almost without a pause until the wall was completed—a kind of majestic handiwork of man.

And I would never tire watching him, of course planning in my little mind that some day I would be a mason too. And so I am and was one even then but knew it not.

So naturally stone walls have always for some reason or other appealed to me greatly and they invariably attract my attention. There appears to be something ennobling about them when well erected. Have you ever noticed it my friend?

But these modern days have developed new methods, new results, and as we are in an age of great activity everything goes at a faster gait, even making walls. Cement walls have displaced the old type of mortared stone wall so much that they are becoming rather scarce. Whether they are better or not I do not wish to say, but that there is something about the one when made ideally that far surpasses the other is evident. Anyway the old-fashioned stone-wall houses made years ago are today the pride of their owners. There is a rustic beauty and a kind of awe-inspiring strength and durability manifested in their appearance that the cement walls cannot equal. Note it sometime and verify my statement.

But there is a kind of stone wall that has particularly attracted my attention, and, I think, does most observing people, and that is the stone-wall fences you find in some districts in eastern Pennsylvania and New York and other states. Some times for miles you see them stretching along the wayside oftimes overgrown with poison ivy or other shrubs and vines. But always picturesque, attractive and majestic in a large degree. They never fail to inspire admiration for the generations of forefathers who settled those sections and in clearing the fields utilized a waste product in such a useful way as stone-wall fences.

These walls, about eighteen inches wide and seldom over three feet high, are very interesting to study. They are dry walls so to say, having been put up without any mortar whatever, and it is marvelous to note their construction for they must have surely been put up well to withstand the effects of time as you seldom see them overthrown except where they are purposely torn away to be replaced by modern fences.

That their constructors were truly masons, or developed masonic ability in the erection of these stone walls, is well verified. The walls are straight and perpendicular and always well flat-topped for protection. Stone upon stone seems to have been fitted together so well that these years of time have not marred their stability. How it was all so well accomplished is a marvel, for it certainly took a great deal of time and labor which is shown in the permanency of these walls.

And they are really pretty. It seems to me if I owned a farm with them on, it would be a delight of mine to keep them as an heirloom from our tillers of the virgin soil. It surely would be a historic land mark of beauty to any well kept place I am sure.

Anyway when I see these walls they remind me of some accomplished mason even tho he was a farmer. They remind me of the fact that we all are builders even tho our trade or profession is something else. We are all masons and whether we build dry or mortared walls matters very little, I presume, if the wall is made perfectly and in the right proportions.

But that I am a mason and that you are one too I am glad to say. We all are builders in these walls of time. Some erectors of high and massive mortared walls; others may be of low and long dry walls, but of just the same stability and plumbness.

I wonder sometimes whether we really consider how much of masons we are. Of course we realize that we are building our own wall of destiny and that the stability of the wall and the foundation upon which it is built certainly determines the destiny eventually.

But have you ever thought how much of a mason you are and the masonic influence you exert in the construction of other walls of character? Perhaps that hodful of verbal mortar you gave your friend does not have quite enough of lime in it to make his wall solid and resistant. Probably that example-stone you handed your neighbor is a short, shaly one which he may build into his

(Concluded on page 703)

CHRISTIAN MONITOR

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. X SCOTTDALE, PA., OCTOBER 1918 No. 10.

SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

I Preparation

Note—A series of articles on "Spiritual Victories" in Latin America we are sure would be helpful as well as interesting to our young people. In his booklet of seven chapters on the above topic, Mr. Francis Penzotti tells in a very interesting way some victories of his early missionary tours. His journeys remind one of Paul's missionary journeys for he was persecuted at times equally as much. In a private talk with this aged, spiritual ambassador for Christ, permission was given to publish for the benefit of our young people this booklet. We trust that all will follow closely the articles as they appear. Our prayer is that this life of usefulness might stir others to a greater zeal for Christ, the Church and the missionary cause in general.

The Book Outlined.

Chapter I.—"Preparation." Mr. Penzotti describes his early days, how he came to South America, his conversion, new life, giving and getting experience.

Chapter II.—He describes his first missionary journey. This was in 1883, and thru the republics of Argentine, Bolivia and Chili.

Chapter III.—The campaign repeated. Like Paul he travels over practically the same territory, as well as going into new parts. In this second journey he describes some very trying experiences. At this time he received from the hand of the priest some severe persecutions.

Chaper IV.—The third journey. This time he travels thru Northern and Western South America. He tells us how marvelously he was saved from death. His experiences in Ecuador, Peru, and Chili, as also an incident he describes as "strange but true," are especially interesting and inspiring.

Chapter V.—In Peru. Here he was persecuted by priest pulpit and press. He was cast into prison. He spent eight months in "The House that Kills." At last for him came a resurrection day. This chapter alone clearly shows how God does take care of His children.

Chapter VI.—A fourth tour and change of field. Mr. Penzotti briefly states some of his experiences of sixteen years' work in Central America. Describes Panama of years ago; his sad beginning in Costa Rica; singular experience at Nicaragua with a woman; dense darkness in Honduras, San Salvador and Guatemala. It is full of interesting and helpful thoughts.

Chapter VII.—A retrospect. Mr. Penzotti looks back over his life and missionary journeys; he pictures with interest and very suggestive thoughts, "The dawning of a new day."

The statistics and statements about peoples and countries, says Mr. Penzotti, apply to the time of which he wrote. This must be born in mind by the reader.

T. K. Hershey,
Buenos Aires, S. A.

I. PREPARATION

Early Days—Italy

On looking back over the past, I cannot do less than acknowledge that a paternal and invisible hand has guided me with much patience and love from infancy through all these years.

I was born on the 26th of September in 1851, at the foot of the mountains in the north of Italy and to the south of Switzerland.

My parents, a widow and widower, both with children, were united in matrimony and from this new union I was the only child. When I was scarcely six years old my father died. Of this event I do not have but a vague remembrance. But I know that there was much love between him, my mother and me; and when he closed his eyes, the mutual affection between my mother and me was made more intense than ever, and produced at times in the other children something of the jealousy like in the case of Joseph and his brethren.

From this early age the mercies of the Most High already began to be manifested toward me.

Before I was seven years old, on a severe winter's night, with that lack of care which is unfortunately so common, someone built a charcoal fire in the room in which I was sleeping. A little later, when the destructive gas had already begun to produce its effects, my mother chanced to come into the room, and, noticing what was happening, snatched me up in her arms and took me out.

I have another demonstration of the love wherewith divine providence watched over me. At nine years of age I was again at the point of perishing in circumstances in which only the intervention of God was able to save me. I had gone, with a companion some sixteen years of age, to do an errand at a place in the country, in Switzerland, across the mountains. The journey was some hours long and the mountain that we had to cross was noted for the dangerousness of its sudden and violent snow-storms.

Roaming over the mountain in pranks characteristic of our age, we were delayed on the way much more time than necessary to go and return. We discovered that the night was upon us, and with it a heavy snowstorm. The storm overtook us on the very top of the mountain. The snow blotted out every trace of the way. The wind beat against us furiously. The snow fell more and more violently. We, scared, hungry, and almost paralyzed with the cold and fear, felt the hand of death already upon our heads.

My companion began to cry and I accompanied him in so discouraging an occupation. Being the smallest, and consequently the least resistant of the two, I began to feel the effects of the intensity of the cold, feeling the inertia and inclination to sleep which are no more than the forerunners of freezing to death. If the situation had lasted another hour I would not have awakened again in this world from that somnolency. When the crisis came, that powerful Hand was suddenly manifested which I have seen so many times since then placed between me and the danger that was threatening to devour me. Almost as one who hears a voice in a dream I heard the voice of my companion calling to me, "We are saved, Francis!" He had just discovered the cross which served to show the travelers the way. My companion drew near me, and shook me violently, rubbed my hands and face and, almost dragging me, took me to the path and we began the return march.

An hour later we were in a safe, comfortable home.

I have always considered that incident as a prelude to my future life because the blessed cross of my Savior has occupied so prominent a place as a light to my feet and has guided me in the darkest hours of my life, and has taught me to flee from the path of the region of darkness, perdition and death.

Before I was thirteen years old I was invited by a brother and sister on my mother's side to go with them to South America. The idea of such a long trip did not please me, but by their insistence, the prospects which were pictured to me describing those nations as the land of promise for the worker, they convinced me. Having decided that we would go, we soon arranged what was necessary for our journey.

Not without many tears did my mother and I separate, never to meet again in this world. But a Will wiser than ours planned things in such a way as was never given to man even to dream of. Although in those times it cost me a great deal to separate myself from those loving arms—a farewell I shall never forget— I thank my heavenly Father that he actuated me to undertake the journey.

We arrived at the city of Montevideo. It was not then that city, precious jewel, which today shows itself like the dream of a poet. Much blood had to run through its fields, blood of the brave shed in sacrifice to that which they considered their duty and their love toward the land that gave them birth. My world, nevertheless, centered there. At twenty years of age I took for a companion the one who has been faithful through so many vicissitudes; and a year afterward our first child, Adela, was born.

A New Life

It is needless to say that my mother, good as she was, did not have any greater knowledge of religion than those acquire who attend the Roman Church, and she could not very well give to me that which she did not possess. So that, as is natural, I was raised and educated in the ambient air of the teachings of that Church. I continued in such a moral and spiritual state until I reached the age of twenty-five. At that time I passed through many trials which made me for the first time in my life lift my eyes to heaven and cry out to God. God had mercy on me and I saw the dawn of happier days.

Toward the last of the year 1875 I was invited to hear a preacher in a theater. The person who invited me did not have any idea what was being preached there. I went with him more from curiosity than interest. We entered what had been a theater, and what was then the only place of preaching the gospel in its purity in the city of Montevideo. That house was what since then has been known as the Temple of Thirty-third Street of the Methodist Episcopal Church. The Rev. Dr. J. F. Thompson was preaching that night. At that time he was at the very height of his power, and was calling the attention of the whole region on both banks of La Plata for his eloquence in preaching what was then a novelty to those people. It was from his lips that I heard the gospel for the first time. His text on this memorable night was taken from the words of the Lord in the Gospel of St. Matthew, chapter 11 verse 28: "Come unto me all ye that labour and are heavy laden and I will give you rest." The theme could not have been more appropriate for my case, and I went out from there that night profoundly impressed.

In January 1876, they announced for the first time "a week of prayer," and I attended that, morning and evening. The testimonies of those who had already received the truth were like darkness to my heart, for I was not experiencing what they said they enjoyed.

I soon revealed to my wife the treasure that I had found in listening to the gospel, although I was not yet the owner of it. She did not oppose me in the least—on the contrary, she happily accompanied me to the meetings.

A little after this Dr. Thompson went to the United States to enjoy a vacation. Dr. Thomas B. Wood came from Rosario de Santa Fe to take Dr. Thompson's place.

I continued to attend the services, feeling in my soul every day greater zeal and anxiety to possess the truth. But my spiritual standing was not what it ought to have been, nor what I desired it should be. My soul had not obtained peace because, like many others in similar circumstances, I sought "feelings" in place of simply believing what the Word of God told me. I was at the point of failing when, by the grace of the Lord, the day of victory came, and with it peace and joy overflowed me like a river and the horizon of better days began to appear. Mr. Andrew Murray Milne and Dr. Wood were like two angels in human form to me. Next to God, I owe to them the little I have succeeded in being.

Dr. Wood began to organize the church, and established the first medium of evangelical publication in the Spanish language that has appeared in those lands, El Evangelista (The Evangelist). Among other things he organized a commission composed of fourteen young men, whom he sent out two by two to hold meetings and visit families in different parts of the city and its suburbs. I had the pleasure and privilege of forming a part of this commission and the good fortune of having Mr. Milne for a companion. Thus began my work for my Savior and my fellow-men.

Giving Service and Getting Experience

In March, 1879, after having helped at various services in the church in the work which was assigned me and to which I really felt called, I was sent as an evangelist to the Valdensian colony to satisfy some of them who preferred to hear the preaching of the gospel in the Spanish language.

For the first time I crossed the limits of the city of Montevideo and separated myself from my famiy. As is natural I did not have the experience at that time which I now possess, but instead I should like to possess today the zeal and enthusiasm of those times.

After working two months among those brethren they asked me to move there with my family, to which I consented. At that post I remained with my family until the end of 1886. In the Valdensian colony there were not lacking those who considered me an intruder, a "black sheep," at first. But soon this opinion disappeared, and such a stream of harmony and love was established between us that we could not think of separating, neither did the idea cross my mind. But the ways of God are very distinct from those of men, and he had other plans for my life. My stay and work among those brethren was a period of preparation for another work of greater plans, a work of which I would never had dreamed.

In 1881 I had a little less than a revelation. I was sleeping in the home of Mr. Charles Appia when it seemed to me that I was preaching the Word to a small group of people, and, lifting my eyes, I saw a great multitude of people, and I said to myself, "I am speaking so softly that the people cannot hear me." Unconsciously I sat up in bed, and, raising my voice, began to preach in a loud tone, saying, "Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap." Mr. Charles Appia and his wife, on hearing me, said, "Brother Penzotti is sleeping and preaching." Since then those words have constituted my favorite text.

A few days later I had to take my oldest daughter and two cousins to the North American College in Rosario de Santa Fe, and this was a new opportunity which presented itself to me to preach the gospel there and in other places of this province and that of Entre Rios. A new horizon began to be spread before me, and each step that I took was a preparation for a larger work that took me further and further away from the little corner where I had been working and from which I had thought I would never move. But in everything the hand of God was what was guiding me. Without that I would be disposed to be anything else but gentle and obedient.

(To be continued)

Information of Vital Importance to YOU. See Editorial Page.

EDITORIALS

THE MISSION STUDY CLASS: — There can be no strong mission-spirited Church without missionary information. A knowledge of the needs of the world is essential to a deep and abiding interest in those needs. To create and foster a strong, virile mission spirit a constant giving of missionary facts is essential. A body of people will support a work to the extent that they are kept informed concerning the progress and needs of the work and will enlarge their activities as the needs of the work or other fields, are brought to their attention. Consequently in order to work successfully and effectively along mission lines those responsible for the supervision of this particular work of the Church have a twofold duty; first, to keep the Church informed of the needs of the world, and, second, to establish and supervise definite mission activities. The success of the latter is largely dependent upon the success of the former, for without a live, wideawake mission Church at home no effective and large work can be done on the field. Consequently a problem constantly confronting every evangelical denomination is that of bringing to every member that missionary knowledge essential to awaken and maintain a permanent interest in the evangelization of the world.

Various agencies are necessary and may be used effectively in helping to solve this problem. One of the most effective and fruitful of permanent results, altho not the most spectacular, is the Mission Study Class. It is an organized and systematic study of missions requiring the application of time for study and reading. Because of the nature of the work it usually reaches the most energetic, earnest and devoted workers of a congregation, those who are active and burdened for the work of the Master, and thru them many who had been indifferent are led to greater activity and more effective service.

The Mission Study Class is not yet filling a large place in the work of the Church. It is only within the last few years that our Mission Board has taken up this work and organized it. Courses of study are now offered together with supplementary reading courses for the completion of which credit is given. As the benefit of such study is realized by experience we can hope for a larger number of classes to be organized in our congregations.

Since the Mission Board has organized this work and is supervising it the Christian Monitor desires to cooperate and do all possible to assist in the promotion of this work and make known the benefits of such study to the Church and especially to the young people. Consequently arrangements have been made to have a special department in the Mission Department each month to be known as the Mission Study Class. Beginning with the next number we hope to have this a regular feature monthly for an indefinite length of time. Bro. and Sister Paul Erb, Hesston, Kans., who expected to sail for India this fall, but on account of war conditions were forbidden entrance, have consented to take charge of this department. In this work they will seek to cooperate with the Secretary of the Mission Committee who has direct charge of the Mission Study work of the Mission Board. The need and benefits of such study, suggestions for organizing and conducting classes, text books and supplementary reading, etc., will no doubt be given from time to time. The working out of the details for this department is left in the hands of those made directly responsible.

We trust that ministers and other active workers will realize the benefit of a Mission Study class in their congregation, and encourage the organization of the same. We hope that scores of young people and others will pursue some definite course of mission study during the coming winter and receive therefrom a larger vision of the world's needs and their relation to those needs, and that they in turn will bring a spiritual quickening to their respective congregations which will result in more workers and means, and above all a deeper spiritual and effectual prayer life in the congregation.

STOP! READ!!

Of Vital Interest to Every Reader

We are living under abnormal conditions. The unusual happens daily. The unexpected no longer is a surprise to us. Commerce, industry, and every phase of life is being organized with the one object in view of winning the war. Conservation is the watchword. The industries of the land have been classified as essential and non-essential. The essential industries have been grouped as to their relative importance in the prosecution of the war. In this classification paper mills and publishing industries are placed in fourth class by the Priority Board, which means that three other groups of industries which are considered of greater importance will be given the preference in receiving coal and other necessary supplies in case there should be an acute shortage.

In order to conserve and reduce the consumption of paper the War Industries Board has made some specific suggestions to publishers, which, if not complied with, will prevent them from securing paper from the manufacturer. The instructions issued to publishers of periodicals (other than newspapers and agricultural) require them to reduce this year the tonnage of paper 10 per cent over that used last year. This may be done by using lighter weight paper, reducing the number or size of the pages, curtailing

(Concluded on page 703)

CHRISTIAN LIFE

GOOD WILL TOWARD ALL MEN

J. N. Smucker

When on the clear, crisp, December night the angels sang of "Peace and Good Will" they gave a remarkable glimpse of Jesus' life. For one of the great outstanding characteristics of our Lord was his "Good-will" to all classes. He lived with a class of people whose narrowness and exclusiveness was so persistently practiced that they felt no obligation to those not within their immediate circle. They looked upon the Gentile as outside the compass of God's favor. The Samaritan was the object of an inherited Jewish grudge.

Publicans were counted as traitors to the race. But Jesus overleaped all the restrictions in His sincere good will to all men. He welcomed publicans to His company; He must "Needs go through Samaria;" He showed special concern for the outcast Gentiles. So abundant was His good-will that the enemies' intended insult has become a great tribute—"The friend of Publicans and sinners." He seemed to have a special interest for the forsaken and outcast. He was a friend to all sorts and conditions of people. He loved the unlovable and proved Himself a friend to the unfriendly. But His abundant good will reaches its climax in His attitude toward His enemies. He was reviled, slandered, called a liar, servant of the devil, a mad-man, ambitious office-seeker, yet through it all His good-will to His enemies was undaunted. "When he was reviled, reviled not again; when he suffered, threatened not." He did good to those hating Him, freely forgiving and even on Calvary when surrounded by enemies who were taking His life He prays, "Father forgive them, for they know not what they do." To the end He retained that divine good-will for all. No grudge could mar His noble spirit of love. By His life and by His death He gave to the world that seemingly impossible commandment: "Love your enemies."

But let us observe a little more closely the manner in which Christ lived this wonderful teaching. In the first place it is well to notice that of all those opposing Christ none had a just reason for so doing. All hatred grew out of the selfishness of His enemies. Their enmity showed a moral weakness in their own life. Himself gave no real cause for ill feeling, for His spirit was too great and too deep for petty offence. It is well to bear this in mind when we think of "Loving our Enemies." Christ does not teach that we may live a touchy, petulant, supersensitive life, easily hurt and offended; neither does He permit one to live a careless and reckless life which may bring enmity upon us. We cannot deal in an un-Christian way with our fellowmen then serenely play the part of a martyr by saying we are suffering for righteousness sake. If the Christian has enemies it dare not be because he has given real occasion for offense. His life is too noble and true for that. His enemies oppose him, not because of his selfishness, but because of his strength. In short when Christians have enemies it is because of a great weakness,—not in the Christian's life,—but in those opposing him. The real test of the man comes when he is deeply wronged. Here he does not stoop to revenge—it is too far beneath him, but quietly shows forth his good-will thru his Christ-like attitude. The wrong done him reveals to him a deep need in his enemy's soul which he will seek to supply. He takes the bitterness of his enemy as an opportunity to reveal the real Christ spirit. The Christian himself has been forgiven so much by Christ that he cannot help but show that same spirit to others. As much as lieth within him he lives peaceably with all men and when that seems impossible it is not because of his own unfriendliness or illwill, but because of the selfishhness or narrowness of another's heart which the Christian sees with pain and, feeling his enemy's need of the Savior, seeks to show him His likeness thru that Christ-like attitude of "Loving his enemy."

When Christ bids us love our enemies He says more than we oftimes realize. He does not say tolerate them. Too often we take the position that since an individual has deeply wronged us we will therefore have nothing to do with him. We will not seek revenge, no, but will assume an attitude of indifference toward him. We will excuse him perhaps and congratulate ourselves on our generous treatment of him. But this is not loving him, it is merely enduring him. Christ does not deal so with us. Love is not passive, it is active. It does not mean toleration or withdrawal, but an unspoiled greatness of soul which seeks reconciliation, not from duty but from that divine good-will of Christ. Loving one's enemy is doing more than is usually considered our obligation. It is doing the unusual, the unrequired. It means going the "second mile" where the man of the world would only go one and then only when compelled to do so. Love does not say, "I am not to blame, let him come to me," but says, "As the Father has loved me even so love I my fellowman. The man who can love his enemy can harbor no spite, no grudge, no ill-will, for cherished bitterness against an unfriendly person poisons the religious atmosphere of a man.

Loving our enemy is but putting into practice Christ's new commandment, "That ye love one another." Not our friends only—anyone can do that, but the real test of the Christian's attitude toward others is loving the unlovely, those who wrong and persecute. It is following Christ's example. No one has been misunderstood as He has been, no one has been mistreated as He, yet no one has ever loved as did our Master. As His followers we, also, must bear the same unspoiled attitude of peace and good-will to all—friend and foe alike.

This has been referred to as the "impossible" command,—and it may well be so called by those who would seek to live it of themselves. To really love an enemy requires that spirit-filled life which is possessed only by those who have been "born again" and are abiding in close communion with the Father thru the Son.

As Christians we do well to acquaint ourselves more fully with Christ's method of dealing with our enemies. We need to live such lives that we give no real occasion for offense, and if others hate us we should take it as an indication of a great need on their part. By so completely living the Christ-life that His very nature becomes a part of us we may be able to hold a sincere good-will for all, only so can we live that otherwise impossible commandment—"Love your enemies."

Smithville, Ohio.

Be honest. It is right. It pays. Lincoln loved honesty. He believed it absolutely essential to good character. As a lawyer he could not be induced to take the wrong side of a case. His fellow lawyers called him "perversely honest," but he did not care. He maintained the principle of honesty throughout his life, and to-day his name outshines all who spoke lightly of him.

THE POWER OF KINDNESS

R. L. Hartzler

"The most effective working force in the world in which we live is the power of kindness; for it is the only moral force which operates with the same effect upon mankind, brute-kind, and bird-kind. From time immemorial music has wonderfully charmed all beings, reasoning or unreasoning, that have ears to hear..... Well, kindness is the music of goodwill to men and beasts, and both listen to it with their hearts, rather than their ears; and the hearts of both are affected by it in the same way, if not to the same degree. Volumes might be written filled with beautiful illustrations of its effect upon both. The music of kindness has power not only to charm, but even to transform, the savage breast of both man and beast; and upon this harp the smallest fingers in the world may play Heaven's sweetest tunes on earth."

Read this beautiful paragraph again, slowly and thoughtfully, to be sure you get the great truths the author has expressed in it. Certainly, as he says, there is no other known power which works in the same way and produces the same results upon birds and beasts as among men. The bird with a broken wing, the timid hare, the strong horse, and the fainting heart of man are alike won and held by the operation of this great universal force, altho in the latter the effects may be more prompt and noticeable. No doubt every boy and girl has found by actual experience that no other way of dealing with dumb animals can compare with this since by it alone are pets formed. But being chiefly concerned with its operation in the affairs of people, let us turn our attention from now on wholly to the realm of human relations.

In the affairs of men we find the best evidence that kindness is the greatest power in the world. There is perhaps no more difficult task to be performed than the reconciliation of two persons who are enemies, and this kindness alone can really do. Remonstrance and rebuke excite the angry heart, but kindness calms the troubled soul. (Prov. 15:1) A quarrel between two parties may be settled in court as far as the law is concerned, but in their hearts they are generally more bitter than before. Nations attempt to settle their disputes by force of arms, the result of which is that one or the other is finally compelled to accept the other's terms or be utterly destroyed, but the two are not reconciled to each other; rather the conquered seeks at the earliest opportunity to eke out vengeance on the conqueror. If peace and friendship ever do ensue it is only after fair and kind treatment by one breaks down the savage hate and intents of the other. Before the world learns this great truth there can be no positive assurance that we shall never have a recurrence of this awful day. The Master knew that only love and kindness can perform this most difficult task of breaking down enmity and strife bringing in peace and harmony; so, desiring His followers to be peace makers and keepers, He taught us to love our enemies and do good to those who mistreat us. (Matt. 5:44)

Those who set this great power to work in the life around them are those in whose hearts love reigns supreme, for love is the fountain-head of kindness. One's treatment of his fellowman is usually determined by the way he feels toward him. A man is different from an animal in that he can exercise judgment and by force of will act one way while he feels another, but more often we act as we feel and think afterward. If one allows a cool, critical, and hasty spirit to develop and rule in himself it will inevitably manifest itself in uncomplimentary remarks, harsh words, and deeds prompted by anger. But if love reigns in the heart whole-hearted goodwill and kindness are exercised toward everyone and everything. It must not be love for particular persons or things only, for then those not so favored are likely to be treated, sometimes at least, with little or no consideration. It must rather be simply love, whole-souled and unrestricted, which takes everything within its reach making sunshine all around.

When one exercises kindness, but not because of love in the heart, he does so either because he feels he ought to or because he hopes to receive kindness in return. If the first be the case, he exercises kindness reluctantly; if the second, he does it selfishly. It may seem strange to speak of one's being kind selfishly but in actual life that is exactly what happens more often than we think. No doubt many of us are surprised when we take strict account of ourselves to find how few times we do deeds of kindness for those from whom we can expect no accommodation in return. We rather feel that "one good turn deserves another" and we look for the return. When Jesus was here on earth He found people who claimed to be the children of God doing the same thing and He told them that by such conduct they made neighborliness and helpfulness a matter of business and were no better than those who did not even profess to be righteous. (Matt. 5:46-47; Lk. 6:31-35).

One of the most wonderful things about this great power, kindness, is that even a child can wield it. There are many forces which do wonderful works in the world but only the masters among men can use them. Electricity has power to do things which seem almost supernatural but only an Edison can thus use it. Poetry can give vent to the emotions and deep thoughts of the soul but only Longfellow or Tennyson can produce it. In the presence of music the care-worn and troubled soul finds peace and rest, the long night hours of watching grow shorter, the sufferer forgets his pain, and the stony heart of sin is broken, but not every one was born a Beethoven or a Sankey. But every one, young or old, great or small, can set in motion the great power of kindness, and if all of us who claim to be the followers of Christ today will but daily keep this great power at work transforming the life around us the world will soon learn that Love is stronger than Hate and Kindness is truly "the most effective working force in the world."

Topeka, Ind.

RELIGION IN TRIFLES

An eight-foot length of gas tubing, madam? That will be ten cents extra, please," said the clerk, hanging up the shorter piece the young woman had just returned and taking down another. While he was wrapping up the new package she turned to her companion and said, "How much did I return? It was five feet, wasn't it? Or was it six feet? If it was, I owe fifteen cents instead of ten," taking out her purse again.

"Why do you bother?" was the reply. "That is his lookout, not yours."

"Oh, but it is mine," was the rejoinder. "I'm going to see how long it is. I'm not positive, but my impression is that it is five feet." She hunted till she found the tubing, which proved to be just five feet. She paid the extra nickel and was off, leaving the clerk looking after her in puzzled wonder.

"Now, what made her do that?" he said to a cash girl who had witnessed the incident. "She needn't have done it; nobody would have known."

"God would have known," the girl replied, her cheeks flushing faintly in the effort required to speak the words.

"God would have known!" All day the sentence repeated itself to the lad as he thought of different instances of petty trickery on his part in the past. At night it had not left him. In the morning it still haunted him. It marked the turning point in his life.

The young girl had no idea of the far-reaching consequences of her words. She could not have foreseen their potency. But that act for the right not only changed the whole course of the boy's life, but affected to a greater or less extent for the better, lives of all with whom he came in contact.

"You can never tell when you do an act
Just what the result will be;
But with every act you are sowing seed,
Though its harvest you can not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you can not know, yet the trees will grow,
And shelter the brows that toil."

—Young People.

• MISSIONS •

NOTES AND COMMENTS

Proclaiming It from the "House-top." —The story comes from India of a young, well-educated Mohammedan, who, after reading a Gospel some years ago, became convinced that Jesus was the true prophet and Mohammed a false one. During a series of revival meeting in his city he made up his mind to openly confess Christ and receive baptism. He then went to each gate of the city which has seven gates, and wrote on each gate in Hindustani and English, **"Alimuddin has become a Christian, and this is the will of God."**

"This made his relatives angry and also the other Mohammedans of the place. They threatened him, coaxed him, and tried all means possible to divert his attention, but the more they tried to get him back, the stronger he became, and just at the close of the Revival Month he came to Hissar (our Mission Headquarters) and was baptized by me in a public meeting.

"Soon as this news reached Sirsa, his relatives and other Mohammedans became his enemies. They persecuted him, turned him out of his home, deprived him even of his clothes and furniture and all his property and every other thing which was in his possession, and they are now trying to kill him in any way they can. Thanks be to God, he stands firm in Jesus, and is being strengthened by Him. He is now in his own city teaching a school, and ready and willing to lay down his life for Jesus. We will not allow him to sacrifice his life unnecessarily, and if the fires of persecution become too hot, we will under divine guidance, give him another field of labor."

To one like this the acceptance of Christ was at a great cost. Do we wonder any longer why many in heathen lands who are convinced of the truth of Christianity hesitate to openly confess Christ! In heathen lands are many secret believers who have not yet had the courage to openly acknowledge their faith in the Redeemer. May we pray for such and others that they may take a clearcut stand for the Lord. Would you have taken a stand for Christ at the time you did if it would have cost you the price this young Mohammedan is paying? Is Jesus more precious to you now than any other possession?

Renew your subscription at ONCE. Why? See Editorial Page.

"Hallelujah Cakes." "One of the most successful agents of the Bible Society in Japan is Mr. Sato of Nagoya who has succeeded in selling more Scriptures than any man ever did in the past in that city. The attention of the Society's leaders was called to his native gift of salesmanship by the following incident. When he was converted he was, because of the circumstances of his previous life, obliged to undertake a new business and he decided to open a bakery. This he did and put up a sign in front of his shop, Hallelujah Cakes for Sale Here. He married a devoted Christian and together they did a wonderful work for God. They almost invariably had to explain what Hallelujah meant to every new buyer of their cakes and often this involved a personal testimony of how they came out of a life of sin and despondency into one of freedom and happiness. As a result many people became seekers and some true Christians."

Some people lament their lack of opportunity of presenting the Gospel to their fellowmen. Opportunities are not lacking for the one who is wide-awake and intensely interested in the salvation of the lost. The above is an illustration of how opportunities can be made for making known the Gospel, and how a daily occupation can be used as a way of approach to bring the Message to others. If every Christian would make the saving of souls his business and his occupation a means of earning a livelihood the world would speedily be evangelized.

The Difference.—The seed sown by the missionaries in foreign lands during the past century is beginning to bear fruit. In many lands there is a changing attitude regards matters religious. Faith in the old religions is on the wane. A comparison of the fruit of Christianity with that of any heathen religion is so striking that any but the most fanatical will recognize the superiority of the former. G. Sherwood Eddy, who recently made an evangelistic tour thru China writes about the changes there as follows:

"Robert Morrison landed in South China a century ago and preached the gospel in danger of his life, beaten by his own servants, publicly insulted, laboring for seventeen years to translate the Scriptures. After seven years, in secret and in danger, he baptized his first convert. The Chinese in those days stretched across the river a chain cable, forbidding access to all foreigners, like the great wall of exclusion which shut out the hated 'foreign devil' and his new ideas and religion. Here in the city where Morrison seemed to labor so long in vain, we have seen gathered what was said to be the most influential audience of non-Christians ever assembled in an evangelistic meeting in the city. Here with open mind and earnest purpose they listened to a presentation of the gospel, and here several hundred non-Christian men have publicly taken their stand and entered the Christian life. A new day is dawning, a new Orient is being born, and the call comes to the West for us to enter our great heritage of opportunity for service and the regeneration of the Orient."

Died in the Harness.—An agent of the Bible Society reports the death of an aged colporteur, who was also a missionary, who had traveled on foot from the United States thru Mexico, Guatemala, and Salvador. In this last country he died alone without a Protestant friend near him. The agent writes:

"He was loved by all who knew him and his many escapes and sufferings are known only to the Lord. Almost his last words to me before we lost trail of him (it was his habit to go off alone for weeks on evangelizing tours) were, 'I think I'll go home from this field, but I'll fight right up to the gates.' He kept his word and was buried outside the cemetery gates,—a pilgrim unknown,—truly outside the camp but inside the veil."

The devotion and labors of such an one should be a spur and inspiration to every believer to do everything possible for the Lord's work. Such a life is a rebuke to the indifference among Christian people. That life given to unsefish labor and hardship for the Master is the most fruitful and the most satisfying.

"The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

STOP! READ!! See Editorial Page.

THE CALL OF NEW OPPORTUNITIES IN THE MISSION FIELD

III

Willis N. Baer

5. **The Focussing of Attention on the Essential Spirit and Message of Christianity.** The first effect of the War on the estimate of Christianity thruout the non-Christian world was very unfavorable. It seemed as if the ground suddenly dropped from beneath every claim that the missionary had made for the validity and sufficiency of the Christian faith. Soon however a reaction set in, more careful investigations into the true character of Christianity began to be made and altho there still are and for many years will be many who will quote the war and its root causes against the religion those nations have professed, a new appreciation of the faith of Jesus Christ is showing itself far and wide thruout the non-Christian world.

Non-Christian Japanese leaders cried out loudly at first that Christianity had collapsed in that it failed to prevent or stop the War. "But gradually the more thoughtful among them came to see that it was not **Christianity** but **men** and **human institutions** that have failed." Selfishness, international jealousy, greed, loss of the idea of brotherhood—these are the things that have engulfed us all in unspeakable horror. So there has been growing a greater interest in Christianity, a desire to know what Christianity really is.

The discerning minds of China came to a similar conclusion. A professor in a large American University was lecturing to his class on the causes of the War and began to defend Christianity against the charge that it had failed. He was interrupted by a Chinese student who said, "So far as the Chinese students in the university are concerned, you need not make a defence of Christianity. We were discussing the War at our meeting last evening and we were all agreed that the trouble in Europe was due not to too much of Christianity but to too little of Christianity." The prince of Siam said, "Do not fear that we think Christianity is responsible for the war. We understand perfectly well that it is not Christianity that has failed, but the Western nations, and that if only peoples of the West had practiced the precepts of Christ there would have been no such awful struggle." The non-Christian world in common with the Christian world has come to distinguish sharply between the Christian ideal and the spirit and practices of Western Christianity. What Christ can do, whose spirit and message the missionaries bear for Him to the world, is clearer to the minds of the non-Christian peoples today than it was a year ago. There is a clearer recognition of the true spirit of Christianity. The more sharply the issue is drawn the more vivid the true spirit of Jesus becomes. As the background grows blacker, the holy, loving figure of the Christ leaps into new splendor before the gaze of the nations. And the question "Where is now your God?" is receiving its answer.

6. **A New Apologetic in Recent Demonstrations of Christian Love.** Amid the gloom and horror of the world's darkest experience there has appeared a shining display of magnanimity and brotherly love. When the work of German missionaries in India was imperilled by their inability to secure money and supplies, it was the missionaries of Great Britain who were foremost in coming to their relief. When the money of the German missionaries was all gone and they were in destitution the British missionaries out of their own slender incomes and with living costs rising steadily made generous contributions in cash. When all Germans were in danger of internment British missionaries plead with the government, asserting good faith and confidence in the German workers. When they were finally deported or interned the missionaries of Great Britain undertook to oversee their work in now neglected fields, and shepherd the souls until their return. Children in mission schools of Africa are making real sacrifices for the saving of Belgian children. In a mission school in Ceylon dinner was omitted that money might be furnished for War Relief Work. A colony of 140 lepers in Siam set aside a portion of their daily allowance for food to secure money for the relief of soldiers made blind in the War. Gifts of this nature are reported from many parts of the non-Christian world.

Over in Turkey Christians who escaped death are showing a spirit of Christlike charity towards their enemies. The sacrifices and ministrations of native Christians in this hour of the world's need are an argument for the sufficiency and adequacy of Christianity that will never be controverted while the world stands.

Another revelation of the Christian spirit of service is being made by those who have gone to serve the troops of non-Christian lands. From all the great missionary areas of the world troops have gone to the front and wherever they went Christ has gone with them incarnated in disciples thru whom He performed His acts of friendly service.

With the great bodies of Chinese sent to the Western front as laborers at the docks and on roads behind the lines went a large force of missionaries representing various churches. Along with African troops came African ministers and other experienced missionaries. Whole armies of Indians have left their native land and scattered among them is a large force of Y. M. C. A. Secretaries and other missionaries from India. One missionary gives this classification: "We have nearly a dozen races, ranging from the restless Afridis of the N. W. Frontier, to the long-haired Burmese, The noisy Hindu and Moslem, of historic plains, the aborigines of the Indian jungles, the Bengali from the steamy swamps, Christianized tribes from Shillong and the 'head-hunters' or wierd looking Nagas from the higher mountains of Assam."

A swarthy Gurkha is dictating to a young English missionary sitting beside him, writing page after page of a letter to a far-away Indian village. A plan has been worked out whereby this letter will be sent to a missionary in that neighborhood who in turn delivers it to the native's home.

Another stalwart Sikh is homesick and depressed. He has had no word from home for months. Suddenly an Association Secretary from the Punjab is met. That night a letter is sent. Weeks pass and he takes now in return a snapshot of the Sikh's wife and boys, with the home background and hands it to the soldier. And the big fellow is not ashamed of his tears as he salaams again and again in gratitude.

At a mission station in northern India the workers were hardly surprised when a soldier who had fought in France came to a recent service of the mission. "He had walked sixteen miles just to say something to the Christian congregation." He told them how he had been wounded in France, tho a poor soldier in a strange land fine ladies nursed him in a way the women of his own family would not have done. Such love and devotion convinced him that ours is the true religion. He wanted to learn more about our religion. Numbers of returned soldiers, many of them officers are aleady openly leaning towards Christianity. When the War is over and these non-Christian soldiers scatter up and down the cities and the country places of Asia and Africa telling the help they received from Christianity and not from other religions they will be forerunners of the evangel of the Son of Man.

7. **Christward Movements Among Non-Christians.** From many parts of the non-Christian world there are coming Pentecostal tales of great accessions to the church. The three year evangelistic campaign in Japan which has overlapped the War has been fruitful beyond expectation and gathered such momentum that it could not stop with the three year period. Never have there been so many earnest students of the Bible. "Instead of driving men away from religion, the War is bringing a distinctly renewed interest in religion." In China various revival movements among the masses are in progress and educated classes have been coming by thousands into the churches. In Pagan Africa, whole villages and tribes are pleading for Christian instruction. The first missionary to get back to his post in the war-swept section

of Africa sent an urgent cable message to his Board in America. He asked not for money, building material, or even rein-forcements but his message read "Hurry up order of Bulu Gospels."

In India the Christward mass movement gains steadily. Whole villages and tribes keep pressing up for Christian instruction with a view to baptism. In one year the missionaries of the Methodist Episcopal Church alone were obliged to turn away 153,000 who wished to become Christians, thru lack of workers to lead and instruct. One church reports a waiting list of 1,000. The Bishop of Madras says that fifty million outcastes are knocking at the doors of the Christian Church in India.

Even in Mohammedan lands there is such an eagerness to understand the Christian truth that the Christian schools that are still open are crowded beyond capacity by Moslem children. In Egypt copies of the Scriptures and religious tracts are being bought and eagerly read by Mohammedans and a spirit of inquiry is spreading even among religious teachers. The oldest missionaries know of nothing like it. One missionary writes: "In days gone by we sought a hearing and were refused. Now it is as if the Moslem himself were siezing the Missionary saying, 'What is it you used to want to tell us?'"

It is doubtless true that more converts have been received into the Church in Mission fields and more inquiries have come for Christian instruction and greater masses of non-Christians have been moving towards Christ in the years since the War began than in any corresponding period in the modern history of Missions.

By these and many other voices of opportunity that are beyond all precedent God is sounding out His call to a mighty advance thruout the mission world. What points of strategic worth in this advance can, yes, **will** the faith you and I represent gain or must they be taken over by our allied believers?

To ignore these facts would be folly, to face them with a determination and will to do our utmost is our highest Christian duty and precious privilege.

Lancaster, Pa.

THE ECONOMIC PROBLEM OF THE CITY MISSION

C. K. Brenneman

In considering the economic problem of the City Mission we have a few things to bear in mind, namely; that the missionary is not spending his own money. He does not know when the next check will come, and when it does come he should realize that every dollar contains one hundred cents, i.e., no check should lose in value when it reaches the missionary's hands. In short, he must realize that he is keeping house for God and the Church under whose guidance he has been placed in his particular station. In the second place it must be remembered that the missionary, who is looked upon to make sacrifices and self-denials, has done so already when he gave up his salaried position or the prosperous outlook of other advantages, and that he should not be expected to deny himself of his necessary bread and butter while laboring and struggling in the field, tho this may, and undoubtedly will, be the voluntary attitude on the part of himself as far as he is consistent and in keeping with his physical needs.

The wide-awake and properly directed missionary will take God into account in every transaction he makes, and by so doing the economic problem remains no longer a problem. But, the unseen guiding hand of a loving Heavenly Father —the missionary's care-taker—becomes the solution of every problem. Permit me to illustrate: A young college student became a Christian and arrangements were made to receive him. During the week, however, he appeared at the minister's home resenting the proposal to be received on the ground that his clothes were not good enough for the occasion. The minister told him that God looks at the heart and not on the clothes. But his clothes being in bad condition he further said, "Let us ask God to supply your need." They prayed, and that same day the young man received a letter from a friend asking him if he was in need of anything, and that he should come to the city and he would help him out. On Sunday morning a thankful young man appeared at Church with a new suit, hat, collar, and shoes. It is the realization of something like this that makes the missionary feel conscious of having his Heavenly Father as a co-laborer with him in all his managements, and it is from this viewpoint that we wish to consider the following points:

The Economic Problem with Reference to Finances

Every Mission needs money. The idea that Missions can be run on provisions only that are sent in by kind, interested brethren in the country is wrong. There are some things that can not be purchased without money; such as coal, gas, light, water, streetcar fare, stationery, medical attention, telephone, clothing, etc, etc. The price of some of these articles varies according to the time of the year and should be purchased when the cost is at its lowest. Every Mission should have what we might term a "bargain chaser," whose duty it should be to scan thru the paper occasionally. If he sees that a pair of shoes can be bought for $1.98 at one place which cost $5.00 at another place, they should be purchased at the lowest price. On the other hand, the cheapest suit in money is not always the cheapest in the long run. The writer especially remembers one suit he got from home. It was years afterwards upon returning home on a visit, that the remark was made in appreciation of the new suit, which to them looked just like the old suit which they bought him some years ago, and to his embarrassment he had to tell them that it was the same old suit. Good common-sense judgment and proper guidance are the great things needful in the financial management of all missionary activities.

The Economic Problem with Reference to Provisions

We wonder sometimes if all concerned fully realize what our good brethren in the country really are doing when they send provisions to the Mission Stations? Nothing helps to cut the high cost of living as much as this very thing. Prices in the city are higher than in the country, and by sending provisions direct from the farm, they take the profit from the middleman and give it to the Lord. They are virtually doing two things; first, they save the missionary from paying the highest price for his food stuffs, and second, they save him from supporting the middleman. Let somebody else not engaged in Mission work support the retailer.

I am not going to lay down a system by which provisions should be given. A system might be adopted and work well in one locality and not at all in another. The subject along this line of giving should be made a matter of conscience, and if anybody has a conscience not to give anything toward the support of this most worthy work, it is because of the lack of proper understanding, and intelligence along this line could be given by the home pastor or some one else. We are glad to note that there is a marked increase of interest manifested in voluntary giving, especially so, since we believe that this brings the greatest blessing to the giver. and also gives the missionary a chance to exercise faith and trust in God and the Church.

The Economic Problem with Reference to TIME

The last point under consideration is by no means the least. I should term it the greatest. The work is so large, and the moments wherein to accomplish it are passing by so rapidly. Monday has scarcely passed until the worker sees the approaching Saturday. On Monday he sits down and plans his work, and during the course of the week one thing after another comes up which demands his attention and at the close of the week he finds himself with the biggest part of his plan untouched. Because

of the many demands made upon him there is danger of him yielding to every prompting from without and thru it to neglect the more weighty matters, such as prayer and meditation. If it ever can be said truly that time has no value, it must be when we feel that we are too busy to pray and meditate. TIME economized for work when we ought to pray is TIME wasted. One should never enter upon any work without he first counsels with God, this we have very vividly portrayed in the life of our Master Himself.

Again, we dare not economize time in EFFORT. There may be times when the worker feels as if time spent on a certain individual is wasted, but the Spirit of God should determine that. As long as He has not forsaken the individual that long an effort should be made to win the one unsaved. For after all the great purpose of Missions is to seek and to save the lost.

In conclusion let me say that every missionary ought to feel that God and the Church by whom he has been sent as a servant, expect him to handle wisely and discreetly the finances and provisions entrusted to his care, and that he can give a just account of every moment of his being, while occupying so responsible a position.

Canton, O.

THE EVANGELIZATION OF THE IMMIGRANT

II

Louis L. Miller

It is interesting to note Mr. Norris' opinion as to the cause of the failure in city missions. This is what he says: "City missions fail because they do not develop as rapidly as the promoters had hoped and the mission is often permanently abandoned because it does not pay. The Church which undertakes a mission must do it for Christ's sake and be willing to receive no returns, if need be." Again, this is what another author says: "A pawn-broker with a heart chipped out of flint would cheerfully give on the same inviting terms—one dollar for the return of a thousand. To give in order to get is not giving at all; it is only investing; That is not Christianity but business as now conducted. O, when shall we get rid of this commercialism in religion? Love is not commercial; it calculates no returns. It breaks its alabaster box of self-concern and pours out the precious ointment of devotion without measure and without price." Still another author asserts: "Failure is often due to the fact that Christian workers will patronize the mission and hold their membership in an up-town church. The better classes living in a stone's throw of the chapel will take a street car for the "First Church" where they can hear up-to-date sermons and good choirs, and enjoy social advantages. Mission churches are offended at the patronage of such Christians and the masses find to their chagrin that the distinctions of society are rigidly enforced in church circles, and so become prejudiced against the church and let the "missions" severely alone. Men volunteer for foreign missions and expect to make it a life work. Who volunteers for city work among the foreigners with the expectation of keeping at it until the end? Men in estimating the attractions of Christ for sinners, quote as an explanation; "This man receiveth sinners;" but they omit and overlook the most important additional clause, "and eateth with them." In fact, the slums can only be reached in the spirit of Christ. Not many such experiments have been made."

So much for the missions. Now let us consider the next movement that has only been worked the last few decades—the social settlement. This remarkable movement is essentially religious in its zeal for social betterment. It endeavors to do its work scientifically and constructively. It aims to better community life, create conditions so that the environment will be conducive to character building. It aims to get at the cause of things and prevent the effect. It aims to remove temptation in order that people, and especially the youths, may not be tempted and made to fall. Thus, in order to do this, a great many departments are worked. Industrial, social, educational, charitable and economical departments with all their different branches are set to work in a community which is often found to be wreaking with all the things that go to make up a slum. Miss Jane Addams' work at the Hull House and Graham Taylor's work at the Commons of Chicago are examples of this kind of work. Their work is certainly extremely fascinating in many respects. They have certain wards under their supervision. A survey is made now and then. Every family in such districts are recorded with their particular needs. If a family is in need along any line the settlement attempts not only to bridge over their need but to find out what brought this family into this condition, as nearly as possible. Often at such a time a good piece of common-sense advice is given instead of a piece of money. This is getting at the cause and preventing the repetition of the same condition. This institution has been criticised so often because it carries on no direct evangelistic work. The answer that comes to this question from the settlement is, "Our work is to form society, not necessarily to transform." A life is infinitely worth more when it is formed than transformed miraculously after it has fallen into the depth of sin and degradation."

In the face of the fact that there is an apparent lack in the settlement movement the Church has taken over the methods of this movement, and has started a movement called institutional church work. The institutional church is attempting to do what social settlements are doing, but at the same time to emphasize the Gospel, or the evangelistic phase just as much as any phase, if not more vigorously. In short, it is an attempt to make all the activities finally and ultimately culminate in gathering the people into the church. Work is done among the foreigners to get them to help themselves in American life. Finally, the aim is to get them into the church, thus making all the means tend to one general end. It is trying to do what the Church failed to do in the face of the foreign situation as previously suggested. In a great many places institutional church work has been a great success, and yet where it has been carried on often the general end has been defeated. It is the Church adapting itself to the social and educational needs of the foreigners and their children. But often it is inclined to be so wrapped up with these details that it fails to make the work culminate in the general end, that of evangelization. Often the churches have been accused of being more of a social center than a religious center. Obviously, the institutional church is criticised more than it should be. Often where sympathy would be a balm to the many almost staggering problems with which the church is confronted, criticism is given in a spirit not always Christian, and which leaves a jar and an unsettled condition. It is evident that a great amount of good has been done in the way of evangelizing the foreign element of our land, not only with the institutional church but with missions and social settlements as well.

The different agencies before us which have been used as instruments in tugging and battling with a problem which in its significance means either the progress or the failure of America, we cannot help but feel our obligation in contributing our service to the solution of this nation-wide problem. The Church at large in the past has largely made a failure. Missions, with their several departments, and in the experimental stage, have, as one man puts it, spent enough money to evangelize the world had it been spent wisely and systematically. Social settlements have been doing a great work and it is being recognized and imitated the world over. But the feeling among a great many good authorities is that the work of converting or transforming individuals and society is left out of the social settlement movement, and too much attention is paid to forming society alone. Jane Addams, who is

probably the greatest specialist in this movement, herself says that this is a lack in settlement work which she has felt.

Institutional church work has been promulgated in order to enhance settlement work and to supply the lack of it This institution, tho in its experimental stage, is in the minds of great religious leaders, a new scheme which, if worked as it was originally intended it should, may be the only remedy for the problem before us. And as Mr. Norris says, "Its organized charities, 'sheltering arms,' 'rescue work,' 'nurses for the sick,' 'night schools,' 'kindergarten,' etc., ought not to be the end in themselves, but a means, always to the one end of bringing the Gospel to bear on the hearts and conscience and life." There are many illustrations of such success in many different churches. One might be pointed out as a notable success, that of I. P. Broughton, at a Baptist Tabernacle in Alabama.

"In 1899 Dr. Broughton conceived the idea of establishing a church that would touch humanity at every point, ministering unto the needs of man four-square, physical, mental, moral and spiritual. Beginning with about three hundred communicants it has grown in less than five years to over fifteen hundred composed almost exclusively of the foreign element, and poor at that. They raised for current expenses annually an enormous sum. Recently, to enlarge their plant, they raised on one Sabbath $15,000.00. The institutional features have grown with the growth of the church. Some of the special features are as follows: An infirmary for the sick; a home for helpless women; a training school for Christian nurses; a school for domestic science; a Christian dormitory for young women; seven missions and night schools; a Sabbath school with ordinary classes and special features in the way of primary department, young men's class and society, young mothers' class, etc.; A Bible conference modeled after Northfield, taught by such men as Campbell Morgan, etc.

"The Tabernacle has a seating capacity of 3,500 and is ordinarily filled and often packed at the regular Sabbath services. As all roads lead to Rome and all Scripture to Christ so far as the writer has been able to judge all these institutional teachers are made subservient to the great object of preaching "Christ and Him Crucified."

It is apparently evident finally that the institutional church, working out as it was originally intended that it should, and home missions with workers who consecrate their whole lives to that, is the solution to giving the Gospel to our foreigners. But how are the churches to be supported and equipped? As hospitals are built and asylums are supported, as libraries are equipped and colleges endowed? The only solution to the problem is millions must be poured out for the suffering bodies and the darkened minds of the poor and unprivileged. Must the Church, with its diviner gifts of healing, be denied for the want of a few thousand dollars?

The Christian Church should begin to gird herself for a tremendous thoroly organized effort. The best young men and women should volunteer for a living death to all the luxuries and social advantages among men for a work more diffcult than ever the foreign field. The time for experiment has passed. The Church should by now know the best methods thru past experiences. Those methods thru the kindly guidance of our heavenly Father should be set to work. Any one who gives his life for America in this sense gives his life also for the world and for Christ because here we find the four quarters of the earth meeting in mingled races. To give a life in this sense to save the world within a nation should have higher honor than military honor placed on any one for protecting a nation. Just as an individual saves his life by losing it, so also the Church saves its life by losing itself, that is by sacrificing old methods and the introduction of new ones to meet the new demands made upon her.

Chicago, Ill.

INDIA NEWS CALENDAR
For The Month Of May

Elsie Kaufman

1 The Bible Women and Colporteurs begin their brief vacation for the year. They continue their weekly village Sunday schools.

Our two boxes of freight which we had shipped from America before leaving arrived today. They were just six months on the way but arrived in good condition. It was a pleasure to unpack them.

2 A Marathi woman came for admission into the Widow's Home. She is only half-witted, penniless, and possesses only a few rags which she wears. She speaks Marathi and that not very plainly so that it was with difficulty that we learned where she came from. Her husband put her out. She is taken in and fed and seems to be happy.

3 The three-year old infant that came to the Widow's Home with her mother only a short time ago passed away this morning. She was almost starved when she came and too far gone to be helped.

15 Our Marathi woman disappears. She was hungry for tobacco and it is reported she went out in search for some.

20 The woman again returns half starved and taking compassion on her she was again admitted, but the confines of the Widow's Home were too narrow for her and several days later she left again and she has not been heard of since. We are sorry for her.

21 Word reaches us that Russell is kept in ten days quarantine because of a rash which has gone over the school. He was quite sick for a few days but is well again. How we long to be with him! But we can pray the Lord to keep him.

24 Bro. Bishrampuri shot a large deer and gave us a nice big piece of venison for a present. We doubly appreciate it as it is difficult this time of the year to get eatables.

This has been thus far an unusual hot season, 105 degrees in the shade was the hottest day in the month. We have had many wind storms and much cloudy weather. Sudden showers in the night made it necessary to pick up our beds in a hurry and run in. It was too hot to sleep on the verandah so as soon as the shower was over we again went out. One does not feel much rested after such nights.

Fannie H. Hershey

3 While the cook was out of the kitchen this evening a cat came in and drank the fresh milk.

21 Admitted a five-day old baby girl into the orphanage. Her mother died of fever. The boy weighs three and one-fourth pounds. We named her Eda.

23, 24 Garjan Bai, matron, Punai Bai, head mistress of the Girl's School, and Sonai Bai, our nurse, spent these days visiting relatives in the villages in which they lived before coming to the orphanage.

27 Wild animals growled outside our compound fence after dark this evening. The nightwatchman says they were bears, but I think they were leopards.

31 Spent the day in Dhamtari. Bought a lot of cloth for clothing for the girls. Goods very expensive and not very choice.

The workmen are putting some new timbers into the school house roof and relaying the tile.

The Hindus Were Interested

The baptism of some Brahmin boys in the holy Hindu city of Madura, so aroused the non-Christians that the missionaries, going into the city afterwards, at first learned that meetings might cause riots. Instead of this, such crowds of interested people came that it was necessary to secure a larger meeting place. Interest was so intense that the leaders of the opposition were unable to accomplish anything, and Christianity became the vital issue throughout the city. The Christian workers have found many inquirers as a result of the meetings.—Methodist Centenary Bulletin.

STOP! READ!! See Editorial Page.

NOTES

Growth of American Churches

More accurate than Dr. H. K. Carroll's statistics are those of the U. S. Bureau of Statistics. So that while church growth does not always mean Christian growth, and statistics do not always indicate life, it is important that we have accuracy so far as possible.

The progress in the church membership of America in the past ten years is encouraging, if not satisfying.

During the ten-year period ended December 31, 1916, the total church membership in the United States increased twenty per cent, from 35,068,058 to 42,044,374; the number of churches 7.4 per cent, from 212,230 to 228,007; the number of ministers, 16.3 per cent, from 164,830 to 191,722; the number of Sunday-school scholars, 34.1 per cent, from 15,337,811 to 20,569,831; the number of Sunday-school officers and teachers, 17.4 per cent, from 1,746,074 to 2, 049,293. These facts are reported by the Census Bureau's recent inquiry relating to religious bodies, compiled under the supervision of Mr. William C. Hunt, chief statistician for population.

The distance American Christians are removed from church union is shown by the fact that the total number of denominations covered by the statistics was 201, an increase of 13 over the number reported for 1906, dropping out of 16 small denominations, and adding of 29 have come into existence since 1906.

All religious denominations in America include only one-half of the population in their membership, and of these 15,742, 262, or 37.4 per cent are Roman Catholics, and 61 per cent, or 25,691,774 are Protestants. It is worth while to notice the non-Christian sects that are growing up in America, 359,998 are Jewish men, which probably include 2,000,000 Hebrews and their families. Roman Catholics include children in their figures, while Protestants enumerate only communicants.

Among the other non-Christian sects reported are Mormons, 462,332 Buddhists have not reported since 1906 when they claimed 3,165 members, and 24 temples.

Evidently there is work to be done in America before it can claim to be a Christian land. These recent statistics are more complete than those published in the May Review.—Sel.

Self-Support or God's Support?

Indian Witness quotes, as "worthy of trial anywhere," the experience of Rev. George N. Thomsen, who says:

"After forty-five years of experience in India, I hate that expression (Self-support.) It makes people self-ish. I have a church of 700 members. From the very beginning we chose the 50th Psalm, with emphasis on sacrifice and praise. I have learned that the way to get money is by thank offerings. Every Sunday after the usual collection we gave an opporunity for thank-offerings. It is pathetic to see the people bring their thank offerings and hear them tell why they are thankful.

"We have also a criminal settlement. Those people come every Sunday and one will lay down his thank offering and say,(O Lord, we have been free and every policeman could catch us. Now we are safe here, and we thank Thee for it,) and leave his gift.

"Since 1899, in our last station, we have had no preacher or teacher who has received a salary from the Mission. How has it all been accomplished? We have laid the emphasis on God's support, not self-support. That is faith."—Sel.

Buddhist Methods In Ceylon

A movement in Ceylon which has done much to revive interest in Buddhism is called "The Sinhalese National Movement." The leaders identify Buddhism with Sinhalese patriotism, and urge upon the people that loyalty to the nation implies loyalty to the religion. Christianity is described as alien. One chief aim of the movement is to popularize Buddhism, and Christian methods are being closely followed. Formerly Buddhist leaders showed no interest in education. But under the stimulus of this new movement, and with the help—especially the financial help—of European and American theosophists, these leaders, during the last twenty-five or thirty years, have opened opposition schools in a great many villages where Christians were already teaching. Frequently, when the Christian school has been ruined and closed, the Buddhists have also closed their school and left the village without any means of education. Buddhists are also opening opposition Sunday-schools wherever Christian Sunday-schools exist. They have open air services and preaching halls where Buddhist preachers conduct services, with a sermon, very much after the manner of Christian services.—The Australian Missionary Review.

Prayer With a Magistrate

In his country tours Rev. Charles E. Scott of Tsingtao has had some extraordinary experiences with Chinese officials, which have been referred to the Review. He tells the story of a call on one of the county magistrates, "a very wide-awake man, keen-eyed and eager. He spoke English fairly well and knew considerable of world politics. I talked to him earnestly about Paul, and he surprised me by his assertion of belief in the true God and praying to Him and seeking His guidance in making his decisions as a magistrate, and trying to render those decisions according to a good conscience. As the conversation progressed about things spiritual he seemed really eager as to how to know the will of God. I pointed him to John 7:17, showing that assurance is not so much a matter of learning as being willing to follow God's teaching as laid down in the Bible. Then he pulled out a fine edition of the New Testament and we talked over several passages relative to Paul's great choice. Finally he asked me to pray with him and for him, which I did, while several secretaries and henchmen peeked through the door and listened eagerly.

"The evangelist and pastor who accompanied me were amazed to see this spirit in the magistrate. Inasmuch as we came to ask him to give his support to establishing a chapel in his city, you can imagine the amazement and delight of these two Christian workers."—Sel.

Interfering With Idol Merchants

An incident in China reminds us of Demetrius and his fellow-craftsmen in Ephesus whose trade was interfered with by the preaching of the apostle Paul. A Chinese woman came to the Methodist missionaries in Hinghwa saying:

"You Christians are despoilers—taking away our trade and leaving us to starve. Before you came with your songs and prayers I was earning twelve cents a day making idol paper. All the women of our village are making paper day and night, so that the fame of this place has gone over the country..... Christianity may be good if you are rich, but what of us in this village-You tell us not to make idol paper, that it is sin—but what else can we do?"

Mrs. W. N. Brewster writes that she needs money—capital to start a new industry for the women of the village. If it is weaving, there must be looms and material supplied, wages for apprentices and teacher. Not until the Truth is combined with economic freedom will the people of China be free.

—Selected.

Also Ready to Listen

The people of Northern Siam are expecting a Savior to come to them and are therefore all the more ready to listen to the missionary message.

When Dr. Claude W. Mason went on an exploring expedition to find a site for a residence at the new station of Chieng Rung, he pitched his tent under a tree, reported by the natives to be the abode of an evil spirit. The fact that the spirit did not hurt the white man helped to dispel the fear which the people had of him. Dr. Mason says:

"We were especially guided here at the Governor's birthday, when princes from all over the provinces have come in to celebrate. Consequently we have reached people from every district of our new field. Many have called at the tent to see the wonderful sight of a white man who can talk their language."—Sel.

Information of Vital Importance to YOU. See Editorial Page.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

IX

Having in mind the fact that the Apostle Paul had declared the nature of the Christian life to be spiritual, and that the body was but a temporal and perishable vessel in which it was contained; that the body was subject to death because of sin and the sin was not imputed under the plan of God's grace because of the death of Christ who was made to be sin for man; we shall note the plea of the Apostle for the loyalty of the Corinthians toward the faith of the Gospel.—II Cor. 6:1-13.

The appeal is made in the spirit of the One who has sent His embassador. —Cf 5:20,—"We then, as workers together with Him." If there is a proper ground for reconciliation, if a proper condition in which grace may be accepted, if a characteristic effect or result from receiving the grace of God, let it be such. God beseeches for such acceptance of His grace and "we" "also" beseech for such acceptance. It is often the case that persons who accept the Christian religion have generally mistaken ideas of the conditions which they accept and the results that will be effected in their lives. The usual course of such a life proves very unsatisfactory to the person and to those who have the spiritual oversight of them. Their lives are at a continual variance with their own conceptions of what a Christian should be and there is not the evidence in such a life that affords a basis of encouragement from the ministry, and the result is, that such become either very much discouraged and fall away from the faith, or, they persist in their endeavors to reconcile their lives and the faith of the Gospel with the result that their gospel ceases to be the Gospel of Christ. They have received the grace of God in vain. There may be such who have received the Gospel under mistaken ideas to whom the Gospel is vain as far as its fruits are concerned, but who may still be under the grace of salvation. They may be saved by the grace of God, thru faith in the atonement of Christ, but the fruits of their lives and enjoyment of the experience of salvation may be lacking according to the standards of faith. Paul did not say that these brethren were lost on account of the wrong ideas they had of the grace of God. If they should persist in the course which they were pursuing, if they should accept the theories which they were advancing and to which they had been encouraged by some of the teachers among them, then, the grace of God would have no place among them and their faith becomes vain in its power to save them. Those who turn again to the experiences and teachings of the law are under the law both as to its precepts and condemnations. They become dead because of sin. But those who remain under grace must put away the thought of salvation by law.

The quotation of the Apostle, taken from Isa. 49:8, refers to Christ as the Son of God, and indirectly to every son of God by faith. We should not overlook the thought of grace in this quotation. Why did the Lord hear the Son? Because he had need of calling upon the Father. Why did the Father succor the Son? Because He needed saving. In His humiliation our Savior looked to the Father for help. In this day of our human existence we call upon God for help. Under grace we are continually calling upon and receiving help and succor from God. "Now is the accepted time" when God will hear, and "Now is the day of salvation" when God will give succor to those who are in need. This is the day of Grace. It is not **one day** upon which God hears the individual who calls and saves him from his sins,—one day for each individual; it is one continuous day of grace for saving all who will call, and saving continually those who have called,—each day being an accepted time and a day of salvation. Each day brings its needs and its time of calling and its experience of salvation. We are saved by grace. We receive not the grace of God in vain when we are making constant use of it.

Those who have claimed to have arrived at a state of perfection where there is no more need of calling upon God for salvation from their sins and deliverance from their earthly experiences, have placed themselves outside of the provisions of the day of grace. Let us remember the Son who called upon the Father and was heard in the day of His humiliation. As the Divine Son He fulfilled all righteousness, but as the Son of Man He called upon the Father. We are now associated with the life of His humiliation and like Him we shall call upon the Father and shall be heard in this day of grace and salvation.

Paul appealed to the Church at Corinth to live up to the standards of faith which they had been taught so that there would be no accusation against the ministry of the Word among them. It would have been a spiritual catastrophe for Paul to have taught one character of salvation in one place and another in some other district. If his ministry and the ministry of others was to be blameless among them it was to be observed and taught in the way that it was given. Paul's ministry was blamed by the Jewish teachers, but was approved by all apostolic teachers. There should be no blame against such ministry. The experience of all Christians was to be the proof of that ministry.

In the verses 4-10 Paul gives the evidences of the Christian faith and life. The list may not be complete but those that are given are characteristic experiences and may be taken as standards by which every life is judged and from which every believer may derive assurance and comfort or correction and blessing. These conditions and characteristics are the fruits of receiving the grace of God not in vain.

There are two classes of physical experiences given. The first is the experience of those believers who come in contact with the world in their ministry of the things of God. They receive experiences which require the exercise of patience. They must endure afflictions, necessities, distresses, stripes and imprisonments. There may be a victory for the minister thru all of these experiences but it is a victory of faith and spirit. Had the soul had no humiliation and kept the letter of the law none of the curses of the law would have come to him. The minister of the Gospel and every believer has physical trials which test his faith and make him to realize that salvation is spiritual and not physical perfection.

The second class of evidences in the flesh is mentioned as personal trials. They are tumults, labors, watchings and fastings. They may be called mental trials, but even so they belong to the physical life of the believer. Such are the mental states of many who must go to the Lord for succor, and such mental or physical experiences are often the occasion of discouragement to souls who fear that there is something wrong with

their relation to God and that God has forsaken them and they therefore have no peace. By the presence of these experiences and the enduring of them we have the proving of the work of grace and the assurance of the blessings of the day of salvation. The external life has its disturbing influences, but the spiritual life has its joys and comforts.

The spiritual evidence of the Christian's life and experience are the center and heart of the list. The first given, are the graces that dwell within by the presence of Christ in the heart. These are pureness, knowledge, longsuffering, kindness, the Holy Ghost, and love unfeigned. These qualities are spiritual and each one is a perfection. It is an evidence that what the Lord works in the heart is perfect. The working out of these graces may result in such physical results as we have previously noted, but the perfection is attributed to the spiritual graces and not to the physical successes. The second list of spiritual evidences is one of Divine powers bestowed upon God's servants. The Word of truth, the power of God, the armor of righteousness on the right hand and on the left, are not spiritual graces perfected in the life, but gifts and powers controlled by God and imparted to the souls from heaven. His Word is the gift from heaven. His power is constantly exercised from heaven on behalf of His servants. His righteousness is attributed to His saints as His own judgment concerning them and defending them from the accusations of sin whether by men or angels or demons. By the bestowal of these powers and gifts God attests to the righteous acceptance of those who believe on Christ and whose justification is secured by faith and their perfection of spirit while dwelling in the flesh.

The third class of evidences is that expressed by the judgment of men who look upon the external evidences that are made a basis of their criticisms, either approving or disapproving of Christian conduct. With God there is only one decision to be made concerning the believer; he is righteous. Opinions differ among men, but the believer is to be approved as a minister of God either by honour or dishonour, by evil report or good report. How much better to know that we are approved of God and possess our peace than to desire the variable opinions of men!

Among the characteristics of the Christian experience are those of a dual nature, the external expression and the internal nature. In this the blessing of grace is again apparent and the prominence of the Spirit for righteousness and justification is emphasized. As the life appears before men, from the fleshly nature of our being, we are considered as unknown, dying, chastened, sorrowful, poor, and having nothing. On the part of the spiritual nature and the life within we are, at the same time, well known, living, not killed by chastenings, rejoicing, making many rich and possessing all things. We cannot separate one life from the other. We must recognize the co-relation of the soul and the body. There are always present the two natures, one of which is approved and the other disapproved. The one is perfect the other is full of imperfections. The spiritual is a partaker of the Divine attributes, the other is of the world and flesh. No one can be justified by the flesh. This list of evidences clearly shows that there is no possibility of such a justification. Paul did not seek his own justification in such a manner. He set forth these evidences that the Corinthians might see the example in him as well as in themselves. He gave the spiritual evidences to show that such qualities were present, were commendable and were the true basis of the judgment of Christian character, and every Christian should judge others as he is judged and justified in the sight of God,—in the spirit.

In his plea for a reconciliation with the brethren at Corinth, the yearning of his soul could not be restrained. "O ye Corinthians, our mouth is open to you, our heart is enlarged." His mouth had concealed nothing from them and his heart was enlarged to include them in the fullest and strongest affection. Could he overlook all the errors in their lives and bear all the reproaches that they had heaped upon him and endure all the suspicions that had been so apparent in the reports that had come to him? Could such as that be called brethren and loved and cherished as such? When they had read this epistle and had noted the evidences of Christian character as here set forth, it would have been impossible for them to fail to recognize their own lives as well as their opinions of the apostle, and understand that the great mind and heart of the Apostle had searched deeply into their hearts and found underneath all the external evidences a sincere spiritual motive and desire in their hearts, of which they themselves were conscious and acknowledged as their true spiritual life. They could not fail to grasp the truth that Paul's heart was large enough to welcome them as brethren justified by faith and perfected in the spirit, altho they had manifested fleshly characteristics which were not in harmony with the spiritual virtues which they claimed and by which alone they were justified. They understood that Paul loved and welcomed those into His fellowship for whom Christ died, that He might reconcile them to God. The heart of every believer must be enlarged enough to accommodate the guests of God's grace. Unless it is thus enlarged, he may have straightened his own way into the grace of other Christian hearts and into the grace of salvation thru Christ. If a Christian does not exercise the grace of forgiveness toward others, he may not claim the grace of forgiveness from God.

Having declared his love and large-heartedness toward the Corinthian brethren, on account of it being a true principle of the Gospel, the Apostle pleaded for a reciprocal fellowship on their part. He could overlook their errors and what appeared to be their inconsistencies, and, on the same ground asked for their forbearance and the receiving of himself into their hearts. The ethical standards of some Christians are so high that their fellowship with the average Christian is impossible. The inconceivably low moral standards of other Christians is such that their fellowship with the truly spiritual minded believer is impossible. The happy man is the intelligent application of the truth of salvation by faith and the recognition of the indwelling graces of the spirit and the manifestation of the inner character thru the deeds of the body, and a recognition also of the earthly nature of that body. Every Christian should have a true understanding of his own nature and judge himself as a man in the flesh, and exercise the same judgment of others as of himself. Only such an unprejudiced judgment will make possible a warm open-hearted affection for every other child of God.

GENERAL ITEMS

Dead in Christ.—Col. 3:3.

Live in Christ, and you are in the suburbs of Heaven. There is but a thin wall between you and the land of praises. Ye are within one hour's sailing of the shore of the new Canaan.—Rutherford.

Walk as Children of Light.—Eph. 5:8.

A Christian, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—Pecker.

Wheat and Chaff

"The rough and cruel winds that drive
The light and empty chaff away,
Reveal and cleanse the solid wheat
With worth and weight enough to stay.
—S. P. Yoder.

Be Separate.—II Cor. 5:15.

Keep clear of any system of religion which confounds the world and true believers.—Ryle.

This world is a floating island, and so sure as we cast anchor upon it, we shall be carried away by it.
—Wm. Secker.

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The Workers' Column

MERCY AND KINDNESS UNDER THE LAW.—Deut. 14. (Junior)

October 13.

I. Kindness Toward the Needy.—vv. 10-13.
1. The lender shall not force the borrower to pay his pledge.
2. The poor man shall not be oppressed by the lender.—v. 12.
3. If the garment of the poor man has been held as a pledge it must be returned before night.—v. 13.
4. The blessing of showing mercy to the poor.
   a. Gratitude of the poor.—v. 13.
   b. Righteousness before God.—v. 13.

II. Kindness to Servants.—vv. 14,15.
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3. The wages shall be paid on the day that it is earned.—v. 15.
4. To withhold the wages would be to take away his happiness and the thing he is in need of.—v. 15.
5. The judgment against those who are not merciful to servants.
   a. The oppressor is reproached before God.—v. 15.
   b. Oppression of servants is a sin before God.—v. 15.

III. Kindness in Judgment.—v. 16.
1. No one need suffer for the wrongs of another.
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IV. Kindness Shown Because of Kindness Received.—vv. 17,18.

V. Remembering the Strangers the Fatherless and Widows.—vv. 19-22.
1. Leave for them the forgotten sheaf. v. 19.
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VI. Showing Mercy in Afflicting Penalties.—Deut. 25:1-3.
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YOUNG PEOPLE'S SUCCESS.—Mark 10:17-22.

October 20.

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1. Seeking earnestly,—(running)—v. 17.
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3. Inquiry,—asking)—v. 17.
4. Keeping the Word.—v. 20.
5. Living for others.—v. 21.
6. Following Christ.—v. 21.
7. Self sacrifice.—v. 22.

IIQualities of Character to Cultivate.
1. Activity and promptness.—v. 17.
2. Reverence to God.—v. 17.
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5. Knowledge of the Word of God.—v. 19.
6. Living a religious life.—v. 20.
7. Self examination.—Cf. vv. 17,20.
8. Sympathy for others.—v. 21.
9. Correct judgment.—(Value things at their worth).—vv. 21,22.
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III. Aims in Life.
1. Attain knowledge of right things. —v. 17.
2. Keep a good conscience before God and the best men.—vv. 17,18.
3. Sustain high moral and spiritual standards.—vv. 19,20.
4. Promote the welfare and happiness of others.—v. 21.
5. Make Heaven worth while.—v. 21.
6. Let the fellowship of Christ be first and always.—v. 21.
7. Count every right sacrifice the greatest gain.—vv. 21,22.

IV. Qualities which Make Life a Failure.
1. Over-estimation of self.—vv. 17,20.
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3. Selfishness.—v. 21.
4. Love of earthly treasures.—vv. 21, 22.
5. Self-pity.—v. 22.
6. Disobedience to God.—vv. 21,22.

THE CHRISTIAN AND HIS ENEMIES.—Rom. 12:17-21.

October 27.

I. The Christian's Attitude Toward All Men.
1. Refrain from retribution.—v. 17.
2. Evil received does not justify the doing of evil.—v. 17.
3. Justifiable retribution does not rank with Christian honesty.—v. 17.

II. The Exercise of the Principle of Peace.
1. No other quality justified.—v. 18.
2. It is the sole quality of Christian character.—"As much as lieth in you."—v. 18.
3. The lack of a condition of peace lies with other men.—"If it be possible."—v. 18.

III. The Exercise of Vengeance.
1. It is inconsistent with Paul's teaching.—v. 19.
2. It is inconsistent with the Old Testament.—v. 19.
3. The "Dearly Beloved" should exercise qualities that are lovely.—v. 19.
4. The Christian should not assume the obligations which God takes upon Himself.—v. 19.
5. Those who have been the objects of the wrath of men will be avenged by God.—"I will repay, saith the Lord."—v. 19.
6. The alternative for the Christian is to get away from wrath.—v. 19.
7. To exercise vengeance would be, to be overcome of evil.—v. 21.

IV. Christian Conduct Toward Enemies.
1. He may not always have opportunity to show his good will. —v. 20.
2. Conditions under which love may be shown.
   a. When the enemy hungers.
   b. When he thirsts.
3. When the enemy is in a condition of suffering the Christian will give relief.—v. 20. (Instead of producing suffering, like an enemy, the Christian brings relief and pleasure.)
4. The stirring up of a remorseful conscience in the heart of the enemy will bring better results and more good to the enemy than any physical penalty possible to be inflicted.—v. 20.

V. Christian Victory Over Enemies.
1. The exercise of love is a victory for the Christian over himself.—He is not overcome of evil. —v. 21.
2. Love gives victory over enemies. —v. 21.
3. Goodness is always triumphant over evil.—v. 21.
4. The practice of vengeance is the making use of the inferior weapon.—v. 21.
5. For the Christian to surrender the principles of peace and love for those of strife and hatred would be to surrender the judgment and word of God, both in the Old and New Testament, for the opinions of unregenerate men.

INDIVIDUAL RESPONSIBILITY FOR MORAL STANDARDS.—Exodus 32.

November 3.

I. Each Individual of Israel had Promised Obedience to God.—Ex. 19:1-9.
1. The absence of Moses did not take away their obligation to God.—32:1.
2. God was visible in the mountain in the cloud and smoke and fire.—Ex. 24:15.
3. The death of Moses in the presence of God should have inspired fear rather than disobedience to the commandments of God.—(They said, they knew not what had become of Moses.)—v. 1.
4. They determined to make gods while in the presence of God who had brought them out of the land of Egypt.—v. 1.
5. Their dishonor to God was a personal denial of their pledge to obey God.

II. Aaron Turned from Personal Responsibility by the Wishes of the People.—vv. 2-6.
1. He yielded to their demands to make them gods.—v. 1.
2. He instructed them to bring their offerings of gold to make the images.—v. 2.
3. He received the ornaments and fashioned the image of the golden calf.—vv. 3,4.
4. He tolerated their attributes and titles to the golden calf.—v. 3.
5. He built an altar for the image to receive sacrifices for it.—v. 5.
6. He dedicated a feast day of God to the worship of the image.—v. 5.
7. He made possible, permitted and encouraged the worship of the golden calf while in the presence of and with the knowledge of God who appeared in the mountain, and who had led them out of Egypt,—by Whose power he had done great miracles.—v. 6.

III. Responsibility Proven.
1. They had broken the law which they had promised to keep.—v. 19.
2. They were proven to be partakers with the idol which they had made.—v. 20.
3. Aaron confessed to having yielded to wrong influences.—v. 21.
4. Aaron justified the condemnation of himself but pleaded for mercy.—vv. 22, 23.
5. The judgment of death was visited upon the camp of Israel, indiscriminately, for all were equally guilty.—vv. 26-28.
6. Confession and mediation required for the sin against God.—vv. 30-35.
7. The people and Aaron responsible for the sin of forsaking God and worshiping the image of the golden calf.—v. 35.

EDUCATIONAL

THE PLACE OF EDUCATIONAL TRAINING IN CHRISTIAN WORK

Geo. J. Lapp

With the growth of Christian activities within the Church there has also develoed a concern for the training of the workers in order that they might be best qualified for the work to which they are called. Systematic Bible Study is emphasized more than ever. Various courses are outlined in our institutions of learning and, in the class room or by correspondence the student is enabled to pursue his study with satisfactory results. The Sunday schools are growing in efficiency and the results are seen in the knowledge that the children and the young people have of God's Word. Mission Study classes are organized for the purpose of systematically studying the needs of the field and how we may best supply them. The needs of the Home and Foreign fields are becoming more generally known thruout the Church than ever before. In the Prayer Meetings more definite needs are presented as objects of prayer and petitions are offered at the Throne of Grace in behalf of the extension of the Cause of Christ and of the lost. Deeper consecrations are made on the part of the brotherhood everywhere. Means, sons and daughters, are laid on the altar of service. Methods of propagating the cause are studied and greater efficiency, economy, and better systems are aimed at. We are applying our minds as never before to the great tasks of Christian service and have come to realize that with it all we appreciate more than ever the opportunities our young people have for educational training that they may become better fitted for the Work of God to which we have consecrated them. With the realization that educational training has a place in Christian work let us keep several things in mind.

It is but a means to an end. It bears very much the same relation to evangelism as any other equipment that is essential to more efficient effort. It is, therefore, needful that the parents impress upon their children from the time they are small that the knowledge they may acquire in the school is for the purpose of better fitting them for the service of God in whatever capacity they may be used in the future. As they grow and early learn to know their Savior and are inclined to further pursue their studies in High School or College their early training will influence them to seek educational training with some definite object in view. It would be well for our congregations to look out young people who seem to be qualified and who are consecrated and encourage them to attend our Church schools with some definite object in view. They would accordingly seek to remain loyal to the Church, and, knowing that they have the prayers of the communities they represent, would seek to make the most of the opportunities they have. The means at their command would be thus utilized to make them more efficient as soul winners.

Their diplomas and certificates mean only parchments showing that they have fulfilled requirements by dint of hard work and have finished certain courses of study. Degrees are meaningless except that they show what has been accomplished as a means of preparation. Vocational training is emphasized to fit the student for the home and all practical duties attending. He is hereby also fitted for the needs of the community. The present war situation has brought to the notice of thinking men and women the fallacy of building an atheistic philosophical system of education which either leaves God out of the question entirely or causes question marks to be put after His revelation of Divine Truth as we have it in Holy Writ. God's Word contains depths which, with a whole lifetime of the most diligent, intelligent application, one is not able to fathom. The means is, the training. The end is, "To know Him and the power of His resurrection and the fellowship of His sufferings," with reading, study, systematic mental development, and research of whatever nature as only a few of the many auxiliary means to that end with the Bible as a God-given and God-breathed text-book.

Educational training brings one in contact with other well trained, strong minds and characters. One may by careful reading become what is usually termed a self-made man. In the final analysis, however, there are none such. For have they not read other men's thoughts and become influenced and have they not sat at the feet of tutors even tho they may not have met them in person? The great tendency of so-called self-made men is to become abnormally self-centered, cold, and unsympathetic. They become disqualified to see any other's view point but their own and are not able to exercise due regard for the opinions of others. They cannot understand why they do not have the final word in conclusions that are drawn and they generally consider the thoughts and opinions of others worthless unless they coincide with their own. They become egotistic and arrogant and however talented they may be they find themselves without employment. The personal contact with other strong minds for the purpose of receiving what of worth they may contribute to our lives is invaluable. We profit by their experience and come to appreciate the problems with which they have to grapple. We also learn the need of thinking for ourselves and of taking the Bible as the standard for Christian conduct and service and of proving all things and holding fast that which is good.

It enables one to do more with less effort. This does not mean that it gives license for half time work and half time idleness just because one is able to do more in a given time. It should make the worker more resourceful and better able to be of valuable service to those with whom he comes in contact. He should know his Bible better. He should know various aids from many sources which would be of help to himself and all concerned. He should have a better knowledge of human nature and should be better able to tactfully approach men in regard to their soul's salvation. He should be better able to defend the tenets of the Faith. He should be better able to champion the cause of Christ by his life and example and his influence should count for more. With all this comes the added responsibility he has to bear.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth," was not only Paul's injunction to faithfulness but it was given as an encouragement to take advantage of the opportunities for reading and study that Timothy had. As one who had been well trained at the feet of tutors he would not block the way for any consecrated soul who wished to become fitted for the service of the Lord. Nor should we. The writer after years of strenuous effort working his way thru school for the purpose of becoming better fitted for life's duties and responsi-

bilities, and after years of experience in missionary activities could not conscientiously block the way for any Christian young man or woman to become all they possibly can by receiving edutional training in order that they may become worthy servants of Christ in the extension of His cause. What of science, what of language study, what of mathematics, what of literature, what of philosophy, what of psychology, what of mechanical or electrical engineering, what of medical training, what of any course of study, all are but contributions to a training that may under God's blessing fit one for the highest service we may render to our fellowmen and to God as we have it in His Holy Word.

Educational training for Christian work has its place. It dare not be emphasized out of proportion, but conceived of in its proper relation to life and the great problems that confront the Church and the individual at all times, and God will bless the effort to acquire it.

Goshen, Ind.

OUR BOOK SHELF

Books for the Sunday School Worker

Allen H. Erb.

Fifty Missionary Stories and **Missionary Readings for Missionary Programs,** by Belle M. Brain.—These are the titles of two small books containing short anecdotes of missionary happenings. Stories are selected which are interesting and will readily hold the child mind. They are excellent for use as select readings in missionary programs or for supplemental work in the Sunday school.

Missionary Methods for Sunday School Workers, by Geo. H. Trull.—In this book the author has very plainly answered the "why" and "how" of missions in the Sunday school. Missions are first proven a necessity in the Sunday school. Certain facts as related to missions in the Sunday school are given. These suggest this worthy aim—to lead the scholar to such a knowledge of Christ that shall lead him to want to make Him known to others. A missionary policy is given. Then suggestions are given how to teach missions. A plan for developing missionary intercession is suggested. Giving is presented as a channel of missionary expression for all. The Sunday school is shown to be the natural recruiting station for the Church for mission workers. Plans and suggestions are given for making the Sunday school library an aid to missions. The author shows how to use a bulletin board. Miscellaneous suggestions and material for Sunday school workers in teaching missions are given. A large group of books helpful on the subject of missions is also suggested.

Information of Vital Importance to YOU. See Editorial Page.

SAVING FOOD BY KILLING ANIMALS

A good deal of our meat and grain goes into the systems of "evil beasts," as Scripture calls them—woves, bears, and wildcats of all sorts, not to mention such small fry as woodchucks, gophers, rabbits, and rats. By killing off these we are increasing the food-production of the country—not that most of them are edible, but because we no longer have to keep them alive by feeding them things that ought to be nourishing human beings. The author of an article in The Weekly News Letter of the United States Department of Agriculture (Washington) tells us that in States where the raising of live stock is an important industry, hunters are now being employed, under the advice and with the co-operation of the Department, to seek out and kill noxious animals and so conserve the food-supply for those who should get it. We read in The News Letter:

"One cold day last March a hunter of the Biological Survey, United States Department of Agriculture, traveling the rugged country of Arizona, picked up the trail of a mountain-lion. He got his gun ready and spurred his horse, but nightfall found him still on the hunt. He followed the next day and the next, and on the third day of his pursuit he had found proof of how much damage a mountain-lion can do. Nine head of cattle, freshly killed, and evidently the work of the mountain-lion, were scattered along the trail. But on the evening of the third day the hunter caught up with the lion, and one more of the predatory animals that, along with injurious rodents, annually take more than $300,000,000 worth of foodstuffs from Uncle Sam, bit the dust.

"This was one of many instances in a fight that goes on thruout the year between Uncle Sam's forces and predatory animals in Montana, Wyoming, Colorado, New Mexico, Texas, and the States west to the Pacific coast. On an average three hundred hunters, including State co-operative workers, are engaged constantly. Not only does the killing of predatory animals mean food saved, but it means money for the Treasury of the United States. In the present fiscal year more than $79,000 has been realized by the Government from sales of furs of animals killed by the Federal hunters. This sum, compared with $8,614.08 received in 1916 from this source, shows the progress of organization of the work.

"The annual estimated loss of $300,000,000 in meat, grain, and other foodstuffs and wool comes not alone from wolves, coyotes, mountain-lions, bobcats, and stock-killing bears, but from such noxious rodents as ground squirrels, prairie-dogs, pocket-gophers, jack-rabbits, mice and rats. Against the bigger animals traps and guns are used. Poisoning is the principal weapon against the rodents. It is believed that before many years the losses will be largely eliminated.

"It is estimated that on the average each wolf in a year destroys $1,000 worth of live stock, each coyote $50, each mountain-lion $500, and each bobcat $50 worth. After personal investigation the president of the New Mexico Agricultural College reported that predatory animals annually destroy three per cent. of the cattle in Mexico, the loss being about 34,350 head, and kill also about 165,000 head of sheep. A wolf recently killed at Nutt, New Mexico, by a department hunter was reported by stock-owners of that vicinity to have killed in the preceding six months 150 head of cattle worth not less than $5,000. The danger and destructiveness of such animals have been greatly increased by the prevalence of rabies among them in several States.

"Because of the results secured in protecting and saving live stock, State live-stock associations and individual ranchmen are co-operating with the bureau by providing increasingly large sums of money to employ hunters to work under direction of the inspector in immediate charge.

"Whole fields of wheat are frequently destroyed by ground-squirrels and prairie-dogs, and the cutting of these animals along the borders of fields greatly reduce the grain harvest. Many millions of acres of rich farming land are infested by these pests, which have found grain-raising operations favorable to their increase. Systematic poisoning campaigns for their destruction have been organized and already they have had great results. Against the rats and mice a nation-wide educational campaign, which tells of their destructiveness, their disease-carrying habits, and methods of destroying them, has been launched."—Sel.

REPLANTING THE WAR-FORESTS

England and Scotl nd are preparing to replant forests which have been cut to provide war-supplies. They are not waiting until the war is over, but are doing it now. Never before, says a writer in The Hardwood Record (Chicago, August 10), have those countries been so bare of timber. Hunting-ranges and sporting-grounds have been sacrificed to supply munition-factories at home and armies abroad. These forests were neither large nor many, but they were sufficient to tide over the time of peril. The replanting will involve certain changes. Says the paper just named:

"The cutting is not yet all done, but plans for planting new forests are under way. The old forests were primarily ornamental and incidentally useful, but those which are now being deliberately provided for will be primarily useful and incidentally ornamental. This will conform to the spirit of the times after the war. Forests will no longer be planted

and protected for the benefit of a few hunters and gentlemen of leisure, but will be made and maintained for the use of the people as a whole.

"In the United States we are not in so much need of tree-planting as they are in the British Isles. We have so much timber left that in most cases we can not miss what the war has taken. We could fight on for twenty years and still have plenty of most kinds.

"But there are two kinds of timber which the war-demand has greatly depleted, and they are kinds of much importance, locust and walnut.

"These were not abundant when the war began, and the demand has been extraordinarily heavy. The supply is now smaller than it ever was in the past. Would it not be a good policy to do as they are now doing across the sea, take immediate measures for planting walnut and black locust? If these woods shall never again be needed in war, as we all hope they shall not be, they can be used in the industries of peace.

"The Government owns lands where locust and walnut will grow to perfection. The Forest Service has charge of such areas in the Appalachian region, in West Virginia, Virginia, North Carolina, and elsewhere. Why would it not be a good business proposition for the Forest Service to plant these lands in walnut and locust, not experimented lots and plots here and there, but by thousands and tens of thousands of acres? Experiments are not necessary. The land lies in the natural range of these trees, and there is no question that they will grow. Even if there is never another war the investment would be a good one. Walnut and locust logs and lumber will always sell for good prices. The Government has the land, it has the men in the Forest Service who can do it, they have the knowledge and experience which guarantee success, and the only thing needed is the money and the order to go ahead. The expense would be moderate in comparison with what is now being paid for lumber for war-work."—Sel.

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll
While the tempest still is high.
Hide me O my Savior hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

"Am I winning souls from the power of darkness,
To the light and home of saints above
'Mong the gems adorning the crowns of the righteous,
Will there be in mine a star of love?"

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BIRDS AS PLANT- AND TREE-PRESERVERS

It is asserted by L. W. Brownell in The Guide to Nature (Sound Beach, Conn., August) that were it not for the birds this world would very shortly be entirely bereft of its vegetation. It is almost certain, he says, that man alone without the aid of the birds could not wage a winning war against the immense armies of vegetation-destroying insects. This enthusiastic champion of man's allies of the air goes on to say:

"Even with the aid of the birds the insects frequently gain the upper hand and cause tremendous loss to the agriculturist, as is evidenced by the reports of Dr. Marlatt, of the United States Department of Agriculture. In 1904 he made extensive and most careful investigation and estimated that the loss to agriculturists, and consequently to the world, for that year from insect depredations reached the grand total of seven hundred and ninety-five millions of dollars. This seems almost incredible. but it was thought to be a conservative estimate and the losses have increased rather than decreased since then. Many of my readers may think that by my statement I am exaggerating the importance of the birds as to their value to mankind, but now let us see what the birds actually accomplish as insect-destroyers. The young of the majority of our birds are fed upon insects and nothing else for the first few weeks after they are hatched and many are insect-eaters all their lives. The young are voracious eaters and are fed by their parents on an average of every five or six minutes during the day, and their day begins at daylight and does not end until dark. At each visit of the old birds they bring from one to a dozen insects and this does not take into consideration those that they eat in the meantime. Thus it will be seen that a single family of birds will consume several hundred insects in a day. In fact, it has been estimated by careful observation that a family of young birds will destroy from five to twelve hundred insects daily.

"Besides the actual insects themselves, many birds destroy great masses of insect eggs, often reaching into the thousands in a day. When we think of the really great army of birds that are being reared, and incidentally fed, at the same time throughout the country we can gain some idea of the stupendous number of insects that are daily destroyed by them. by the insects in spite of the birds, will serve to show us what would inevitably happen if we did not have the birds to hold the insects in check. To offset the good that they do, a few birds on the farm may eat a few cherries or berries, but can we not well afford to pay this small price for the inestimable These facts, taken in conjunction with those concerning the destruction done services which they perform for us?—Sel.

AN ORDINARY TELEPHONE REACHES A MOVING TRAIN

Telephone communication with a moving train is now an accomplished fact. Such is the interesting announcement in Railway and Locomotive Engineering, following a series of severe tests of a new invention, made by the Canadian Government, whereby communication has been readily and surely established between a train-dispatcher's office and a moving train miles away from head quarters. This speaking, however, is not a transmission of voice but of minute fluctuations in a current of electricity caused by the vibrations of the small telephone diaphragm found in both receiver and sender of an ordinary telephone outfit.

"The transmission through the telephone, over the wire, along the track and through the receiver is electrical, and at the almost infinite pace at which electricity travels, all things to it are stationary. Imagine a train bowling briskly along at thirty miles an hour, under the power of steam and steel, and suddenly overtaken by a force whose prodigious velocity is 186,000 miles a second. Electricity, if it were sentient, would not know that the train was in motion, just as a bullet with 3,000 feet muzzle velocity would treat a man slowly walking as if he was stationary."

Not only is the startling statement made but it has been verified that communication is possible to establish between a moving train and any city telephone service. Furthermore:

"The material used is not costly, being standard goods and found in any well-equipped electrical supply-house and it is most easily applicable. Telephone wires are attached to the front and rear trucks of any form of cars now in use on the various railroads. The wires are attached to the engine and to the tender. The voice-transmission takes place through the wheels and down to the rails, where it runs along and is picked up by the engineer, conductor, or dispatcher, whichever party the signal indicates the message is for."

An added feature of the invention, the engineering journal points out, is based upon the block-signal system which divides the track into sections, so that each section can be reached separately. In this country an accident might destroy a section or a "block," but the block on each side of the mutilated one could be reached by telephone, and a train in front or behind the wreck could be spoken to as if nothing had happened. This feature, it is emphasized, may be of priceless value in France where the United States Government has many hundred miles of railway behind the Allied line.—Sel.

STOP! READ!! See Editorial Page.

THE YOUNG PEOPLE'S MEETING

INTRODUCTORY

As the fall crops are ripening for the harvest, we are reminded of another harvest that is fast approaching in our lives. Every day there is really a harvest of some kind for us. As we are using the time and opportunity, so are our harvests bringing the fruitage. As the boys and girls sow the seeds of kindness, so they will reap the fruits in the coming days of their life. As the character is shaped in time so will it be in eternity.

When your minister brings a special message perhaps many will rejoice in eternity if they heed what he may say. For there is a harvest for the faithful minister of the Word as well as for every one else. The souls who are rescued from evil thru timely warning and admonition will be a joy to the faithful shepherd.

The Christian in his dealing with his enemies is a vital subject to the world today. Upon the proper understanding of this question rests the issue of a pure Church for the future of the world. If our own acceptance with God means anything it means that we have the same feeling toward other transgressors which God has had toward us.

The way we meet all the issues of life will determine our success or failure here and hereafter. We hope that all our Young People's Meetings are meeting the moral issues in a way that their hands will be clear from the guilt of sin and the blood of souls. May God continue to bless us all.

KINDNESS. (Jr.)—Prov. 12:10; Eph. 4:32.

Topic for October 13

MOTTO

"Be ye kind one to another, tenderhearted forgiving one another."

THE STUDY HOUR

I. **Kindness** is that feeling and disposition which seeks to make other people or beings happy. All the joys that have come to our lives have been thru kindnesses that came from some one to us. The greatest kindnesses have come from our loved ones and friends. Often kindness comes from strangers who have never known us before. But God is the real cause for all the kindness that we enjoy and we should return thanks to Him.

Every thing that has breath receives kindness from the Creator. The birds and animals, even worms and bugs, flies and bees, are all receiving kindness from the hand of the One who made them. The unkindness that is in the world comes from the devil who caused sin to enter into the world. God expects His children to be kind to one another. We should never give needless pain or sorrow to anything living. Those who show kindness to their friends are loved by them very tenderly and are apt to receive kindness in return. There are some who know much more how kindness is a strong power, to those who have it, in conquering an enemy and making him a friend. Kindness to animals is never lost. Often you are rewarded by the gentle disposition which they will show in return for kindness to them. Those who are harsh and cruel to animals will often find them getting wild and unlovely. Even if the animal could not return the kindness, it would be an injury to your own heart to practice unkindness to it, because it would make your heart rough and unkind and make you unhappy and miserable.

II. **Ways of Showing Kindness.**—A word of kindness is one way of making another person happy. How often there are people whose hearts are almost broken because of unkindness from some one. A little word of kindness from you may melt them to tears of joy and fill them with happiness and peace and drive away their sorrows. It makes our troubles lighter to know that some kind heart cares about us and our happiness.

An act of kindness is the commonest way of showing kindness there is. Helping some one out of difficulty, giving something to some one in need, keeping company with the lonely, making the way easier for the old, making the task lighter for the weak, showing love to those whom others shun, giving a welcome to the stranger, a cup of cold water, a token of love, all these are ways which the heart of kindness finds to pour out its goodness upon those around it. The horse makes a noise when he hears or sees his master coming because of some kindness which the master has shown in feeding and caring for him. A gentle word, a pat of the hand, or a motion of the body may be understood by even a horse or a dog or a cow or chicken to be from a kind person. We who have minds to understand can even see kindness in people's eyes and in the lines of the face. There is a difference even in the smile of people. One can smile a smile of kindness while another smiles a smile of scorn. The first warms our heart while the other chills it and makes it sad.

III. **A Study of Our Texts, Prov. 12:10.** This text tells how the righteous man regards the life of his beast. He feels for his horse when he works him and does not overdo him. He feels for his stock when they need food and drink and gives them what they should have. He does not kick them around because they are dumb but remembers that they do not understand as he does.

Eph. 4:32.—This tells how we feel toward other people if we are as God commands us to be. Tender-heartetd means that we can feel for others and pity them and do them good.

IV. **Outline Study**

1. **Ways of showing kindness.**
   a. By lending.—Psa. 112:5; Lk. 6:35.
   b. By mercy to the poor.—Prov. 14:21.
   c. Helping the weak.—Acts 20:35; Rom. 15:1,2.
   d. Using the tongue rightly.—Prov. 31:26.
   e. Helping others in need.—Matt. 25:34-36.
2. **Examples of kindness.**
   a. Elisha.—II Kings 8:1.
   b. Julius.—Acts 27:3,43.
   c. Job.—Job 29:12-16.
   d. Ebed-melech.—Jer. 38:7-13.

PERSONAL THOUGHT

The loving kindness of the Lord is better than life (Psa. 63:3). Do we have a goodly share of it in our heart to distribute to others? If it is better to us than life itself, what are we doing to give others the benefits of it?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Kindness.**
1. Kindness I Can Do.
3. Kindness to Animals.
4. Kindness to the Old.
5. Kindness to the Poor.
6. Kindness to the Sad.
7. Kindness to Our Enemies.

THE MINISTER'S MESSAGE TO YOUNG PEOPLE.—I Jno. 2:13-17.

Topic for October 20.

MOTTO

"Be admonished."

THE STUDY HOUR

I. **Messages Our Young People Need.**—They need to have the true ideals of life held before them often enough and plain enough that they need not mistake the way. They need special instruction from those of experience on peculiar problems in their stage of experience. They need help wherein they have failed that they might be restored to the true path and given direction that they might not stray again.

Young people want counsel from those who have made success. But too often do we find that their ideal of success has been so perverted by elders who themselves have wrong ideals that it is hard to gain the confidence of young people toward one whose message rings true to the Word of God. The minister's message, therefore, should be especially desirable to all Christian young people and to all others who can possibly be led to see the light of the truth. The minister may not always have a first-hand experience on your particular problem, but he is thrown into a position in which he has a great deal more experience from life contact with others who have like problems. This qualifies

him as a specialist in the Word and in human life even if he has had no first experiences in many of the things himself.

It is well if our young people can therefore prepare often to listen to what the minister may have to say concerning their life and its possibilities. Prepare your heart by prayer and meditation and pray for your messenger that he may be directed of God to give what you need.

II. The Text, I Jno. 2:13-17.—This is a fatherly message from the aged apostle John to the Church. Notice how he includes the young in his messages and gives counsel upon the fundamentals of success in the Christian journey of life. He shows the difference between the world ideal and the Christian ideal and how the foundation of success must be in the love of the heart toward the one or the other.

III. Outline Study

1. The Problem of Self-mastery.—Rom. 7:18,24,25; I Jno. 5:4,5; Lk. 14:33; Rom. 8:5-13; Col. 3:5,8; I Cor. 9:27.
2. The Social Problem.—II Tim. 2:22; II Pet. 1:5-7; Eph. 5:3-11; I Cor. 10:31.
3. Life Companionship.—I Cor. 7:39; II Cor. 6:14; Amos 3:3; I Cor. 10:31; Jas. 1:5; Gen. 24:10-14.
4. A Life Work.—Matt. 6:33; II Tim. 1:6; Eph. 4:28; I Tim. 4:14,15.

PERSONAL THOUGHT

I want to be taught the good and right way. I need the help of God and those whom He sends to be my messengers to find the right path in life.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Hear.**
2. Commit Psa. 78:1-8.

For Young People—

1. Think prayerfully upon your life and it problems. Consider whether you have been as sincere as you ought to be and ask God to give you a deep desire to do His will and to have a teachable heart.
2. Meditate upon the Text and pray for the messenger.

For Older People—

1. Give time to special prayer in behalf of the young.
2. Reflect upon your own life as an example to the young.

THE CHRISTIAN AND HIS ENEMIES.—Matt. 5:38-48; 6:14,15,18,21,22; ROM. 12:19-21.

Topic for October 27

MOTTO

"Love your enemies."

THE STUDY HOUR

I. Enemies.—We need to understand the meaning of an enemy to us in all the different forms in which it comes. Jesus taught us to love our enemies and do good to them. It is a doctrine that does not suit the selfish, revengeful nature of the carnal minded. They cannot understand it altho the spirit of it is the most reasonable of any command given in the New Testament. We all were by nature the children of wrath (Eph. 2:3). If God had hated all those who were by nature enemies to Him no one on earth would be saved from bearing the just reward of their deeds, "for all have sinned and come short of the glory of God." It was the mercies of God who loved us in the face of our enmity against Him and drew us to Himself by the bands of love and forgave us all our trespasses and gave us a right, thru the redeeming blood of His own innocent Son, to have life everlasting. If we really appreciate what has been done for us; if we really recognize how wicked we have been in our state of rebellion against God when we walked "according to the course of this world, according to the prince of the power of the air," we should not for a moment want to be hard and unmerciful toward our enemies. If God can be merciful to a wretched sinner like me, should I be unmerciful to one who has wronged me, only a very small part as much as I have wronged the loving heavenly Father?

There is a time of wrath. There is a day to take vengeance. But who in a time of mercy and a subject of mercy would presume to judge those whom God may find subjects for mercy as well as we? Let Him judge. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." If we decide that our enemy should be killed for his meanness toward us, what will we do when God measures to us the same judgment as He beholds the wickedness of our life toward Him! He measures in righteousness and does not behold with a beam in His eye as we are liable to do when we judge our brother for his wrong doing. But if we love our enemy and shew mercy toward him, we are bidding for the mercy of God toward us which we cannot claim save thru the love of God in Christ Jesus.

II. The Text, Matt. 5:38-48.—This gives the statement of Christ in dispensational changes. It is now wrong to hate an enemy and resist the evil which he does because our judge has ordered it otherwise. He meets the requirements of vengeance before God in this dispensation till all men who will may have a chance to be saved. The saved ones are the chief representatives of this love on the earth.

Matt. 6:14,15,19,22.—Here is the relation of forgiving love in us toward others and its effect upon our own forgiveness before God. Also the difference of view between heaven and earth as we deal with our different relations in this life.

Rom. 12:19-21.—God here is allowed the place of the Judge. We take the place of mercy and kindness.

III. Outline Study

1. The Christian a translated enemy.—Col. 1:13; Eph. 2:1-7.
2. Our enemies only lost souls as we were.—I Tim. 1:12-16.
3. Christ came not to condemn but to save.—Jno. 3:17; Lk. 9:51-56.
4. Christ expects us to follow His steps.—I Pet. 2:21.
5. We are ambassadors of reconciliation.—II Cor. 5:18-21.
6. Hatred is evidence of no eternal life.—I Jno. 3:14,15.
7. Love an evidence of God's indwelling.—I Jno. 4:12.

PERSONAL THOUGHT

Do I see my enemies as God sees them and me? He is no respecter of persons but judges according to every man's work. If I judge my enemies what can I expect but justice. How could I stand before a court of justice without mercy? How can I deal out justice to enemies whom God has given the right of mercy as well as I?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Love.**
2. How Jesus Loved Those who Hated Him.

For Young People—

1. How God Sees All Men Alike.
2. How God Sees Me in Christ.
3. How God Expects Me to See My Enemy.
4. Power to Love an Enemy.

For Older People—

1. What is Judging?
2. The Relation of Forgiveness and My treatment of Fellows.

ARE YOU EVADING MORAL ISSUES?—Matt. 12:22-30.

Topic for November 3.

MOTTO

"He that knoweth to do good and doeth it not, to him it is sin."

THE STUDY HOUR

I. Moral Issues.—Men and women are alive to many issues. Some are keen to recognize when financial gain or loss is at stake. Some are alive to the issues of government when the weal or woe of a nation's existence is at stake. Many are keen to feel the issues of their standing among men in esteem and honor. But to find men and women who are ready to face the issues of right and wrong in the sight of God, there are but few compared to the great host who pass such issues by.

When a man or woman comes face to face with a truth that would change their life if they accepted it, and then dodge the issue by putting it off or trying to argue around it or to forget it altogether, they are placing themselves on a plane of spiritual bankruptcy which must follow their action sooner or later. What is the gain of a dollar compared to the principle of honesty in gaining or not gaining it? What is the value of popular esteem compared to the favor of God whose approval is right and will not be reversed thru the ceaseless ages of eternity? What is the satisfaction of spending a few days in fleshly indulgence when the action in which we indulge will mark us a moral leper before God thru the ceaseless ages of eternity unless we receive pardon and cleansing?

When Jesus Christ as the Son of God and the Savior of men is presented to us and we are convinced by the power of His spirit and the evidences of the truth that He should be accepted, "how shall we escape, if we neglect so great salvation?

When a doctrine of the word is at stake in our conduct, and we look only at the desirability of doing what we choose without considering the will and Word of God, we are evading moral issues. When we choose a life work after our own liking regardless of the wishes of the One who should lead our way we are evading issues vital to our relations to God and the usefulness and happiness of our life for the service of God. When we pass by the needs of our fellowmen whom we could help either in a material way or a spiritual way, we are losing in spiritual values that affect our wealth in eternity.

II. The Text, Matt. 12:22-30.—Jesus was doing mighty works that could not be mistaken as evidence of His divinity. When the people acknowledged the fact, the Pharisees evaded the truth

by attributing the power to Beelzebub the prince of devils. A moral issue was at stake in their conscience which made them in danger of an eternal sin. It is not alone the things with which we deal that are involved in our attitude, but the fact that we are either standing with God or the devil in every issue in which matters of righteousness or evil is at stake.

III. Outline Study

1. The issue of sin.—Rom. 6.23; Prov. 28:13.
2. The issue of honesty.—Prov. 28:22; I Tim. 6:9,10.
3. The issue of truthfulness.—Prov. 12:19,22.
4. The issue of purity.—II Tim. 2:20-22; I Tim. 5:22.
5. The issue of pride and humility.—Prov. 16:18,19; Jas. 4:6.
6. The issue of pity toward the poor.—I Jno. 3:17; Prov. 21:13.
7. The issue of eternal life.—Jno. 3: 16-21.

PERSONAL THOUGHT

May we so live as to honestly meet every issue that confronts the soul in a way that we shall be glad thru all eternity.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Choose.**
2. Choosing the Right Way.

For Young People—

1. What is a Moral Issue?
2. Moral Issues I have to Meet Today.
3. The Issue Between Temporal and Eternal Advantage.

For Older People—

1. Issues Affecting a Pure Conscience.
2. Issues Affecting Purity of Life.
3. Issues Between Christ and Satan.

THE PEOPLE OF TODAY IN SOUTH AMERICA

J. W. Shank

What Races Live Here?

South America may be said to contain people "Of every tongue and nation." From every obscure corner of the globe people have come to South America. To illustrate: One grocer is an Italian, another is a Belgian; the shoemaker on the next block is from Spain and the hardware man on the corner is from France; a young lady who lives here is half Austrian and half Italian; a Christian worker whom we know is a Turk; a missionary family living near is Irish; the electric light man is German, and we meet negroes very often on the streets; and thus we might continue to name others, English, Canadian, Japanese, Hindi, Arabs, Russians, Scotch, Swiss, etc. This variety is more noticeable in Buenos Aires than in some places. All of South America is composed of a great mixture of races.

What Classes Are Most Numerous?

In order of numbers the classes would probably rank as follows: Spanish, and their descendants, Indian, English, Italian, German. Of the Spanish descendants, many of them are part Indian. All of them have very dark hair and eyes and many have a very dark complexion. The English people have come here in large numbers to do business. Most of them are wealthy, having gained their wealth by their business. The Germans are also quite numerous, having come for the same purpose as the British. They own manufacturing establishments, electric light plants, street car systems, etc. As a general thing they are very skillful in their business and are also wealthy. The Italians have come more recently to these lands. They are generally laborers of all types, truck gardeners, street hucksters, fruit merchants and the like.

Are the People in all South American Republics the Same?

While there are great similarities, there are yet many differences among the people of the various countries. Argentine has a variety of all classes. Brazil has mostly Portugese, Negro and Indian, Peru, Bolivia, Paraguay and Ecuador have more Indians than whites. There is a much greater similarity among the people of the different republics here than among the various nations of Europe.

How do the People Differ from Those in the United States?

a. **Language.** In most places the Spanish is regularly used tho other languages are much spoken. There are some English, Italian, French and German daily papers published in the larger cities. One seldom passes thru a city without finding people of various languages. The people are usually more interested in learning English than any of the other foreign languages used. People who have learned only a few sentences of English take great pride in using them.

b. **Customs.** These are vastly different from those in North America. It would be impossible to discuss this subject properly here. Let it be sufficient to illustrate the difference by a few contrasts: you prefer plenty of good, substantial clothes, while here they prefer to get along with a few very expensive ones; you prefer to have home conveniences, they prefer to appear well on the streets; you prefer to have all the home well furnished, they care mainly about the parlor and the patio; you live mainly on vegetables and fruits, they on meats; in cold weather you put on coats, gloves, and overshoes, they prefer beautiful furs around their necks, low shoes and thin silk stockings; you live indoors in cold weather, they live out of doors or stay in bed.

a. **Character.** I suppose it would be possible to find people in the United States who are like the different kinds that are found here. However, there are a number of traits of character which are very different from the usual in the States. On the outside it would seem that hospitality and generosity are great virtues. There is much ceremony made over the receiving of visitors and wishing them well upon departure. It is said, however, that this display of good will is not always sincere. There is **love of display** everywhere. This spirit fosters extreme politeness and much motion and gesture in both public and private speaking. Teachers in the schools give more attention to the appearance of the papers and notebooks of the pupils than to thought in these papers. In all hand work they care more about fancy work than about useful things. All that has been said on this point will help us to understand something about the character of the people with reference to religion and morals. The people do not think about serious things as readily as about light, trivial things. For that reason it is sometimes difficult to get them really interested in doing the things that are most worth while in life.

d. **Progress.** When people from the United States or from some progressive countries in Europe come here they get almost out of patience with the kind of progress which the native people make. They do not like to try new things and new ways of doing things. One wonders what would happen if all of the Americans, English and Germans would leave at one time. Many things would have to stop at once because there are few native people who are interested in making progress. They would rather send their wool and cotton to Europe and, have it made into cloth and then buy the cloth. The same thing could be said of many other things which ought to be made here. Very slowly the people are learning new things from their foreign neighbors and some day these new things will make an entirely different country out of South America.

Is There Much Difference in the Life of the Various Classes?

There is so much difference in the life of the various classes that this topic needs to be discussed separately.

a. **The Peons.** These are people of the lowest class and their life is usually very rude. In the cities they crowd together in one house. Sometimes a ten-roomed house is occupied by ten families. The children are left to grow up on the streets among other dirty children and there is little chance for parents to train their own boys and girls. These people do all of the drudgery work in the cities. Men sweep the streets and haul away garbage; boys go from door to door trying to find things like rags, papers, pieces of bread, etc., in the garbage boxes; women take in washing and may be seen walking the streets with great bundles of clothes on their heads. In the country the peons live in a condition perhaps worse. They always live on the land of some well-to-do farmer. They must work from daylight till dark. They live in mere hovels that have no

floors or windows. Their whole life is the simplest possible.

b. **The Land Owners.** Many of the land owners do not live on their farms but have all of their work done by tenants. One man owns as much as from a thousand to twelve thousand acres of land. Owning so much land that produces great crops of wheat or feeds thousands of heads of cattle make it possible for the land owner to live in luxury in the city. There are, however, many land owners who live on their own farms and who send their children away to the cities to be educated. Most of the wealthy people who live in the cities have great tracts of land in the country.

c. **The Governing Class.** This is another class of people which generally has much wealth. It often happens that a poor man who happens to have some friend in office secures a position thru this friend. It is said that many a poor man of this kind has thru some strange means become rapidly wealthy. It is an open secret that practically all officers of the governments in these countries get wealthy thru the stealing of public money. The public treasury is nearly always in need of money for certain public improvements because men in office have used the money for themselves. In one state of the Argentine the school teachers have not received any pay for many months because the money was used up by the various government officers.

d. **The Leisure Class.** This class is pretty big in South America. There are a great many people who think it is a shame to work. In thousands of homes children grow up with the idea that only servants and vulgar people work. They are taught to dress neatly and to spend their time in pleasure. Of course there are people from among the rich and poor who belong to the leisure class. The rich have plenty of money to spend and do not seem to miss it while other get their spending money by gambling. Gambling is one of the greatest sins of this country. Thousands have been ruined by it. Even the government sanctions the lotteries which is one of the most common forms of gambling.

Are the People Religious?

Some of the people are very religious but the most of them are not. Among the Roman Catholic church members may be found some of the most faithful in their devotion to their faith. But it must be said that there are few of this type. Most of the people are far from religious for they scorn religion. This attitude of scorn, however, is not caused by a knowledge of the religion of Jesus, but by ignorance of it. When the people really learn the truth regarding the Gospel of Christ they often become very devoted in His service.

Are They Easily Reached by Missionaries with the Gospel?

Most missionaries tell us that it is a real task to reach the people effectively with the Gospel. Those who have grown up under the corrupt form of Catholicism and under the unbelief which prevails everywhere are hard to change. But, on the other hand. we are told that the work among the young people and the children is very effective and lasting. We have met young people who are very active in church work and who have continued active for years. Children love to attend Sunday school and are willing to memorize long passages of Scripture. During the winter when the church is always cold there are children who are willing to attend Sunday school without gloves or overcoats.

Is There Opportunity for Us to do a Work for the People in South America?

Opportunity for us! Yes, and many times yes! Where there are whole states without a mission and towns and counties by the score without any Gospel work. There are thousands of children growing up without a chance to go to school and there are millions of them who do not have a chance to go to Sunday school. There are orphans who need homes. Today these roam the streets without friends and without comforts. In every direction there are districts where no Christian workers have been and the call is coming to us as it did to Paul almost two thousand years ago, "Come over and help us? We must get ready for our duty.

Beunos Aires,
Argentine, S. A.

THE BIBLE IN THE ARGENTINE

T. K. Hershey

The purpose of this article is to inform our readers as to the methods used to distribute the Bible, where it is placed, and the result of this work in the Argentine. When the Bible first arrived, it had opposition. The question as to who supplies the Bibles today may also be of interest, as well as helpful, to our Junior boys and girls.

Moral Conditions.

A South American journal has remarked very aptly, "Great Britain gave to her North American Colonies liberty of conscience and action; education of the people; a pure Christian family life; women elevated and respected; a deeply rooted religious sense and strong conviction of individual responsibility; happiness and prosperity. The heritage which Spain and Portugal left their South American Colonies, under papal rule, was priestly corruption, ignorance, immorality, superstition, and open unbelief; external forms of religion degenerated into idolatry." The author of the above describes the dissatisfaction felt after nearly 400 years of the religion given to the people of the Argentine by the Church of Rome. The only remedy for this sad condition of things was to give the Bible in their native tongue.

When did the Bible First Arrive?

Long before many of us were born there were those who believed that without the Bible it would be impossible to develop Christian character. Therefore they saw to it that the Bible was brought to these people. As far back as 1806 the British and Foreign Bible Societies sent 600 copies of the Bible in Spanish to Beunos Aires and Montevideo. In 1826 they sent their first agent to superintend the work of distributing Bibles. Then followed representatives of the various Churches. The work of these early Bible distributors has without a doubt paved the way for missionaries now on the field.

Does Not the Catholic Church Give People the Bible?

It is useless to expect the Catholic Church which still holds sway in this country (being the state religion) to give the Bible to her people. Recently a search was made in the various bookstores of Buenos Aires for a Roman Catholic Bible. The cheapest that was to be found cost about $15.00 Argentine money. At once you can see that the poor could not pay such prices, exactly what the Church of Rome wants. The Catholic Church not only fails to give the people the Bible, but will not allow them to read any Bible unless it has their (Catholic) foot-notes in it.

How the Bible Is Distributed.

There are many ways in which the Bible can be placed into the hands of the people. The Bible Coach is a very good way. There are at least two in the Argentine. These travel from town to town. The missionaries in charge sell and give away the Bible and portions of the Bible. In one city that we know of a missionary has a boat which he uses to take the Word of God to the people. By means of his boat he reaches many people along the banks of a very prominent river. One of the best ways of getting the Bible into the hands of the people has been thru the COLPORTEUR. A colporteur is one who makes it a daily occupation to sell and give away Bibles. These are often persecuted and have some bitter experiences to tell.

Where the Bible Is Distributed.

a. **Immigrants.**

Besides the ordinary colporteur's work of visiting from house to house in different cities, towns, and villages, special efforts have been made in other ways. One of the first things for many years that foreigners became acquainted with in coming to these shores was the Bible. There is nothing like placing the Word of God in their hands as they set their

feet on this soil. Giving them the Word of God helps to guide their feet into ways of peace.

b. **Hospitals.**

When permission is granted, which is very hard to get, hospitals are visited and Bibles and portions of it are distributed. Patients are in hospitals for sometimes only a few weeks, others longer. Leaving the hospital these go to all parts of the country, taking with them the Gospel. In the Municipal Hospital there are about 780 patients. On January 4th I helped to distribute presents to this great number of sick people. The last day of the year, or beginning of the new, Protestants are allowed to take them fruit, biscuits, etc., this is an opportune time to hand out the Word, which is often done.

c. **Prison.**

Successful efforts have been made to carry the Bible into the prisons of Argentine. Mr. Torre, agent of the British Bible Society, as well as other workers, make regular rounds to the prisons with the Bible. This too is a good way, for there the men have much time to read.

Who Supplies the Missionaries with Bibles?

Thru the kindness of the American and British Bible Societies Bibles can be purchased very cheap. Instead of the people paying $15.00 for a Bible like you read, they can get from either of these Societies a good Bible for One Dollar, or 44 cents U. S. money. This puts the entire Bible in the hands of poor people. Again thru the kindness of the Los Angeles, Calif., Bible House, separate books of the Bible, tracts, etc., are furnished free. All one needs to do is to ask for what you want and the language preferred, and this Bible House sends them. They usually have one or two stations where all are sent and the rest get theirs from this Mission center. I have been privileged to help distribute a good many portions of Scriptures in different languages since here. Missionaries have no trouble in getting good literature for distribution. A blessing to this republic.

The Influence of the Bible.

a. **Five places of worship a result of a Bible.**

Says a certain colporteur, a man bought a Bible, read it, and returned to his house so full that all his family had to hear. They decided it was like what had been read to them from a book bought from a colporteur by a sister now dead. She had read and re-read the Book, and judging from what this family told of their dead sister she alone with the Bible found Christ. This family sent for a missionary and now there is a nice group of believers at that place. They had relatives some distance away. The fire spread and as a result already there are five places of worship with believers.

b. **Her death a blessing.**

Mr. Hart, missionary in this city, tells of an Italian farmer who thru a tract was led to purchase the Book (Bible) of which the tract spoke. After eight months Mr. Hart was present in the camp and preached to 80 farmers and peons in a large dining room of the farm house. After listening very attentively, the Italian farmer said, "This is all new to me and I really do not know what you are talking about, but I do know there has come into my heart a something new. Something I have never experienced before." But after a stay of three or four days Mr. Hart had to leave them to themselves. But as might be expected this farmer could not keep his new experience a secret so he gathered a little group around him and read to them from the BIBLE. They wanted more of the good news so they sent for Mr. Hart who returned and stayed a week. He visited the people in their homes teaching them the Bible and how to sing the Gospel hymns. This missionary says, "Among others who showed great interest was a woman who seemed to take in the message and the joy of her face was sufficient reward for all the efforts." But Mr. Hart could not return for a year. On returning one of his first questions was, "Where is the little woman who manifested so much interest when I was here the other time?"

The answer came back, "Did you not know that she was dead?"

"No," said Mr. Hart, "and I am so sorry."

"Oh," said the Italian farmer, "don't say that." Then he told this story. When she was dying they sent for a Priest and as he entered her bed room, she looked at him with pitying eyes and asked, "Sir what do you come here for?"

"I have come here to prepare you for death," replied the priest.

"I do not need your services," she answered, "I am **already prepared.**" Then it seemed God gave her strength to raise herself on her pillow and in a feeble voice to say to all those sorrowing friends around her, "If that man who told us about the love of Jesus ever comes back here, you all go to hear him. That is what prepared me to go." And with that she passed away.

Mr. Hart says, as he went among the people he heard on every side the question, "Are you the man of whom Dona Dolores spoke when dying?" When he answered in the affirmative, they all said, "Well we are going to hear you." And they did. They could not find a hall large enough to hold the people. Today there is in that town a flourishing Gospel work. This is a true story and shows what the Bible can do when the people read it, and obey its teachings.

c. **"I see Jesus."**

Mr. Torre, to whom I owe many thanks for much information for this article, says, "In distributing the Bible in the Municipal Hospital, to about 50 lepers, I saw a poor old Englishman the only one there, in whom the leprosy was doing its deadly work, and who was slowly dying. I said to him, 'And how are you?' He replied, 'I am passing thru the valley,' and then added, 'but the Lord is with me.'

And looking at his poor diseased-eaten eyes, I tenderly asked him, 'How long is it since you have not been able to see?'

He answered, 'About three years.'

'And don't you see anything?'

'Ah, yes,' he exclaimed, 'I see Jesus; I always see Jesus.'

This poor face actually seemed to shine. I brushed my tears away, and thanked God that whatever might happen to me I too would have the same grace given to me in the darkest hour. This dear leper gathered the other lepers around him, and told them the story of Savior's love, and the truth that he had learned from the Bible. **The Bible,** no other book."

Bible Burning.

Report from colporteurs and missionaries show that often the priests if they do not do it themselves have some one to burn the Bible. From a missionary in the province of Catamarca comes this report. "One of the priests on the second day of the feast preached in the cathedral against the Bible. He told the people it was a wicked book; that it was false, and therefore prohibited, and they were not to read it. Those who had received copies had to bring them to be burnt; and if they kept them back, and failed to obey they would be expelled from church and not have forgiveness of their sins." This is sad, is it not? Many people are afraid to do otherwise, so they listen to the priest for they all want their sins forgiven. How sad, how long must these poor people remain in this ignorance and darkness?

The Bible a strange-Book.

To many people the Bible is a strange Book. An illustration of an investigation made some time ago will serve to show how ignorant many people are of the Bible; and all this ignorance in spite of the efforts to give them the Word of God. "Twenty men were stopped on the streets of Buenos Aires to find out what they knew of the Bible. With the following result: The first one said, he had read a portion of the Bible; another seemed to know something of the Bible, but had never read it; another said he had read the Bible, and whose life had been influenced by it. A Spaniard was then approached, who said he had studied in a Jesuit college in Spain, but never had read of the Bible. Another heard of it but never had it in his hands. What about the other 15 men? Not one of them had ever seen the Bible and by their replies did not seem to know what the word Bible meant

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THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL

XIV Departments

Vernon J. Smucker

For convenience, as well as for the sake of doing more effective work, the Sunday school is divided into a number of departments or divisions, each dealing with a different age or class of pupils. While many schools are not large enough to be divided into all of the different departments herein mentioned, and many others tho large enough have not been thus divided, yet a thoro knowledge of these divisions, their objects, and the particular ages and classes with which each works is necessary on the part of every live Sunday school worker. It is the purpose of this talk to briefly mention the different departments with a few words about each one. The first one, so far as the age of the pupil is concerned, is the

Cradle Roll.

Briefly stated, the aim of this department is to deepen the feeling of responsibility of parents for the religious welfare of the child and to establish a closer bond of sympathy between Church and home thru an interest on the part of the Sunday school in the very young members of the family. Obviously the Cradle Roll's greatest opportunity lies in homes that are religiously indifferent. It has been very successfully used, especially in some of our city mission stations where families that might not have been otherwise reached were brought into close contact with the Sunday school thru mutual interest in the young child. Membership in the Cradle Roll department is usually considered to be from birth to the age of about three years, after which the child becomes a member of the

Beginner's Department.

This department is understood to mean the children from the ages of four to eight years inclusive. This was formerly called the Infant's class and included all children up to the age of twelve. But as the characteristics and needs of young children came to be more fully understood there was a closer division. About 1895 the different departments were designated as we know them now, and the infant's class was divided into the Beginner's, Primary and the

Junior Department

which includes those from the ages of nine to twelve. The limits of this period were set on the one side by the ability of the child to read freely and easily, and on the other by the beginning of the changes, both physical and mental, which mark the coming of the period of adolescence. The problems and needs peculiar to this age are many, and great indeed is the opportunity of the wise teacher of boys and girls of this age. Next comes the age of early adolescence, now known as the

Intermediate Department.

The pupils in this department usually range from the ages of thirteen to twenty years. As a department the division is not so closely adhered to as some of the others, and the class, rather than the department, is usually considered the unit of organization. This is the logical period for pupils to take up the work of Teacher Training and other activities intended for the good and welfare of the Church. Beyond this age, without any further age limit, comes the

Adult Department.

During the early period of Sunday school work the main emphasis was placed on work with the children and adults were not really considered a part of the Sunday school. During the latter part of the nineteenth century more attention was given to Bible study and the organization of Bible classes, and gradually a new vision of the possibility of the Sunday school came to many. It is now generally recognized that all have a place and a part in Sunday school work, and that it is a mistake to confine one's activities to children alone.

One other department of Sunday school work needs to be mentioned and that is the

Home Department.

The aim of this department is to provide opportunity for home Bible study for those who cannot attend the regular sessions of the Sunday school. Visitors are appointed to call upon members of the class in their homes at stated intervals, at which time the lessons are discussed and any needed help or encouragement given. Members of the Home Department are given recognition as members of the Sunday school, and are entitled to all the advantages, literature and other privileges which those enjoy who attend the school regularly. Aged people, mothers, invalids and others who find it impossible to attend regular Sunday school sessions are thus given opportunity to study in a systematic way and to keep in touch with the regular work of the Sunday school.

Later articles will take up and discuss in more detail each one of the departments herein mentioned.

Orrville, O.

THE WHO, WHEN AND HOW OF THE JUNIOR MEETING

Ruth Yoder

The Junior meeting is a rather new undertaking compared with a number of other important and indispensable organizations of the church. In getting started and working out its plans it has its problems and difficulties, but the Sunday school and Young People's Meeting have had their problems in times past and are still demanding much valuable time and energy to work out the best ways and means for accomplishing the work that is given to them.

The importance of the Sunday school and Young People's Meeting has long been felt and the importance of the Junior meeting is being felt more and more each year. The necessity of guiding the activities of the boys and girls from seven to fourteen is being realized.

While the Sunday school fills a most valuable place in the life of the young people it cannot take the place of the Young People's Meeting, and as we have Junior departments in the Sunday school so it is necessary that we have a Junior meeting as a part of the Young People's Meeting.

The Sunday school provides a place for filling in while the Young People's Meeting provides a place for giving out. In the Sunday school the child is taught, while in the Junior meeting he is given the privilege of self-expression under the guidance of leaders or superintendents. The Junior meeting is for the Junior and he is given a large responsibility in the meeting.

Perhaps we wonder what children from

seven or eight to fourteen can do in leading a meeting and making it a success. The child is always ready to do things and the reason we question their ability is because we have not allowed them to do things. We expect the Junior to be many things, but we have not learned that the easiest way for a child to be is to give him something to do.

Mary Foster Bryner writes: "Officers, teachers, and parents should think seriously of the attitude of the Church toward the children in order to develop the desired attitude of children toward the Church. In many a church children are expected to attend and be interested in the preaching service when no consideration of children's interests enter into the arrangement of the program or sermon. Young children receive training in endurance rather than training in worship and service. When the interests of children and youth, as well as of adults, are considered a greater interest on their part will be the result. Children and young people are glad to help when something worth while is outlined for their activities. "Doing appeals to them more than hearing."

The Junior meeting gives the child an opportunity for expression before those of his age and those whose interests are the same as his. He is not made the object of entertainment for the adults, but gives his simple truth in his child-like way to an audience of Juniors who think in his way and will not laugh at him. The superintendent is there of course, but he or she must be sympathetic and must understand the child's mind.

The superintendent of the Junior meeting may be one of a committee of three or five appointed by the pastor or elected by the Young People's Meeting. This committee should consist of the most active and enthusiastic members of the Young People's Meeting. They need not be specialists, but they must be interested in the development of boys and girls that shall make the future Church and work for the kingdom of God.

Altho it may not be practical to organize a Junior meeting everywhere there is a Young People's Meeting, every Young People's Meeting should have a Junior Committee that would seek the highest interests of the Juniors and when opportunity comes and circumstances make it practical a Junior meeting should be organized.

A Junior meeting is not children's play. It may be an easy matter to start one, but after it is started it must be sustained. The cost must be counted and some one must be willing to make sacrifices for it. The work must be planned and every meeting must be the result of careful thought and meditation. No one has any right to call a group of active Juniors together with nothing prepared for them. They do not come for a lesson in endurance, but they come to do something.

The superintendent may have a tendency to do all the work and most of the talking, but the Junior meeting is to give work to the Junior. It is not a Junior Sunday school class, but a training school where children learn by speaking and praying and filling offices and working on committees. As far as possible each Junior should some way be made responsible for some part of the meeting. This may be in working out the organization thru committees or by having some definite part in the program.

The Juniors can use a number of different committees. They will need a music committee to distribute and collect the song books and to co-operate with the leader to make the singing a success; a missionary committee to arrange for missionary meetings; a flower committee to distribute fruit and flowers to the sick and needy or perhaps to send flowers to the cities for the children who so seldom if ever can enjoy God's fragrant messengers of cheer; a birthday committee to report all birthdays among the Juniors so that special prayer may be offered for each one on his or her birthday.

The environment of different Junior meetings may call for more or fewer committees than those mentioned. These committees should be appointed from among the Juniors themselves and each committee overseen by members of the Junior committee.

The opening exercises of the Junior meeting may consist of one or two songs, led by a Junior, Scripture reading and prayer, or heads may be bowed in silent prayer or with heads bowed they may sing an appropriate hymn softly and reverently.

Let the leader learn to lead in prayer and not depend on the superintendent each time.

The Juniors should have an important part in the service. They may do only a little at first, perhaps only reading or repeating a Scripture verse. A little later they may offer sentence prayers asking the Father for exactly what they want, then they will tell a Bible story and finally give an original thought or talk.

Valuable aid for this work may be secured thru periodicals written especially along this line or from books and manuals written for the same purpose.

The superintendent should give a talk at the close of the meeting in order to summarize the thoughts that were given and sometimes to add a new thought. Object lessons and stories are very practical and necessary for this work. Amos R. Wells' "Three Years with the Children," is recommended very highly as an aid to the superintendent.

Use memory work in the meetings. From this the child will reap one of its greatest benefits. This is the time in the child's life when he memorizes most readily. If his mind is at this time stored with gems from the Bible it will serve as a valuable asset in later years when the mind serves as a treasure-house from which to draw.

The ten commandments, the beatitudes, the first, the twenty-third, the twenty-fourth, the sixty-seventh Psalms, First Corinthians thirteen, and Romans twelve are among those valuable to memorize. Standard hymns are also valuable.

Let them learn the books of the Bible that they may be able to find what they want in the Bible and perhaps save embarrassment in later years. These are only a few suggestive things.

Hand work may be introduced to get the Juniors to work. This may be done by putting their memorized gems into booklets with the suggestion that if they are made neatly that they may be sent to boys and girls in the cities. The various committees may be set to work and everybody will be busy working for the Junior meeting.

The meeting should be worshipful. Have a time to begin and begin at that time with a dignity and earnestness that must accompany every successful undertaking. We must be in earnest and the children must know it. The meeting must be something worth while and not simply a place to fill in time.

The superintendent must come to the meeting happy and joyful, prepared for a happy hour with the children. All her plans and preparation must be seasoned at the Father's throne thru prayer. And when she comes to the meeting, her attitude should convey to the Juniors the importance and necessity of talking with the Father. The children should be encouraged to talk to Him, too.

A little verse like the following may help the children to remember the sacredness of the place:

"When I enter the house of prayer,
I must remember that God is there.
I must respectful and reverent be
Because it is written, 'God seeth me.'"

The Junior meeting should be instructive. Use many Bible stories. Make these more interesting by giving their historical and geographical setting, the customs of the times, the kind of clothes worn, and houses in which they lived, the kind of streets, their mode of travel, etc. If the child knows some of these things, the stories of the Bible will not be so far away from him, but more real and full of meaning.

Here is a splendid place to interest children in missions and mission study. A missionary meeting should be held at least once a month. The child is always anxious to know about other children of his own and other lands. Sometimes a missionary may be secured to tell the story of the children on the other side of the world. Or the children may read missionary books and tell the missionary stories themselves. Every Junior enjoys the stories of Chundra Lela, John

(Concluded on page 703)

CURRENT EVENTS

German "Peace Offensive".—For a number of weeks there have been rumors that the Central Powers were making preparations to launch another "peace offensive." Prominent statesmen of Germany and Austria-Hungary in public address spoke in general terms regards peace and even offered some concessions to the Allies. The middle of September Austria-Hungary sent an official proposal to the belligerent nations suggesting that the warring nations send delegates to a neutral country to discuss general terms of peace, which discussions should not be binding, nor would it be required that hostilities cease while these discussions were in progress. At about the same time Germany made a proposal to Belgium to negotiate a separate peace.

From the very first the Allies suspicioned that Austria-Hungary is acting for Germany in making this proposal, despite the fact that Germany makes it appear as tho Austria-Hungary made the proposal on her own initiative. The purpose of such a proposal coming from the Central Powers at this time is, as the Allies see it, to get the Allies to talk peace and thus give the hard-pressed armies of Germany time to reorganize; to encourage a peace propaganda in the Allied countries and stir up dissatisfaction and opposition to the war; to give the German military party arguments for bolstering up the morale of the army and the civilians by making it appear as tho Germany is ready for peace but that the Allies are determined on the destruction of the Fatherland, etc. The Allies have not forgotten the costly lesson learned during the other "peace offensive" when the Germans succeeded in putting Russia out of the war and in lowering the morale of her enemies which enabled Germany to "come back" with such force in the spring of this year.

The Allies refused to seriously consider the proposal of Austria-Hungary. President Wilson made short work of it. At 6:20 the official proposal was handed to Secretary of State Lansing, thirty-three minutes later the Secretary made public the President's answer. Following is the official reply:

"The Government of the United States feels that there is only one reply which it can make to the suggestion of the Imperial Austro-Hungarian Government.

"It has repeatedly and with entire candor stated the terms upon which the United States would consider peace and can and will entertain no proposal for a conference upon a matter concerning which it has made its position and purpose so plain."

The Allies are determined to fight on until the Central Powers are defeated or ready to meet the terms as laid down by the Allies.

The War.—During the past month the Allies have continued the offensive launched July 18. A number of successful thrusts against the Germans have been successfully launched at different points of the Western front, forcing the Germans to retire to the famous Hindenburg line of defense which was considered impregnable by the Germans. However the British broke thru this line at one of the strongest points proving that it is not as hard to break down as was supposed. Early in September the Americans under the direct command of Gen. Pershing undertook the wiping out of the St. Mihiel salient at the southern end of the line. In 27 hours they succeeded in taking the salient and captured about 15,000 prisoners and several hundred big guns and large stores of supplies. So rapid was the American advance on both sides of the wedge and so sudden and unexpected was the attack that it was with difficulty that some officers of the German armies escaped. This gain brought the American armies within striking distance of the strongly fortified city of Metz with its ring of forts, the gateway to the rich iron fields of Lorraine. The heavy guns of the Allies are raining shells on Metz and the surrounding forts. If Metz falls and the Allies secure possession of the iron fields nearby Germany will suffer a vital loss as she depends almost wholly on these iron fields for raw material for the manufacture of guns and ammunition, and furthermore the most direct route to the Rhine valley, the industrial center of Germany, is opened. The German line is now seriously menaced at the north, center and south with other points exposed to attack. The strategy of Gen. Foch is to strike here and there at unexpected moments and at the same time maintain pressure at the most vital points, thus preventing the Germans from concentrating large bodies of troops at any one point. During the last two months the Germans have suffered great losses in men and supplies of various kinds, while the Allies have an abundance of supplies and are increasing in man power. There is increasing evidence that things are not going well internally in the Central Powers. Relations between Germany and Turkey are severely strained, also with her other ally, Bulgaria. Economic conditions in these countries and also in Austria are becoming more serious causing the morale of the people to be lowered.

United States Shipping.—The average American citizen has no conception of the vast amount of overseas and coastal traffic controlled by the United States Government. The Shipping Board has under its control a merchant fleet of 1,500 ships which are handled on a time schedule like a railroad. These schedules are arranged from month to month as far in advance as is found practicable. A division of the Shipping Board directs the handling of the ships and checks up the work done by each, as well as the work to be done, cooperates with the Food Administration, the War Department, and with other departments created to prosecute the war, so that sufficient food is constantly sent abroad, that troops and supplies may be constantly moved, the necessary raw materials imported, etc., so that no essential industry may suffer. In addition to the 1,500 vessels under the control of the Shipping Board, 3,000 foreign vessels engaged directly in carrying American commerce, and about 2,500 vessels trading with the Allies or colonial possession of the Allies—altogether about 7,000 vessels—are checked up each day by this Board. Charts are kept showing the work performed by each vessel and other necessary data. "By reference to the charts and records it is easy to determine whether enough ships have been allotted to a certain trade or whether the number is too large or too small, whether ships are sailing on time, ahead of time or behind time and whether the trade movement is what it should be at any time to meet existing conditions. Thus vessels can be assigned intelligently to the various necessary war uses and it can be readily determined when they may be transferred from one service to another or released for whatever purely military uses they may be needed." A merchant vessel enters and another leaves an American port every six minutes. Every 11 minutes a vessel leaves some North Atlantic port, and every 40 minutes one leaves for Europe. Vessels in the service of the army and navy are not counted in this reckoning.

STOP! READ!! See Editorial Page.

I. W. W.'s Sentenced.—Recently a number of leaders of the Industrial Workers of the World, a radical, revolutionary labor organization, were hailed into court for violating the Espionage Law. This organization is bitterly opposed to capitalists and many strikes, labor riots, dynamite outrages and other lawless acts have been incited by these agitators, it is charged. Since the entrance of the United States into the world war this organization has in various ways sought to interfere with the war plans of the Government because of their alleged opposition to war. Their inconsistence is readily seen when it is remembered that in their opposition to government and legitimate industries they resort to violence and force. One hundred of these leaders were sentenced in Chicago by Judge Landis. Fifteen of them received a sentence of 20 years in the penitentiary; 33 will serve 10 years, and the rest were given shorter terms. In addition to imprisonment they were ordered to pay fines of $5000 to $20,000 each. Several days after these sentences were imposed a bomb was placed on the first floor of the Federal building in Chicago which exploded resulting in the death of at least four persons and injuring of 75 others. Considerable damage was done to the building. This crime is also laid at the door of the I. W. W.

War Expenditures.—From the time we entered the war until June 30, 1918 the following major items of expense were made by the Government:

Artillery	$1,050,000,000
Automatic rifles	300,000,000
Small arms	100,000,000
Artillery ammunition	1,900,000,000
Small-arms ammunition	340,000,000
Small-arms ammunition for practice	80,000,000
Stores and supplies	230,000,000
Armored motor cars	100,000,000
Engineering work in France	375,000,000
Flour	37,000,000
Sugar	145,000,000
Bacon	43,000,000
Beans	12,000,000
Tomatoes	9,000,000
Rice	2,000,000
Rolling kitchens	47,500,000
Shoes	127,000,000
Clothing	565,000,000
Blankets	147,000,000
Axes	6,000,000
Field stores	1,635,000
Carpenter tools	2,700,000
Blacksmith tools	224,000
Shovels	2,500,000
Wagons and carts (266,000)	37,000,000
Horses and mules (410,000)	99,000,000
Food for horses and mules	62,000,000
Harness	29,000,000

Prohibition in Peru.—The Peruvian Congress recently passed a law prohibiting the sale or consumption of all alcoholic drinks on Saturdays and Sundays thruout Peru. The observance of this law is producing the same fruit in South America as in European and our own country. The decrease of arrests for drunkenness in Lima and Callao between the Saturdays and Sundays of this and preceding the year has been fully 80 per cent. "The tranquility of these populous towns has been notable, tho before there were shameful scenes of scandals and crimes committed by persons intoxicated on Saturday and Sunday. The merchants report that the wage-workers are buying more abundantly and paying cash instead of seeking credit as before." Peru has also passed a law providing for anti-alcohol instruction in the schools, and has constitutional provisions depriving of citizenship those who are drunkards and refusing to such positions of responsibility under the government.

Food Shipments to Allies. "According to a letter reviewing the work of the food administration, sent by Food Administrator Hoover to President Wilson, food valued approximately at $1,400,000,000 was shipped to the allied countries from the United States during the fiscal year of 1917-1918. Cereal products aggregated 340,000,000 bushels, an increase of 80,900,000 over the amount shipped the year before. Shipments of meats and fats totaled 3,011,100,000 pounds, increasing by 844,600,000 pounds the shipments of the previous year. Mr. Hoover credited the sacrifices of American homes with having made the shipments possible."

War Gardens.—According to figures being tabulated by the National War-Garden Commission, there are 4,900,000 war-gardens in the United States, which is an increase of forty per cent over last year. It is estimated that 1,500,000,000 quarts of canned stuff will be put up for winter use from these gardens. The greatest percentage of increase in war-gardens is noted in the middle western states and the Pacific coast. The southern states also have made notable gains. These war gardens will add millions of dollars to the value of food supplies raised in this country, and at the same time serve to instill habits of economy and give wholesome exercise to thousands.

INTERESTING FACTS AND NEWS ITEMS

The Anheuser-Busch Brewing Company announced in an advertisement that it used 50,000 cars a year in its business. This furnishes one reason for a shortage of cars the government thas been complaining of.

It is reported that explorers from the University of Pennsylvania have unearthed in Memphis, Egypt, what is thought to be the throne of the Pharaoh of the Oppression and the very throne room in which Moses and Aaron appeared with their demand that he let the Children of Israel go.

According to the Census Bureau estimates, 34,832,385,676 cigarets—over 330 for every man, woman and child—were manufactured in this country last year. This does not include the thousands of cigarets rolled by the smokers from loose tobacco. In addition to this we have an estimate of 9,050,960,224 cigars.

It is stated that no less than 150,000 Chinese laborers have already arrived in France to work behind the lines, and that 20,000 Chinese soldiers are on their way to France to help fight against Germany.

During the year ending June 30, 1918, the British have brought down considerably over 4,000 German aircraft, while the British machines missing have only slightly exceeded 1,000, it is officially reported.

The expenses of the United States during the month of August were at the rate of $40,440 a minute, reaching the enormous total of $1,805,513,000.

California produces more than 119,000 tons of grapes per year.

Montana is one of the latest states to report the discovery of manganese ore.

Hereafter exporters and importers of postage stamps for collection purposes must pay a license to carry on their trade. All consignments of stamps will be examined in order to defeat the plans of spies who found in stamps a very easy method of sending communications to and fro.

The world's largest wireless station is to be built near Buenos Aires, South America. Three towers will be erected each the size of the Eiffel Tower. The power of the new plant is to be 11,000 kilowatts.

The Ford Motor Company has discontinued the manufacture of passenger cars.

Last spring the French planted 75,000 acres of wheat behind their lines. All this land was lost to them in the spring offensive of the Germans, who were careful not to disturb the growing grain. Now the Allied offensive has regained this wheat in time to harvest it.

Swiss firms have received orders for 1,000,000 watches for American troops operating in France.

America owns 5,000,000 pleasure automobiles with a total of 125,000,000 horsepower.

The production of dyestuffs in the United States has been doubled since 1914, and last year were valued at $32,000,000.

Nearly 1,200 publications in the United States and Canada suspended publication during the past year.

Sixty-one years ago the first prune trees of California were brought over from France. This year California is shipping to France 1,500,000 prune trees to replace ruined orchards.

English colleges and universities are showing the effects of the war in this, that practically all the graduates are women and foreigners.

MISCELLANEOUS

THE PELICAN

"I am like a pelican of the wilderness: I am like an owl of the desert," said the psalmist, typifying his desolate condition, and in olden times the pelican was considered a symbol of loneliness and desolation because of its retiring habits and the forsaken places which it frequented. In New Testament times it has come to have a very different significance. Because of the bright crimson tip on its beak, a fable arose to the effect that the bird drew blood from its own breast for the nourishment of its young, and in consequence of this peculiar fancy the early Christians adopted it as a symbol of the love of Christ for His followers. Its figure appears frequently with this significance in old stained glass windows, mosaics and other works of art.

The pelican of Bible lands is not the only one of which we know. There are in all seven or eight species, forming a distinct family, all the members of which are characterized by having a large membranous pouch suspended from the lower mandible. With regard to this pouch another falsity has arisen, due no doubt to hasty and inaccurate observation. It has been commonly thought that the pelican stored food in this pouch to be carried home to the young, but in reality the offspring are fed by regurgitation, i. e., the parent bird swallows the food, partially digests it and pumps it up again and forces it into the mouths of the nestlings. This is a rather primitive method of "forcible feeding" and seems also to anticipate our modern widely advertised "predigested" breakfast foods. The pouch has a use, however, and that a very important one. The pelican feeds by skimming gracefully over the surface of the water and scooping up little fishes, which it holds in its mouth until the water drains off and then swallows them. The pouch thus serves very effectively both as a net for catching fish and as a receptacle for holding them. The foregoing mistaken idea of the use of the pouch has given rise to some very interesting tales and curious artistic conceptions of the bird's carrying its prey ashore and "laying it out" on the shore.

The most common species of pelican found in this country is the American white pelican, which is known rather plentifully along the coast of the Gulf of Merico, up the Mississippi valley as far as Canada and along the coast of California. It is a rather large bird, perfectly white with the exception of a few black wing quills. During the mating season the male has a peculiar horny growth or crest on his upper mandible, which drops off when the mating season is over. These birds are hardly symbolical of solitude, at least during the time of nesting, for at this season they dwell together in large colonies and build their nests quite close together, like the houses in a city. The nests are crude affairs, simply heaps of earth and trash, on top of which a single white, thick-shelled egg is deposited. It is an interesting sight to walk along the shore of some bayou and see thousands of these birds dwelling together in immense colonies, brooding their eggs or tending the young.

Another species found in this country is the brown pelican, a bird which has a more restricted range, being found only along the southern part of the Atlantic coast. In general its habits are much like those of its white relative, but they differ in two important particulars, the manner of nesting and the manner in which the food is obtained. The brown pelican constructs a nest of twigs and sticks which, in comparison with the crude dirt heap of the white variety, is a reasonably good structure. It is placed sometimes on the ground and sometimes in a tree, according to the taste of the builders. With regard to the matter of securing its prey, this pelican differs from all other members of the family. Instead of sweeping along the surface of the water and seizing whatever happens to swim into its wide open mouth, the bird fishes in a somewhat more sportsmanlike, if not more scientific and effectual, method. Like a kingfisher or an osprey, it sights its victims from above, and suddenly darts down upon it from a height, and so well trained and accurate are its movements that it seldom fails to procure its meal.

One other species is found in the United States, the California pelican, which, as its name would indicate, is found only in the Golden State. Its appearance and habits are so nearly identical with those of the brown pelican that detailed mention of them is unnecessary.

It adds greatly to our appreciation of the Bible when we are able to understand the natural history of such passages as the one quoted from the psalmist.—Sel.

STOP! READ!! See Editorial Page.

LIVING BOULDERS

The most curious plants in existence are the so-called living boulders of Falkland Islands. These islands are among the dreariest spots in the world. Being constantly subject to a strong polar wind, the average temperature on the islands in midwinter is five degrees above the freezing point, and in summen only ten degrees above that. On an average of two hundred and fifty days out of the year the skies are overcast with heavy clouds. In such a climate it is impossible for trees to grow to a great size as they do in other countries, but nature has made amends by fostering strange growths the like of which are to be found nowhere else on earth.

The visitor to the Falklands sees scattered here and there singular-shaped blocks of what appear to be weather-beaten and moss-covered boulders in various sizes, perhaps from three to eight feet across. As boulders there seems to be nothing at all remarkable in their appearance. In some, grass is growing in bands where there are crevices, or in bunches where there are small, shallow depressions in which a little damp soil is collected. Attempt to turn over one of these boulders and you will meet with a surprise, for it is anchored to the earth by roots of great strength; in fact, you will find that it is one of the native forest trees of Falkland Islands.

Upon examination you will discover that it is covered with little symmetrical six-sided markings, like a piece of dead coral that has been exposed to the weather for some time. The markings on the coral are formed by coral polyps; but these on the curious boulders are the forms taken by the leaves and buds terminating clusters of stems which for hundreds of years have been growing with extreme slowness, and continually branching as they grew, until space for further branching is wanting. The stems are packed together growing into a solid mass, and the result is a block of wood, which at length becomes as impenetrable as the boulder it so successfully imitates. So hard is one of these condensed trees that it requires great force and a sharp knife to cut the smallest shaving from the surface.

When an unusual day occurs—a warm day with the sun shining unobscured by clouds—an agreeable aromatic odor exhales from these curious trees, and an astringent, yellow gum makes its ap-

pearance on their surface. The shepherds on the islands value this gum highly as a salve for wounds and bruises.

This tree is more inclined to send out branches than any other tree in exisistence. The branching of trees is generally controlled by the amount of direct light the trees get from the sun; thus, the greatest amount of branching as well as of leaves on trees is to be found at the ends of the largest stems or boughs where the greatest amount of sunshine is to be had. This almost universal law finds an exception in the case of the extraordinary plant here described, which, growing as it does in the twilight of almost constantly clouded skies, produces new branches without reference to the sunshine.

The strange tree is called by the islanders "balsam bog," by the visitor who sees it for the first time "living boulder," and by scientists "Bolax glebania." It is queer that so remarkable a tree should not be better known, for it may justly claim to be not only the most extraordinary member of the plant world in the Falklands, but in many respects the most wonderful vegetable growth yet discovered.—Sel.

INTERESTING FACTS AND NEWS ITEMS

The War Industries Board lately notified manufacturers of woolen or worsted hand-knitting yarn to cease manufacturing or shipping these products until further notice. The action was deemed necessary in order to conserve supplies for military purposes.

The profits of the U. S. Steel Corporation for the second quarter of 1918 reached the record mark of over $153,273,000. Out of this over $90,000,000 was reserved for federal taxes, leaving a balance of over $19,000,000 after the usual dividends on the preferred and common stocks were paid.

The Government suit against the Harvester Trust, which was begun in 1912, has been settled by compromise. The trust is given a year to dispose of the competing firms it had purchased and restore competition. If this is not done the Government will take further action.

A railroad more than 130 miles long is now in use behind the French front, having been thrown open to traffic just 100 days after construction was begun. The building of the road included the construction of two important bridges and the digging of a tunnel 375 yards long.

The Department of Agriculture announces that the destructive cotton boll weevil can be successfully combatted by spraying the cotton plants with poison in powder form. It has been found that sprayed areas yield from 250 to 1,000 pounds more of seed cotton per acre than unsprayed areas.

During the period from Sept. 1, 1917, to July 20, 1918, 155 army men have lost their lives while training at aviation camps.

During the year ending June 30, 1918, condensed milk to the value of about $70,000,000 was exported from this country. Most of it went to the Allied countries for use by the soldiers.

During the last fiscal year over 528,000,000 one-cent pieces were coined in the United States mint.

Australia has 300,000,000 bushels of wheat in storage. The producer is allowed 95 cents a bushel; this is only about 30 per cent of that allowed producers in this country.

The government of Brazil recently signed a treaty wiping out the indebtedness of Uruguay to Brazil.

When Liege, Belgium, celebrated the recent Allied victories on the Western front by an enthusiastic public demonstration at which the French national song was sung, the German governor ordered as a punishment that the curfew be rung each evening at seven o'clock for seven weeks, and imposed a fine on the city.

New ships are being built at the rate of 9,000 tons a day.

An aeroplane flare lighting up at a height of 2,000 feet an area of nearly two miles in diameter has been perfected for use in night bombing raids. The glare of the light prevents the aeroplane from being detected from the ground.

In less than 16 months the U. S. destroyer Davis traveled over 74,000 miles in search of submarines.

By an order of the President, effective Sept. 15, no alien in the United States can leave the country without a permit from the State Department.

Publishers of school and college text books have received instructions to reduce their output at least 50 per cent for the period of the war, in order to save paper.

New York City publishes at least 150 newspapers in foreign languages.

On August 18 last $5,559,000,000 was in circulation in the United States, an increase of $700,000,000 over that of a year ago. The average for each person is $52.44.

Sweden has more than 12,000,000 acres of peat bog, from much of which fuel can be obtained.

In 1917 five thousand tons of old tin cans were used in the manufacture of the beautiful modern silks.

It is said that in 1917 more persons died of the direct or indirect effects of strong drink than were killed in the French and English armies.

Dr. Johan Leonhart, an eminent German scientist, declared in 1905 that in 70 out of every 160 convictions in Berlin the offenses were found to have been committed during intoxication. This is the land of harmless beer.

Information of Vital Importance to YOU. See Editorial Page.

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THE BIBLE IN THE ARGENTINE

(Continued from page 696)

or referred to. Thus you see the work before the workers of today."

The Bible the same.

Yes, the Word of God is the same today as ever. It is still quick and powerful, as much so as in Paul's time. It is, and has convinced, converted and changed lives and many homes in many parts of this republic, but the field is large and there are many here who as yet do not have the Bible in their possession. Others fear to let it be known that they have it. But we must continually give the Word of God to these dear people who are so ignorant of its great messages. "It is as a hammer that breaketh a rock to pieces." The rocks are very hard to break, and we know the Bible is the same and is the only thing that can break up these priest-ridden, superstitious hearts.

Conclusion.

We conclude by asking that you pray that God might bless those who are distributing the Word of God as well as those receiving it.

We are especially grateful to Mr. W. C. K. Torre, Secretary of the British Bible Society, and missionary to this republic for twenty-eight years, for much information contained in this article. The life of this pioneer missionary, as also Father Penzotti, a war horse for God in the pioneer days of the missionary activities of this republic, will appear in the Christian Monitor. Look for them.

Beunos Aires,
Argentine, S. A.

Renew your subscription at ONCE. Why? See Editorial Page.

(Continued from page 677)

the circulation or in any other way the publisher may choose. Furthermore the **publisher will no longer be permitted to continue a subscription after date of expiration unless it is renewed and paid promptly.** Free sample copies may be mailed only upon request and then only one per cent of the circulation may be so sent out. Selling at an exceedingly low or nominal subscription rate is forbidden. In addition a number of other instructions are given to curtail the tonnage of paper used.

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Exceedingly low subscription rates are no longer allowed. The special subscription rate dare not be less than 75 per cent of the regular subscription price. Consequently we have to recall, on Oct. 2, 1918, when the regulations of the authorities go into effect, our special subscription offer of 50 cents for new subscriptions as now advertised. After that new subscriptions will be 75 cents. It will be to your advantage to subscribe at once.

We again urge all our readers whose subscriptions are due to attend to this matter at once. We anticipate a hearty response. Do it NOW.

THE WHO, WHEN AND HOW OF THE JUNIOR MEETING

(Continued from page 698)

Paton, David Livingstone and others of a similar nature.

If the Juniors realize that missionaries are doing something worthwhile and that they must have money to support their work they will be anxious to give to that cause. The spirit of giving should be implanted into those hearts and, easily can be, by giving missionary information.

If the Junior meeting is interesting, worshipful and instructive and if the aim of the superintendent is to bring the Juniors to Christ, the meeting will be inspirational. The Junior meeting may be closed by them all repeating the Mizpah benediction together: "The Lord watch between me and thee while we are absent one from the other."

Worry will not make a successful meeting. Go prepared, have a merry, cheerful heart and do your best. Have plenty of good food rightly prepared and the Juniors will eat.

Every leader of children must have her soul and mind in the work. The more childlike you can be the better the meeting. Your illustrations, language and attitude should portray the characteristics of the child.

Be hopeful; the fruit will not mature in a few weeks or months, but it may take years for the harvest of souls to be gathered in. Remember it takes faith and a vision of the future to keep the life going in the face of discouragements. It takes time and labor and proper food to make perfect fruit. "First the blade, then the ear, after that the full corn in the ear."

The time for holding the Junior meeting may be different at different places, but perhaps the most ideal time to have it is during the Young People's Meeting hour, while the fathers and mothers and older brothers and sisters are enjoying Young People's Meeting.

Occasionally it may be well to have the Juniors give the program for the Young People's Meeting. In this way the Juniors will learn to know that they are a part of the Young People's Meeting and that they are working for the cause of Jesus Christ.

To Summarize:

The Junior meetings should be composed of boys and girls between the ages of seven or eight to thirteen or fourteen.

The time for the Junior meeting may be the hour of Young People's Meeting.

The Junior meeting should be worked thru the Young People's Meeting.

It must be sustained by those intensely interested in the Juniors.

It must be interesting, worshipful and instructive.

It must be the subject of prayer and meditation.

Its great aim must be to bring the Juniors to Christ.

In the coming years the Junior meeting as a part of the Young People's Meeting shall, with the Sunday school, become one of the great avenues thru which girls and boys shall learn to know Jesus Christ as their Savior and learn to do effective work for Him.

Bellefontaine, O.

(Continued from page 674)

STONE WALLS

wall unnoticed and time will tell on it. Probably that principle plumbline was not held quite true for your brother and the corner of his wall came out a bit. And, friend, you might have been the mason that helped or perhaps the one that was helped. But just the same the wall will be crooked. It may stand in the end but there is just one way to get a crooked wall straight—build it over you know. Quite a lot of labor, to be sure.

How great this masonic influence is that can be used in the lives of boys and girls in the erection of good, staple, stone-walls of character. By example and precept you build stone into other walls almost unnoticed and hence care and diligence are essential in this great construction work so that the walls of the Church of Christ shall be erect, staple and resistant in years to come. What a wonderful opportunity for you, father and mother; for you, friend whoever you are, to build stones of strong Christian principle into the lives of the boys and girls with whom you come in contact. Eternity only can measure the influence of your Christian masonic ability. Will you use every effort to build and help build stone-walls of character for Christ that time and change and decay cannot wear away nor destroy?

West Liberty, O.

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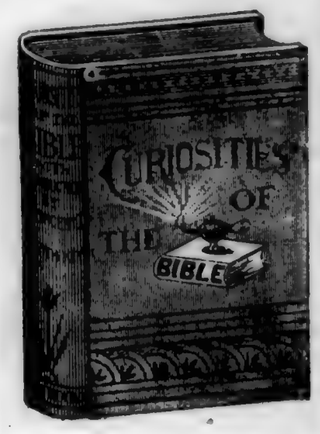

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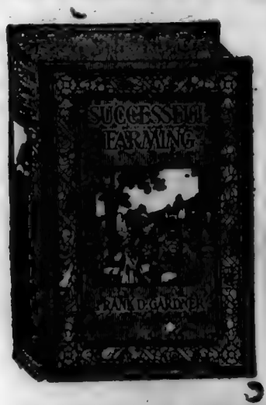

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CHRISTIAN MONITOR

NOVEMBER, 1918

The Christ of the Andes.

See page 726.

SELECT READING

ECHOES OF LIFE

Great Possessions

Clayton F. Yake

'Tis at the eventide of day—a real fall day at that. I sit with my pencil and pad in "a cup-like hollow" of a little knoll at the edge of an elevated cornfield—yet to be cut, but dry and rattly—hidden from view entirely and yet privileged to see across the valley beyond, far to the east. Before me and far below lies the highway—a ribbon seen only here and there thru a cluster of trees and shrubbery. To the west the setting sun makes an occasional attempt to break thru the blanket of rifted clouds above me, sailing slowly eastward and sending their raindrop babies to give me occasional kisses.

Bundled up in an overcoat, the piercing wind is a kind and entertaining companion as he plays his soft music on the dry leaves of standing corn. Really, if he should stop to blow I would feel like sobbing for his return, but happily he does not even attempt to. And how glad I am. With the patter of the raindrops, the rattling of dry corn leaves and the rustling of the golden crowned trees before me I venture to say no orchestra could begin to even vie with this Fall Zephyr's musical rendition. Why he is a veritable Beethoven playing sunset sonatas all for me, it seems. Sorry indeed that I am no musician or I might attempt a copyright on his master productions these musical fall days, especially these right now.

"Yes, Fall Wind I love you. I thank you for your kindly inspiration that comes gratis with your song. And truly I am going to be more than fair to you. I am going to tell all I can of your marvellous accomplishments in the line of making people happy. And perhaps you will find some very happy listeners as you journey toward the East land."

And now, friend, will you listen to the whispering of the breeze as you go about your fall duties on the farm, in the town or wherever you are, for he gets to most all places but he has his sweetest songs to sing where he is not molested by the inhabitants of humanity? Yes, and he will gladly sing them for you and vibrate the chords of inspiration in your soul. He brings you softly the whispering hope you may so much need and just when you have no one to bring it to you. Will you make him your friend and learn of his art and be richer because you have developed a bigger heart?

But, friends, those clouds are playing tag it seems up there in the twilight skies. They, too, are happy and are sending their joy-drops down as they overflow their happy fountains. Yes, they are sending their joy-drops for some one if that some one is only me, but you know I would be selfish to keep all the joy they send and so I am passing it on.

And as they float high above the valley beyond in all their mirth they beautify the landscape beyond expression. With the ever attempting sun to pour thru the shifting clouds her golden rays, the scene is beautified all the more and the shadowy golden appearance of the distant cornfields and the brownish seedfields all lend their harmony to the perfection of the scene.

Far toward the horizon beyond, the cattle are strolling slowly homeward. The farmer is just concluding the day's work and is driving his team toward the barn and I fancy seeing Thomas Gray sitting in that lonely graveyard and writing:

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The plowman homeward plods his weary way
And leaves the world to darkness and to me.

Even tho this scene is a pleasant one it would not be difficult to weave Mr. Gray's thread of thought from it, as the similarity of the scenes is very striking.

But somehow there is soul joy coming from drinking in the type of a scene like this that can never be described by earthly pen, for it's akin to heaven and only you, my friend, can experience the same yourself by paying the price of meditation. I can only point it out to you. I cannot make you feel or experience it; you must do that yourself.

And acquiring possessions of this kind are eternal possessions—ones that will shine in the ages to come for they brighten your soul. They are really great possessions, and I wonder as I sit and look and at very short intervals see machines dashing by on the road below, whether people really take time to ever acquire these valuable possessions at all. It seems as tho most of mankind is bent upon acquiring real estate, stocks and bonds, and when they have amassed an abundance of these they are considered well to do.

But friends, so many of that type live in miserable penury, never knowing the glory of an autumn sunset, the beauty of a landscape or the fragrance of a wild flower, nor the song of a bird. They are really to be pitied. Rich and yet poor.

The things that money cannot buy—hundreds of them—are the things that are truly worthwhile possessing. And when you possess them many will gladly give you money abundantly if you would just give them husk.

There are so many of these great possessions that we all can own, some without even anything more than an effort. The things that Nature can give these days, oh friends, are so many. And not for the world would I exchange with any financier the appreciation I have for the same for all his cash. To exchange these friends I have made thus far for a heap of gold would be accepting penury.

I am so glad that when I stroll thru the fields the golden-rod smiles to me and says, "Pick me for I have bloomed to make you happier." I am so glad the quail whistles to me when I stop to answer its call and that Bunny Rabbit

(Continued on next page)

CHRISTIAN MONITOR

A monthly Magazine for the Home

Published monthly by the Mennonite Publishing House, Scottdale, Pa.

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CHRISTIAN MONITOR

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SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

II My First Campaign

In the year 1883 Dr. Wood and Mr. Milne prepared a plan by means of which the latter and I should begin a campaign in the north of the Argentine Republic and then pass on to Chili and Bolivia. The plan was studied carefully, with much prayer and faith, accompanied with the deepest desire to carry out the trip. We were not blind to the tremendous difficulties that confronted us; but what is that when there is faith, love for souls, and a complete consecration to the work that absorbs the thought, the heart, the whole life of man?

In June of the same year, having been kindly sent on our way by the church and commended to their prayers, we began our march, Mr. Milne as an Agent of the American Bible Society and I as an evangelist. A colporteur, brother Grandolfo, acompanied us. We offered the Bible and held gospel meetings as we went through Cordoba, Tucuman, Jujuy and other parts.

Great were the battles, difficulties and privations that we had to confront in all parts, but the hardest came when we reached Bolivia, where Roman Catholic fanaticism reigned in all its power and where it was yet to reign for almost thirty years.

Four years before, in 1879, Joseph Monciardini went to Bolivia to circulate the Bible. There he was taken captive by the eternal enemies of the truth, of liberty and of every other good that results from the propagation of the Bible and the preaching of the gospel of Christ in its purity. They killed him and after his death tied a stone about his neck and threw his body into the river, some two leagues from the town of Cotagaita. A little later the civil authorities discovered the crime and took as prisoners the instigators or instruments of it. They led them to the river where the body had been thrown and obliged them to take the body out, shoulder it and carry it to the town. The priest, who was waiting for them, refused permission to bury it in the cemetery, and it had to be buried a short distance from its walls. As we went through these parts we visited the place where the martyr was buried.

We found out a little later that the criminals, although they were placed under custody, escaped one day; and evil tongues say that the escape was schemed and aided by the priest. A little later one of the criminals met a terrible death. While he was riding mule-back he fell, but was caught in the stirrup, and the beast, being frightened, dragged him along as it ran. The unfortunate fellow, as you can imagine, was almost torn in pieces. A short time after this the other assassin took a trip and was caught in one of those furious storms so frequent among the mountains of Bolivia at certain seasons of the year. A moment later he became furious, a ray of lightning fell and left him fulminating on the ground.

After traveling from place to place, through towns and mining villages, from the south to the north of Bolivia, we came finally to La Paz, where we had a chance of sleeping on a bed, after many months of sleeping on the ground in the midst of a thousand disturbances and dangers. That seemed like a foretaste of heaven to us. Nobody, only the one who has traveled for months through the country, over mountains and near precipices, without anything that makes life comfortable, is able to appreciate fully what it means to have a bed with a good mattress and covers, in a home sheltered from wild beasts, poisonous reptiles, deadly insects and other pests which disturb the sleep of one, limited as to resources and even without money, who makes long journeys through the interior of lands where only the stone abounds, and where the foot and the tired muscles find no repose.

Many trials, and with them not a few blessings, were experienced during those long months. But I do not propose to describe them. When I speak of my second journey, accomplished in 1884, I will tell something along that line.

From La Paz we went down to the Pacific Coast, crossing the Cordilleras by the Tacora, and arriving at Tacna in a condition which we could hardly stand, due to the many privations and sufferings we experienced.

Due to the change of air and the atmosphere on the Coast, our bodies became notably stronger from day to day, although we continued the work, doing as much as one's strength permitted.

We continued the work in Tacna, Arica, Pisagua, Iquique, Tocopilla, Antofagasta and other towns until we put out all the Bibles and portions that we had with us, accompanying the distribution of the Holy Book with the preaching of its truths wherever we were able to do so. Having disposed of our books, having distributed from five to six thousand Bibles and portions, and extremely needing to recover strength after eight months of traveling through such disagreeable regions, we returned to Montevideo, where friends were anxiously awaiting us. (To be continued)

ECHOES OF LIFE

(Continued from preceding page)

always waves me a jolly Good-Bye when he sees me. I am so glad that the clouds send their joy drops to freshen my cheeks and the western zephyr plays his sonatas wherever I meet him. I am so glad that the autumn sun bids me a happy good morning each day and a loving good night at even. I am so glad that Mother Nature gives me the most beautiful scenes such that painter's brush could never vie with, all gratis.

Friends, I am so glad that I have these possessions—these soul friends that never forsake me if I am willing to befriend them by only allowing them to serve me—so glad that I am rich in possessions that I can own and keep whether I have money or not.

So glad, yes so glad, but I will be gladder yet if you, friend, will acquire with me these great soul possessions that so richly yield their interest of happiness abundantly all merely for the acceptance of the same.

Free of charge, just come and get them, but don't forget that you must be a friend. You must befriend so they may befriend you and oh, what a happy life you and your friends will have.

Come, friend, come and I will do thee good.

West Liberty, O.

EDITORIALS

A LIVE ISSUE:—The question of financing our organized activities is always a live one and of interest to the Church. One of the great lessons the Church has been learning since she began to reach beyond her own borders with the Message is the grace and joy of giving cheerfully for the support and furtherance of the Lord's work. This lesson has not yet been completely learned however, but commendable progress is being made. Each succeding generation should learn the lesson more thoroly. The funds contributed for various causes within the last twelve months only reveal what it is possible for us to do for the evangelization of the world in times of peace if we have a mind and heart to do it. This experience should go a long way in teaching us that systematic and proportionate giving is one of the "all things" taught in Scripture, and that our material possessions are not our own, but belonging to God, for the use of which we must give account.

In the Mission department of this number are two thought provoking articles dealing with the subject of financial support as related to city mission work, written by brethren whose large experience in this work gives weight to their words. I am confident they will be read with interest even tho they may not give expression to your opinion about the matter, nevertheless the thoughts given furnish food for meditation for all who are studying the question in order to find the best possible solution.

It is evident that there has not been the sympathetic cooperation in the financing of our organized activities that is desirable and needful. It is generally true that if any improvements or new buildings are needed by any of our institutions, each one has to secure the necessary finances itself. This has the tendency to stimulate rivalry between similar institutions, to create friction between the institution and the Board, to cause extra expense and overlapping in solicitation of funds and to weary the Church because one solicitor follows on the heels of another. This is not as it should be, and, we believe, a remedy can be found by the various Boards of the Church working out conjointly a financial policy and then each Board a policy of its own that conforms to the general policy and yet meets its own particular needs. We believe the matter of sufficient importance to at least receive prayerful consideration on the part of the Church as a whole, and especially by those directly responsible for the supervision of the various organized activities of the Church.

MISSION SUNDAY:—The General Sunday School Committee of the Mennonite Church believes that the primary task of the Church is to evangelize the world and that in the Sunday school the Church has the most effective and fruitful agency at her command for creating and fostering a strong, virile missionary spirit in the present and future Church. Statistics show conclusively that the impressions that eventually lead to a definite and permanent interest in evangelism are, with few exceptions, received in the early formative period of life. In other words, the Sunday school of today is moulding and in a large measure determining the character of the Church of tomorrow. For this and other reasons the General Sunday School Committee is urging that the missionary idea be impressed in the Sunday school continually in various ways.

In order to encourage this idea and to make as definite and forceful an impression as possible the General Committee has designated the third Sunday of November of each year as Mission Sunday in our schools. Last year a number of schools observed this day, and it is hoped that this year the number will be increased and each successive year until every school will eventually make this a permanent annual feature to which the entire school will look forward to with intense interest.

SOUTH AMERICA:—This neglected and needy field is of increasing interest to us for the reason that we have a direct interest in it because of the bodily presence there of some of our own workers. The needs and conditions of this field are not so well known to us as a Church, hence its study this month in our Young People's Meeting should be of special interest, and we should welcome this opportunity to learn all we can about it. Since our workers have gone to South America a little over a year ago they have written a number of interesting and instructive articles which have appeared in our periodicals. The series of articles written especially for the Juniors, which are appearing in the Christian Monitor, are intensely interesting and instructive. In the previous issue we began the publication of the life story of a pioneer missionary in Latin America written by himself. The reading of this autobiography will give us an insight into conditions in Latin America and an understandng of some of the problems our own workers have to face, thus enabling us to enter more sympathetically and helpfully into their labors and consequently be of greater service to them. The "Neglected Continent" lies at our door, the appalling spiritual darkness making a forceful appeal for us to enter with the Message of deliverance.

We again wish to call the attention of our subscribers to the matter we made mention of editorially in the preceding issue. The conservation policy of the Government places some restrictions upon the publisher, which, if unheeded, will deprive him of securing the necessary raw materials. These restrictions necessitate a modification of our former policy of continuing subscriptions until notified to discontinue. This no longer is permissible. We are required to discontinue all subscriptions that are not paid in advance. We do not want to drop any names from our list, and trust we will not be compelled to do so on account of your failure to renew promptly when your subscription comes due. If you fail to renew we have no other recourse as we want to obey the edict of our Government. Examine your label and if subscription is due send remittance at once.

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CHRISTIAN LIFE

CHARACTER STUDY OF RUTH

Mabel Erb Kauffman

In the history of Israel, during the period of the judges, when moral degeneracy and religious apostasy seemed to be characteristic of the age, we turn with a feeling of glad relief to the picture of Jewish life presented to us in the book of Ruth.

A severe famine had laid its cruel hand upon the little country of Judea. Elimelech, his wife, Naomi, and their two sons, Mahlon and Chilion, in order to escape the famine departed into the land of Moab. Of what befell the family in Moab we know little, but we are told that Elimelech died—died a stranger in a strange land. Mahlon and Chilion endeavoring to found homes in that land, married Moabitish maids, Ruth and Orpha. After ten short years Mahlon and Chilion are also laid in their graves. Thus in the very prime of life sorrow and bereavement crossed the path of the Moabitish sisters, and they with their mother-in-law who now has neither children nor possessions, are left to share their sorrow together.

Tidings from Judea have now reached Moab "that Jehovah has again visited his people with bread." Naomi feeling alone in a strange country, starts on her homeward journey. According to customary courtesy Ruth and Orpha accompany her for some distance. The time had now come when they must bid either Moab or Naomi farewell. They realize more than ever how closely the bonds of affection had bound them. Naomi knowing what it would mean to them as strangers to adopt the strict Jewish customs, entreated her daughters-in-law to return, and tenderly did she breathe a prayer to God for their comfort and happiness.

Orpha casts her eyes longingly back toward Moab. The attractions of the homeland are too great for her to make the sacrifice and with intense sorrow she bids Naomi goodbye and returns to her people.

"But Ruth clave unto her." In this statement we have an expression of love and heroism that has seldom been equalled and never excelled in history. It wrings her heart to see Orpha depart in the distance thus separating them forever, but it would break it to part with Naomi. She makes her choice complete and final and the words which she utters have become proberbial: "Entreat me not to leave thee nor to return from following after thee for whither thou goest I will go, where thou lodgest I will lodge, thy people shall be my people, thy God my God, where thou diest will I die and there will I be buried."

In her devoted loyalty she willingly sacrifices all the pleasures and friendships of her youth, all hopes of better days in her own country, and with unwavering faith she steps forward into a future that has no promise of home, no brightness, no real response in her life to offer. Only death can separate them and then Ruth desires to share her grave with Naomi. Utterly devoid of all selfishness she pledges her life to the service of others.

Side by side they continue their journey until they come to the quiet little village of Bethlehem. We next see Ruth gathering grain in the fields of barley harvest. Boaz, the owner of the field in which Ruth is gleaning, realizing the true, honorable and virtuous character of his gleaner, grants her special privileges; he bids her eat with the reapers and every evening she returns home with her measure of grain.

These friendly relations exist between Ruth and Boaz thru barley harvest and then after the fulfillment of several strange customs, she becomes the wife of Boaz, the great grandmother of David and enters the ancestral line of the Son of God.

Aside from the incidents of the story, let us look into the life of her who is its principal character. For character study Ruth offers all the enobling qualities worthy of our imitation. She is not a famous queen like Esther, nor a prophetess like Deborah, but a true heroine in her plain, simple, rural life, portraying those womanly traits of character which have made her name memorable thruout the years of history.

Industry is one of her characteristic virtues. Naomi being old and penniless, their only means of support was by hard, honest toil. Not discouraged by confronting difficulties, our heroine goes out in the early morning to earn their bread. She had no special place in view but with sincere confidence in God, she goes on until she reaches the field of Boaz. Scott says, "This circumstance was not merely accidental, nor was it the result of choice or contrivance, but it was the effect of God's secret direction in whose providence great events depend upon apparently trivial incidents."

Reared in a land of plenty yet she complains not of her present poverty or how unaccustomed she had been to such straightened circumstances of earning her bread in this lowly manner. She accepts humbly and with surprising gratitude even the little that she as a stranger hardly dares to expect. Meekly she bends to her task placing her trust and confidence in Naomi's God who had become her trusted Lord.

How beautifully her character shines out in her submission. In all walks of life it is not those who persevere in times of prosperity, when the whole world smiles on them that are in demand; but the call comes from the business world, from the intellectual sphere and from the Christian field for men and women who are industrious, who will and can in times of adversity put their shoulders to the wheel with unlagging zeal and thus accomplish something. There is a work for each of us to do and the successful consummation of that work depends largely upon the spirit in which the task is undertaken.

Ruth's devotion and affection toward Naomi pictures to us another of her striking characteristics. It is evident that this mutual and affectionate confidence did not spring up in a day, but it was the result of the tenderness and piety manifested on the part of Naomi in the land of Moab. Then and there the bonds of affection were established to be broken only by death. Not ashamed of Naomi's poverty, lending her own arm to support the aged and bent form as tho she had been a queen, earning their bread by her own hand, and by her cheerfulness and obedience to every request she brightens the little home visited by lowliness and poverty. Living for Naomi as if she was all the world to her, Ruth sets us an example of love and sympathy, of unselfish devoted generous affection—requisites of a happy home.

She also teaches us by what she was to Naomi, what we should be to Christ and His followers. Cleave to Christ, loving Him with our mind, soul, strength and spirit. Devoting and surrendering our lives to Him and as we take up our cross to follow him say, "Where Thou goest I will go, where Thou lodgest I will lodge, Thy people shall be my people, Thy God my God."

Hesston, Kans.

PROTEST AND PRAISE

"Just in time!" called out a number of young people, as Max Bond entered the meeting, which was informal and lively. "We are about to enter a protest against the habit of the church people of using our room and leaving the place in disorder after their regular class meeting. This room was set apart for our use, and they know it, but they come in here, and generally 'fuss up' our belongings. We want your signature. We've spoken about it mildly time and again, but they do not heed. Now we are going to take it up with the officials and see if something can be done."

But to their amazement the young man would not affix his name to the document which the young law student had drawn up in the latest and most approved fashion. "I can't do it," he said, simply. "Long ago my grandfather taught me that I must never make a complaint without first praising the person or persons about whom I wished to complain. We have enjoyed many favors at the hands of these people who annoy us, but I have never spoken one word of praise to them. I simply can not complain now."

Well, that was amazing doctrine, and when the young people talked it over, pro and con, they concluded that it had a solid foundation of common sense. The people who annoyed them, and who really were guilty of carelessness, had helped to build the church, furnish the room, set it apart for the young people's meetings, and in every way to foster the good work done by successive groups of young men and women. They had been instant in season and out of season with praise, money, encouragement, help of all kinds, and support in all their work. For all this they had never received a word of commendation, according to the confession of all the members. The young people had taken everything as a matter of course, and were ready and willing to take more if opportunity offered.

Once upon a time the editor of a religious paper was called away from home on important business. In his absence the person who wrote the book notices penned, solely from imagination, a glowing description of a pernicious book. The book had been condemned by the first readers over the country, but of this the person in charge of the book department was not aware. At once the editor received an avalanche of telegrams, letters, and verbal protests. One old gentleman wrote that for twenty-five years that religious paper had been second only to the Bible to him as a daily help and inspiration, but when the editor permitted such trash to be noticed in it the paper must be stopped at once. The editor could not refrain from writing a mild letter in reply to the caustic criticism, and ask why he had never been prompted during the twenty-five years to praise the paper. He did not resent the criticism, but he thought the word of praise had been long delayed.

And isn't that true with us all? We take as a matter of course the good service we get from the paper boy, the clerk in the store, the waiter in the restaurant, the ticket agent, and all the other public servants, but when an error creeps in, with what haste we protest! And isn't it right to protest? some young person asks. It most certainly is, but it is right also to praise. And if you'll notice, the people who praise most can correct errors most tactfully. We should lift our voices in united reproof of every error and sin in the land, but we should also be quick to praise every courageous act and every faithful service. The rule laid down by the wise grandfather, that the boy must not protest unless he had first praised, was a good one for individual dealing. There are some evils that we can not praise, and some people who deserve no praise, but these were outside the old gentleman's ruling. He meant that in the little, everyday happenings of life we always should praise.

"Who made the complaint?" is the first question asked when a protest is made. It matters a great deal whether it comes from a fault-finding person or one who is the oposite. When the protest is made in behalf of some other person, some great reform movement, some child or aged one, it has more weight and receives attention promptly from those who can remedy matters. And when it comes from the one who habitually seeks out the good in every person and every movement, and whose voice is often heard in hearty praise, then the protest accomplishes something. There are many people fussing about like mosquitoes in every community, buzzing and stinging, but they accomplish little beyond irritation and disturbing things in general. There also are calm, happy, sane people, whose word carries weight, whether in praise or blame, and whom all honor. They know how to protest most vigorously when occasion demands, and they also know how to praise, so it is little wonder they are the salt of the earth and the people who conquer all difficulties.—Sel.

SHAKY PREACHING

I have heard of a Scottish congregation who presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church and said to him, "Oh, by-the-by, I met your minister in Germany. He was looking very well; he didn't look as if he needed a rest." "No," said the church member very calmly, "it was na him, it was the congregation that was needin' a rest."

Against what particular style of minister this sharp shot was aimed I do not know, but there is a certain type of preaching from which any intelligent congregation might well seek to have a long vacation. It is what may, in homely phrase, be described as shaky preaching. The minister, if he belongs to any Apostolical succession, is a successor of Thomas the Doubter. He spends his week in a sort of twilight asmosphere, groping about in the company of writers who are a compound of speculation and skepticism, and who claim to be the representatives of "advanced thought." The poor man may be afflicted with a natural tendency to doubts and indecision in spiritual matters, and instead of selecting books that would confirm his weak faith, he chooses those that unsettle him all the more. He dives into some of the latest issues of "conjectural criticism," and pores over them until he not only rejects the traditional authorship of many of the books in his Bible, but he is doubtful if his Bible is really the supremely infallible Word of God after all. He looks at it as "through a glass darkly." Instead of grasping its grand, vital truths firmly and building his pulpit work on them, he gropes about among the mysterious things, which "belong unto God," and he puzzles his brain with that which is too deep for any mortal man to fathom.

That glorious tonic preacher, Dr. Maclaren, of Manchester, says that every minister "ought to burn his own smoke;" but the shaky minister prefers to live in the smoke of his own doubts, and envelops himself in the superadded mists of other men's unsettling speculations. Instead of keeping his feet firmly planted on the everlasting Rock, and attempting to draw everybody else up onto that Rock, he is constantly venturing off upon the shoals and sandbars. "I suppose that you know all the reefs and shoals and sunken rocks on this coast," said a passenger to the captain of a coasting steamer. "No," replied the sagacious captain, "I do not pretend to that, but I do know where the deep water is." It is a thousand pities that every minister of the Lord Jesus Christ has not sense enough to imitate that sagacious ship-master.

When the minister who has spent his week in the unwholesome atmosphere of human speculations and reckless biblical criticisms, and "oppositions of science falsely so called," enters his pulpit on the Sabbath, he is completely hamstrung. He comes before his congregation who have had their own share of difficulties and doubts and temptations and trials. They need to be fed, and with the veritable bread of heaven, and not

to be put off with the hard "stone" of human quarrying. They have troubles about inspiration, or about evolution, or about existence of sin in God's world, or any other abstruse questions. Instead of being unsettled, they want to be confirmed and strengthened and helped to fight the battles of daily life with a more vigorous faith and a brighter hope. The man who has not spiritual backbone enough to stand up straight and deliver the mighty message which the Holy Spirit has given him, and to deliver it without any trembling of his knees or stammering of his lips—such a man had better doubt whether God Almighty has ever called him into the pulpit at all. "The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully."

The ministers of the Lord Jesus Christ who not only draw these fellow-men around their pulpits, but draw souls to the Savior, are men who like Spurgeon and Simpson and Maclaren and Newman Hall and Phillips Brooks and Moody and McNeill, have a clear conviction of vital spiritual truth, and a firm courage in proclaiming it. The theological seminaries —in all our evangelical denominations— which turn out well rooted, well grounded, spiritually-minded preachers of the everlasting gospel, will preserve the confidence of the Churches. Strong winds that blow down ill-rooted trees may be expected in the religious, as in the natural world; but the men who are stoutly enough vertebrated to stand up against a cyclone, are the men whom God wants in his pulpits in these days. As for the whole tribe of shaky preachers, let them be granted leave to enjoy a perpetual vacation.—N. Y. Evangelist.

VERBAL HONESTY

A business man who had deliberately created a false impression in the mind of his partner, for the furtherance of his own ends, justified himself by saying: "I have told you no untruth. You didn't ask me about all those things. I would not have lied to you if you had asked me."

Another man who had selfishly allowed false impressions in regard to himself to pass for the truth, said to the person he had deceived: "I have always told you the truth, and I always shall. I have too much respect for you to tell you anything else." And in the same breath he admitted that he had been untruthful to other persons, pleading the necessity of such untruthfulness as a matter of self protection.

The question of whether or not a lie is ever justifiable, has been discussed pro and con by the wisest and best of men in all times. But the habit of clinging to verbal honesty as a substitute for real honesty is the peculiar habit of small minds who are as intent upon justifying themselves in every action as they are upon bending the wills of others to their own purposes. The man who deliberately promises to pay a debt on a certain day, or attend to some important matter which means a great deal to the person with whom he is dealing, is not an honest man if he fails to keep his promise, unless there is some reason far out of the ordinary for his failure. And the man who does these things repeatedly has no right to flaunt his own honesty before others. He has no right to claim, as so many of these persons do, that he is a man of his word. He is not a man of his word. He may be a man of the best of intentions, but that is as far as he has a right to go in making claims for himself.

Any science which is maintained for the purpose of creating a false impression, is one of the most despicable forms of untruthfulness. In social relations, more particularly, this form of deception is often practiced, and we can have scant knowledge of the misery and heartaches which these deceptions cause. "The truth, the whole truth, and nothing but the truth," is the ideal for all personal relations which can, in any way, relate to the happiness and welfare of another. We have a right to keep our secrets from the world, but there our right ceases. We have no right to keep from those who are to be associated with us, any secret which may influence their feelings and their confidence in us.

Evasion is a habit which grows upon a person who feels the necessity of creating a false impression. Habitual dishonesty is the outgrowth of other sins, and of the embarrassing positions created by wrongdoing. It is the old question of the child who learns to tell the untruth to avoid punishment. We would be appalled to know the number of business men of good standing who habitually evade taxes, license laws, and all the forms of legal payment for privileges, which they are supposed to observe. They often justify themselves by saying, that the law which binds them is not a just law. Are they honest men? Are they truthful men? A thousand times, No! They are as untruthful as if they were to stand in the courtroom and swear to a falsehood. They are as dishonest as the thief who takes from another some material thing. Dissembling, evasion, silence which creates a false impression, all these and their allied forms of untruthfulness, are as much to be despised as the untruthfulness of words.—Our Young People.

THE TRUE SOURCE OF WEALTH

An old man lay dying. In the midst of weakness he began to tell his sons of a great treasure which was hidden on his farm. While he talked of the buried gold, his tongue faltered, his face blanched and his son realized that their father's spirit had slipped away into a realm beyond their questioning.

Altho they knew not where on the farm the treasure was hid, they resolved to dig for it. For many a weary day they turned up the ground, until at last they had dug over the whole lot but had discovered no treasure. Then in his disappointment one of the sons remarked, "Altho we have not found the gold yet since the ground is so thoroly prepared, let us plant a crop upon it." They did so, and lo, there apeared before their eyes the annual miracle of the golden grain.

In time of harvest, when the grain was sold, the young men knew that they had discovered the treasure of which their father had spoken.

So all permanent wealth springs from the soil and it is not chance but the hand of the diligent which maketh rich.—Sel.

TREE SEED SPLITS BOULDER

Hebrews 7:16.

Rocks have cracks in them made by the action of the weather. In these seams rootlets of plants find their nest and nourishment. Often seeds of trees blown by the wind or dropped by the birds find lodgment in these cracks and by their growth cleave the huge rocks apart as certainly if not as suddenly as dynamite. The American Forestry has a picture of a huge granite boulder broken in two by a tree which grew from a tiny seed. There is power in life, in that of the elephant, in the human brain cells which can produce millions of horse-power, and in the soul of man which grows and advances, and achieves immortal results. The single little seed in California that started a thousand years ago is busy still with the monster tree. All these types of life point to the Supreme Force, which is God, and to Christ, who is love, the supreme force in the divine mind, who is thus referred to as an eternal potentiality.—Christian Herald.

JOY IN OLD AGE

Psalm 92:14.

Dr. A. J. Gordon met an old man one day going to the place of prayer. "Aged friend," he said, "why should an old man be so merry and cheerful?" "All are not," said he. "Well, then, why should you be merry?" "Because I belong to the Lord."

"Are none others happy at your time of life?" "No, not one, my friendly questionaire," said he; and his form straightened into the stature of his younger days, and something of inspiration glowed upon his countenance. "Listen, please, to the truth from one who knows: then wing it around the world, and no man of threescore and ten shall be found to gainsay it: The devil has no happy old men!"—Sel.

MISSIONS

NOTES AND COMMENTS

Latin America

A Legitimate Field for Protestantism—There are those who have charged the Protestant Church of intruding in South America, claiming that the Gospel has been and is preached there by the Catholics. The best way to judge a religion is by the character of the fruit it produces. For over four hundred years Catholicism has had undisputed sway in Latin America. This is sufficient time for fruit to mature. The testimony of Catholic authorities themselves gives evidence that South America is a proper field for Protestants to enter.

Pope Leo XIII himself declared in 1897 in his encyclical letter to the Roman clergy of Chile, "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up imperiously to summon pastors to their duties."

The bishop of Cochabamba in Bolivia, once wrote about his own priests, "They have no idea of God nor of the religion of which they are the professed ministers; they are always the same brutal, drunken traducers of innocence, without religion and without conscience; better would the people be without them."

Such quotations from authoritative Catholics might be multiplied. The immorality of the priests is taken for granted, and excites no surprise. Priest's children abound everywhere.

Unfavorable Factors.—The missionary who would labor in Latin American countries must keep in mind certain opposing elements which are chiefly the outgrowth of racial relations if he would succeed. Prof. Harlan Beach in "Renaissant Latin America," which is a summary of the Panama Congress held in 1916, says, "German assurance, English bluffness, American angularity and other barbarisms, are little calculated to win the polite and sensitive Latin—an argument for the repression of characteristics that wound or offend. The easy weapon of ridicule and the keen edge of criticism need to be sheathed, or used with the utmost tact and care. The inbred prejudice of Latins towards races whose ancestors were known only as enemies of true religion, an inheritance from history, is present in many minds. The Latin-American fear lest their civilization should be overwhelmed thru political and commercial aggression is a middle wall of partition between them and the rest of the Occidental world. Their writers linger over the North American peril, the threat of Germany, the menace of Japan; while the Monroe Doctrine is a shield whose dark side faces southward, the fear of which is hardly banished by the northern Christian's assurance, Our call is to evangelize, not to Americanize. If that assertion is made with any suggestion of race superiority, their special abomination, the words are resented. And then what if all this show of friendliness were merely the preparative for northern aggression, another case of Porto Rico occupation, of Cuban overlordship, of Canal Zone acquisition?"

Catholicism in South America.—Bishop Thomas B. Neely, in "South America a Mission Field," vividly portrays the failure of the Catholic Church to spread the Gospel in that country. He writes, "In the first place, it has not even spread iself over the continent, tho it has been in South America about four centuries. It has not reached great multitudes, but has left the great heart of the continent and many other parts as pagan as at the coming of the conquerors. Strictly speaking, it cannot be said to have even covered the borders of the continent. Where it is it does not possess and maintain pure Gospel truth, and therefore has not imparted the true Gospel, and could not be expected to spread what it did not possess. It has opposed the entrance and work of those who brought the pure Gospel of Christ, and it has tried to prevent the people hearing the missionaries who have had opportunity to proclaim the simple truth as it is in Christ Jesus. It did not do the work itself, and it would not let others do it. It interfered with freedom of speech and rights of conscience. It has opposed the free use of the Bible among the people, and both bishop and priest have prohibited the possession and the reading of the Bible." This is a strong indictment against the Catholic Church, by one who knows conditions.

Four Types of Unbelief in Latin America.—The rapid spread of unbelief in Latin America in recent years is appalling according to the official report of the Panama Conference held in 1916. The Commission investigating religious conditions reported to the Conference the four following types of unbelief:

"1. A violent anticlerical party, many of whom carry their antagonism to the point of opposition to religion of every form. 2. The more or less well-reasoned atheists and skeptics who look indulgently upon religion as useful and attractive for women and for the lower classes, but who are themselves indifferent to its claims upon them personally. 3. The dissatisfied if not disillusioned and groping souls who soon pass on to cynicism and hardness of heart. 4. Those whose period of doubt and breaking away is ahead of them as they are overtaken by free education."

The reason for this drift towards unbelief is to be found in the character of the Catholic Church under the leadership of vile, sensual, avaricious priests, who, instead of ministering to the spiritual needs of the people, exploit them for selfish purposes. This condition makes the work of the Protestant missionary doubly hard.

A Curious Tract.—Francis E. Clark, in his book, The Gospel in Latin Lands, relates this incident: In one of the largest and most cultivated cities of South America the writer was given a tract which purported to be an actual letter of Jesus Christ, about the drops of blood that He shed on His way to Calvary, recounting the exact number of drops, 28,430, which He shed. The writer continues and says. "Over the gateway of many a cemetery indulgences are promised to those who will say an Ave Maria for the souls of the dead, however rascally the departed may have been in their lifetime, with the assurance that these prayers will rescue even the greatest sinners from Purgatory." Here we see Catholicism degenerated to the grossest superstition and heathenism.

The Racial Distribution.—The 80,000,000 of Latin Americans can be roughly divided into the following classes:

Whites	18,000,000
Indians	17,000,000
Negroes	6,000,000
Mixed White and Indian	30,000,000
Mixed White and Negro	8,000,000
Mixed Negroe and Indian	700,000
East Indian, Japanese and Chinese	300,000

Are native churches able to stand alone? Two churches in Madras, India, support two pastors of other mission churches and also help to maintain more than thirty Christian schools.—Sel.

SELF-SUPPORT IN THE CITY MISSION

A. M. Eash

Properly financing the institutions in a Church is a large and at all times a live subject. There are those who are exceedingly annoyed whenever this subject is broached because they do not enjoy responding to the appeals which usually attend it, while others find it a most pleasant subject because of the avenues which it offers for real Christian expression. To both these classes, and as well to those who are charged with the responsibility of administering the finances, the thought of a dependent institution becoming self-supporting is a pleasing one. To one it suggests a cessation of appeals for help, to another it means the releasing of funds for other pressing purposes and to the last named class it comes as a partial solution to the ever present question of raising sufficient funds to finance the present activities and at the same time launch out along new lines of service. If, for instance, all of the present city missions under the supervision of the Mennonite Board of Missions and Charities—and they range in age from 8 to 25 years—were able to support themselves,, or if half of them were self-supporting or the whole number were able to meet half of their expenses, the Mission Board would at once be able to open work in from five to ten new localities. The lover of city missions would certainly welcome the arrival of such a condition. It is far from the purpose of this article to suggest that any or all of our present city missions be at once placed upon a self-supporting basis, but it is purposed to assert that it is high time that our Mission Board prepare a program for financing these missions which will strongly encourage the idea of self-support and will gradually bring it into existence.

A number of questions very naturally arise in our minds, such as the following: "Would it be a good thing for the missions?" "Would it be a good thing for the Church?" "To what extent could a city mission be really made self-supporting?" "Who ought to take the initiative along this line?" "What should be the course of procedure?" Even tho this article may fail to satisfactorily answer any or all of these questions—and it quite probably will—it is the hope that it may contain some practical suggestions.

"Would it be a good thing to the mission to be self-supporting?" I know very well the answer that will come from some sources. "You begin to talk money in the mission and you will have the same trouble that other city churches have—money will soon be the main thing and your sphere of usefulness with many people will be hampered." It is quite true that there are some people who, along religious lines, are always ready to receive but never come to the place where they are willing to contribute. The city mission usually has an abundance of these. With this class it is a real serious question whether religion will do its real work for them until they have received the grace of giving. It is very interesting to note how the religious fervor of some will cool off when the matter of giving as well as receiving is presented. Religion to them is a very cheap thing—something to be profited by—but without its attendant cost. I would answer the question by asserting that it would be a splendid thing for the matter of self-support—either partial or in whole—to be forcibly presented to them and held before them. Religion that is worth while cost the giver, our Savior, a great price, and calls upon us to lay our all upon the altar—including our service and our money. Assuming responsibility is a splendid stabilizer. A feeling that you are making a definite contribution to the cause which brought you so much joy is an evidence of real growth. Giving does not save one but it is a splendid thing to help keep one saved, and the extent of the sacrifice made in our giving can well be taken as an evidence of the extent to which we appreciate our religion. In this connection it might be well to bear in mind the woman whom Jesus saw in the treasury. Some one is afraid that if the congregation in the mission is given too large obligations it might "run away with things." To this I will reply frankly that I have more confidence in the city members who work and contribute than I have in those who do not. I would rather see city Christians become over zealous in their service than to have them remain inactive and finally lose all interest in religion. It may be unnecessarily exposing a situation, but it might be interesting for the Church to take a survey of these who have been received into the city mission congregations as members and see how many have gone back into sin and left the Church. While there are many reasons for this condition, it might be profitable to at least try out the plan of making the congregation feel and assume a larger financial responsibility in the mission and see if results will not be more profitable.

"Would it be a good thing for the Church at large?" Some people honestly raise this question. Which is the better for a family, to have the children grow to maturity and become self-supporting or for them to remain babies? Then they will argue that if the Church does not continue to support the mission interest in mission work will lag. Does a parent need to have his son remain an infant in order to retain interest in him? In answer to this question I would again appeal for a "tryout" of the plan of self-support before coming to too definite conclusions.

"Could a city mission become self-supporting and, if so, to what extent?" I realize that this is the question that is uppermost in the mind of many. We have been so accustomed to thinking of a city mission as a dependent institution that we cannot think of it as paying its own expenses. We all know that the people most easily reached—as far as our city mission experiences go—are those whose finances are very limited. We are likely to forget in this connection that sin is the cause of the poverty in many instances and that the receiving of salvation removes that cause and frequently transfers them from the class with no means and a meager income into a class with a nice income and a highly developed gift of spending. Many of the former avenues of spending money are closed and it is most natural to give liberally along religious lines if the proper teaching along that line is given. Allow them to believe that religion consists only in receiving—material as well as spiritual things—and fail to develop the grace of giving—both services and money—and it is soon possible to have a congregation of believers who will resent every suggestion of assuming responsibility and who will shift responsibilities as readily as the impulses for changing come to them. The Christians in a city mission will naturally give a much larger proportion of their income than will the Christians in old established churches.

It is well to bear in mind that there are a number of activities in our city missions that are not strictly congregational. I am thinking of the charity work, the day nursery, the kindergarten, the nursing of sick, a large portion of the Sunday school visiting, the mothers meetings, etc. Wherever there are many of these activities which look to relieving suffering and reaching out to those who are not yet in the Church, these activities ought not be considered a direct work of the congregation and the congregation not be required to finance them. Supporting their pastor and perhaps one Sunday school visitor, together with paying the fuel, light and kindred bills would properly be a work of theirs and are the items for which they ought to assume the responsibility of support. Would it not be possible for a number of our city mission congregations to meet all of these items of expense?

"Who ought to take the initiative along this line?" There is only one logical answer to this question. This certainly ought to be the Mission Board. It is, of course, possible for the congregation to take the initiative but this ought not to be necessary. With the best of intentions on the part of the congregation, initiative on their part in a matter of this kind is likely to be misunderstood and the motives seriously questioned.

In answer to the question relative to the course of procedure, this article does not permit of answer for several reasons. In the first place, the length limit has already been passed. In the second place it would appear like presumption for one who is so closely associated with the child in the Church to undertake to tell the parent how to train its child. We teach, and believe in, parental respect and do not wish to usurp parental duties. It is not saying too much, however, to state that like many other chidren there come times when we would be glad to have the parents "try us out," and see what we might really be able to accomplish.

The question of self-support in the city mission is an old one altho one that is seldom mentioned. It can easily be passed over by a Church that has an abundance of funds but will prove a large blessing if given sufficient thought and a proper solution. Our one appeal is for an honest inquiry into its merits and a conscientious and scientific effort to find its solution.

Chicago, Ill.

ENDOWING THE CITY MISSION

B. B. King

Not to our recollection have we ever seen in any of our periodicals an article on this subject. However the presentation of a few facts and an expression of our opinion may inspire some one to work out a more complete plan or policy for the mission interests of our Church.

We shall first examine our present system of support. It was the aim of the Church to have it wholly on a free-whl basis—giving as the Spirit would move upon the heart—which has been commendable under certain circumstances. But the results of this system, as we now find them, are that our missions are supported by voluntary and compulsory methods which have not had the best effect upon the missionary interests of the Church.

Possibly a brief explanation of what we mean by the two systems of support might be in order.

The voluntary, or free-will giving, works very nicely when the Church is fortunate in securing a good mission Superintendent and corps of workers, located in a good field with a flourishing Sunday school and a constantly increasing body of believers. Everybody then is in the spirit of giving. But what if things go different than was expected? The Superintendent fails to make good; some of the workers fail to measure up to expectations; the Sunday school is barely holding its own; some of the members, and sometimes most of them, are forsaking the truth of God's Word and again go back into the world. What then? Will everybody respond as liberally then?

Reverses come in all missions. There is not a mission under the auspices of our Church that has not had some of these experiences. Why? This may be a timely question. With all the efforts of some workers they are unable to win the good will and hearts of some children. Then with the outside influences and attractions that are so numerous the Sunday school is bound to go down. Furthermore in some of the missions some of the converts were children with no home training nor home environment conducive to spiritual life and growth, but on the other hand the parents doing all within their power to lead them away from the truth. As they grew up and reached the period of life from sixteen to eighteen years—the period so fatal in the spiritual life of so many in the cities—the desire for association became so strong that many yielded to the ways of the world, and in this way the membership of some of our missions was greatly reduced. When the Church saw the reports and noted a decrease rather than an increase in the Sunday school attendance and churchmembership her enthusiasm began to wane and her support became less liberal. The result is that the Superintendent with his overburdened heart and strenuous labor to meet the spiritual situation must meet the additional burden of meeting the financial obligations of the mission and is obliged to do things that require all the grace God can give him and go and ask the Church to support a work in which it has lost confidence, and do it not cheerfully and with a free will but rather under compulsion. Since the brethren do not like to see the work close since it would be a disgrace to the Church they give. Others say, "We will not support it at all," but because of the personal appeal of the worker or minister who impresses the fact that the work must be supported, they give, not cheerfully nor with a free will, but because they are compelled to do so since they would be ashamed not to give when the offering is taken.

It is the purpose of the Church to continue and enlarge her missionary activities, but we believe it impossible for her to do so unless some changes are made.

It is sad to think that a period of five years ever elapsed in which no new missions were started in our cities abounding in vice and sin of all description. During this same period very little was done in our rural fields. Why?

By examining the financial reports of our Mission Board we can see that almost the entire energy of the Board is spent in meeting the financial obligations of her missions and other institutions already established. With the present increase in the cost of living our Church, under her present system of giving, will not start another city mission, since she is at present working to the capacity of finances at hand. What recourse is open for the Church to meet this situation? The endowment plan offers a solution.

If the Church would provide an endowment of from fifteen to thirty thousand dollars for each of her city missions, their financial obligations, so far as running expenses are concerned, would be met, and many other problems connected with city work would be more readily solved.

Advantages of an Endowment?

1. In the beginning of this discussion we made mention of reverses that come to city missions. Reverses have come to some of our missions from which they will never recover for the reason that they will never be supported as they were in years gone by. One individual said, "I hate to hear even the name of the city mentioned in which the mission is located." Not because there are no lost there to save, nor poor crying for a piece of bread, nor foreigners looking for a ray of hope thru the Gospel, but because of lack of confidence. If missions that are passing thru reverses were adequately supported they would be able to weather such adverses more successfully and do more effective work for the saving of the lost and the upbuilding of the kingdom.

2. Again, if our Church desires to open new work, as she certainly does and should, how will we ever do it if we are already working to the full capacity of our free-will and compulsory offerings? The present expense of our missions and institutions must be met in other ways if we are to succeed in enlarging our work. By endowing our missions the free will offerings could be used to open and establish new stations.

3. Because of the lack of funds many of our missions are compelled to pay a higher price for some commodities. To illustrate: Every mission should lay in its supply of coal in the spring when it can be purchased at a lower price, but because of a lack of funds they are sometimes compelled to purchase some during the winter months when they have to pay from one to three dollars a ton more than in the spring time. If the mission had a definite system of support it would know when and how much money they would have for the year and then plan and buy accordingly.

How should this change be made? All at once? No. The Church should plan to endow at least one of her missions or institutions every year, and then a new mission could be started in addition to the one endowed. There are some communities that could and would endow certain of our missions if the

matter were properly presented to them. There are men in our Church who have the means to endow a mission by giving a farm for permanent support, and would do so if these matters were worked out and properly presented to them. In my opinion one present hindrance in launching out into greater aggressive missionary work for God could be removed and a larger work accomplished by endowing our city missions.

Ft. Wayne, Ind.

THE MISSION STUDY CLASS

Paul and Alta Erb

This department of the Christian Monitor is an experiment. How it may most efficiently be conducted is probably yet to be determined. Its inauguration represents a definite conviction on the part of the editor and others that more missionary intelligence can and should be disseminated among our people. It stands witness to the fact that an impelling knowledge cannot be poured in upon passive disinterested minds, but can only follow earnest effort on the part of the learner. Inasmuch as we can assist our readers in increasing their missionary knowledge we will thank God that our work has succeeded. Remember, our suggestions are valueless without the necessary activity on your part. Conversely, we will try to refrain from all empty theorizing and impracticable advice. We wish to take seriously the command, "Lift up your eyes and look on the fields," and anything at our disposal which will aid you in that vision it is our earnest desire to share.

On the value of missionary intelligence we must all be agreed. For it is obvious that our interest in missionary work must follow our knowledge of that work. No doubt the reason Belgium's abnormal need meets a readier response than does India's normal need, which is as great, is the greater publicity which the former's suffering has received. Those of our readers who have made some study of psychology are asked to work out to their own satisfaction the relation of knowledge to interest. Emotion, and interest is emotion, must always follow knowledge. In "The Making of a Teacher," M. G. Brumbaugh tells of a speech he once made to a class of boys on mission work in Porto Rico. At the close of the speech one of the boys arose and said, "I **know** more about this work than I ever did before. I **feel** that we ought to help. I **move** that we contribute ten dollars."

We notice that our knowledge directs our interest; so our interest directs our activity. May we then say that the more our people know along missionary lines, the easier it will be to appropriate our resources for the Lord's work? When the Christians of the European churches heard of the Judean destitution, they gladly **gave** of the means God had given them. When Nehemiah knew that the walls of Jerusalem had been broken down, he **went** to restore the worship of Jehovah. When Paul heard of conditions in the various churches, he **prayed** for them. If we say that prayer is the greatest work we can do, we obligate ourselves to become effectual in prayer by knowing for whom we should pray and what they need.

So much in general. But we wish each month to suggest something definite. What follows does not concern mission study classes exactly. That will come later. But we here suggest a plan which we believe to be entirely workable in communities which do not see their way clear to start a regular class. We have in mind a community with several churches close together, such as we have visited recently in Pennsylvania or Iowa, but the plan will work with a few modifications in any isolated church. If you have no Sunday school library, or if your library has few or no missionary books, will you try this missionary reading course suggestion?

Let several Sunday schools (our suggested arrangement is for four) buy a set of books to be read. Each Sunday school could hold a certain number of the books for a specified number of months and then exchange with another school. After another period another exchange would be made. By the time the books went around the circle, at least if many schools took up the work, there would be others ready to read them and possibly other books could be added.

The plan has several arguments in its favor. The first is economy. It is not necessary for a Sunday school to have all its books in the library all the time unless the congregation is very large, and it would save so much money if different schools could exchange in this way. Then too few individuals can afford to buy all the books they would like to read. Some can buy none. This then will help them to books. It hardly seems right to buy many books and have them stand idle in the bookcase most of the time. Why not give them to others to read? No doubt you could thus begin or enlarge your list of books by asking for private donations from the home libraries which have been read by all the members of the family. Many books bear a second reading but they will come back to your church again.

This plan also recommends itself as being a splendid medium of interest. When young people of different congregations read the same books, they could hardly be bound by closer ties. These books will afford the best possible basis of conversation. Our Sunday afternoons might often be better spent if we discussed the life and work of some missionary rather than the crops, our neighbors, ministers, etc. But not only this. Surely God will speak to some one thru the life of each missionary who labored for Him. He blesses their efforts even after they leave this world. Then too by reading about the missionaries and their work we get a detailed vision of God's field that we may never get from the Bible alone. Paul admonished Timothy to "give attendance to reading." Perhaps some one by working this plan may be the means of directing a promising young life into the mission field.

The working of this plan will necessitate a librarian in each Sunday school. This is an office of great importance. The librarian should be, if possible a brother or a sister who has read much, is fond of reading, and has time to read the new books. If the books are not advertised by the librarian and by the testimonies of those who have read them, they may not be read by very many. A thoro acquaintance with the books, coupled with a personal knowledge of the young people, will enable the librarian to get the right book to the right person. No doubt it will be necessary to have a time limit for the reading of a book, as several may want the same book; besides this, it helps one to read if one knows that the book must be completed by a certain time. This time might be three or four weeks, but this can be arranged according to the size of the book and the requirements of your people. It will naturally take longer to read the life of J. G. Paton than it will to read Ann of Ava. Perhaps, too, several could read a book while it is in one home; many books, such as "Stories from India," would be very good for reading aloud in the family circle. The books should be selected not only for adults but for the children as well. Children's books may be had with paper backs which are very inexpensive, and if after hard use they are in bad condition, you will scarcely feel the loss in replacing them.

Now to make this matter perfectly clear, we offer a concrete example of how the plan might work. Suppose four neighboring Sunday schools in Lancaster Co., Pa., such as Mellinger's, Paradise, Strasburg, and Kinzer's, should buy the following books and group them as indicated:

Group 1.

Stories from India
Autobiography of John G. Paton
George Muller
The Blackbearded Barbarian
Missions in the Orient
Children of Arabia
Children of China
Children of Ceylon
Children of Japan
A Missionary Penny
The Foreign Missionary
Educational Missions

Fifty Missionary Heroes
The Little Green God
Things as They Are

Group 2.
Stories from India
Down on Water Street
How the Other Half Lives
After Ten Years
A Missionary Penny
Life of Moody
A Skilled Workman
Fifty Missionary Stories
John S. Coffman
Children of South America
Story of John G. Paton

Group 3.
Stories from India
Lights and Shades from Hindu Lands
Life of William Carey
Life of Judson
Ann of Ava
The Bishop's Conversion
Pandita Ramabai
Overweights of Joy
Mary Reed
South American Neighbors
A Missionary Penny
Children of India
Wrongs of India Womanhood
Mosaics from India

Group 4.
Stories from India
Thinking Black
Children of Africa
Life of David Livingstone
Uganda's White Man of Work
Life of Robert Moffat
Samuel Morris
South America (J. W. Shank's Report)
African Adventurers
Money: Thoughts for God's Stewards
A Missionary Penny

Each school would hold (We should have said "read") one group of books for, say, three months. Then they are passed on to the next, and so also after another three months. At the end of a year the people of any particular congregation will have had access to nearly all of this large selection of missionary literature. A sufficient number of circulations would insure a rather intimate knowledge on the part of all interested readers.

A word as to the books suggested here. Almost all of them are recommended from our personal knowledge of their worth. The list is neither inclusive nor exclusive, but merely suggestive. Many others might be added, and if any of these are found objectionable, we would be glad to hear of it. In the grouping we tried to keep in mind the needs of the various grades. Each group is composed of similar subjects as nearly as possible, to make easier their discussion. It will be noticed that some books, which should be in especial demand, are repeated in the various groups. These books may all be secured from the Mennonite Publishing House. Most of them are described and priced in their latest catalog.

We hope some consecrated worker in many localities reached by the Christian Monitor will feel impressed to try out this plan. That impression will be authority enough to take the initiative. Adapt the plan to your needs and go ahead in prayer and faith.

In the conduct of this department we solicit and welcome the suggestions, questions, and contributions of our readers. Especially will we appreciate any testimonial you may have.

Hesston, Kans.

A "WAR HORSE" IN MISSION WORK

T. K. Hershey

As in business so among missionaries, there are always some men who because of their long and successful career are of untold value to those of less experience. Mr. W. C. K. Torre formerly of England, a member of the Brethren Church, and a missionary in this country for 28 years is one of such men. We wish in this article to give our readers a bit of this man's life.

His Call.

The following extract taken from a booklet written by Mr. Torre will show how the call came to him. Like all missionaries, with the call arose obstacles.

"I was sitting in a meeting in Clapton Hall, one Monday evening, when I heard a returned missionary tell of the spiritual need of the Argentine, and the great lack of workers. I had my Bible open, and read, 'The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.' Then my eye caught the next word, 'Go,' and something seemed to say to me, 'That is for you—you are to go.' Difficulties at once presented themselves —I had a wife and four little children. It means a journey to a strange land 7,000 miles away. Where was the money to come from?

"The thought came to me: 'Why should not I do in the Argentine what I am doing in England—serve the Lord whilst earning my living?' I made enquiries, and found that there were English Railway Companies out there, and as I was a railway man, my idea of being a self-supporting missionary seemed to be practicable.

"Thru introductions I obtained an appointment in one of the Argentine Railways where I was for about seven years, when a better berth was offered me in which service I remained till March, 1903, when I resigned to be able to give all my time to looking after the missionary work which had grown and needed all the time I could give it."

Mr. Torre is a strong advocate of young men going into business houses and at the same time serve Christ, and help in Missions. One cannot wonder, therefore, that God has used this man of God, "for to obey is better than sacrifice, and to hearken than the fat of rams."

Some of His Labors in the Argentine.

Among the great many things that this missionary has done in this country was the establishing of the Quilmes Orphanage. Mr. Torre says, "From the very first, in connection with our mission work, we saw the need of a Home for orphans and destitute children. Mrs. Torre, having had the work laid on her heart, agreed to take it in hand, but only on the condition that **NO APPEALS** were made for money. "She believed that if the work was God's work, He would supply the money in answer to prayer and confidence in Him." That meant faith, did it not? But did God supply the money? Let us see what more Mr. Torre says, "She opened a small Home in November 1894, and, to His praise be it said, that during all these fifteen years He has sent in thru one channel and another all the money necessary to pay the bills month by month." This he says has strengthened her faith. A description of this Orphanage would no doubt be of interest, but will let that for another article. Suffice it to say here that they are doing a great work, all of which was brought about by the untiring efforts of Mr. and Mrs. Torre.

As an Evengelist.

As an evangelist Mr. Torre has been very successful. As a monument of the unceasing and energetic labors of Mr. Torre, there stands today at 1750 Brazil Street, Beunos Aires, a large Gospel Hall. It was my privilege to sit in his hall last Sunday evening and hear him deliver a very good sermon in Spanish on, "Come unto me all ye that labor and are heavy laden and I will give you rest." He pled earnestly that the people should forsake the world and worldly pleasure. In them, he assured his audience of perhaps two hundred, they would never find rest. Mr. Torre goes by the name of "Don (Mr.) Carlos (Charles)." This name is greatly beloved and held in high esteem by native converts who may be found practically in all of the republics of this country. To many he appears as a hero, a spiritual father, and grand-father in Israel.

Bible Agent.

At present Mr. Torre is representative of the British Bible Society, a position he is quite able to fill. He has traveled very much in these Republics. With all his experience he is a very good man to take or send the Bible to the people.

In glancing over a report of Mr. Torre's work of distributing the Word of God, we note that in 1916, he with his colporteurs sold 32,833 Bibles, Testaments and portions of the Bible. The scriptures were circulated in thirty-two languages.

Open Air Work.

As an open air worker Mr. Torre is very successful. He was among the first

to introduce Open Air preaching in the public plazas of Beunos Aires. This is a very good way of presenting the Gospel to the people, and is a splendid time to hand out tracts and portions of the Scriptures. Some one has well said that thru Mr. Torre's untiring labors in street work, or open air work, there are thousands who for the first time in their lives heard the Gospel, and perhaps never would have heard it. This Mr. Torre has been doing for years, and in one open air meeting that I have attended, conducted by him, proved that he knew how to conduct them.

The Printing Press.

The first Gospel printing press in the Argentine was established by Mr. Torre. Not many years ago that press started to publish a Gospel Tract called "Rayos de Luz" (Rays of Light). They at first published 200, now there is a monthly issue of some 75,000. These are sent out to Spanish speaking homes, not only in the Argentine but all over South America. This printing press is located in Quilmes the same suburb of Buenos Aires as is the Orphanage.

Impressions.

In our study of conditions and needs of this country for doing mission work, we run across many different missionaries. Some make very good impressions, others do not. This missionary appealed to us as one who lived very close to His Savior and as a result has power with God. He belongs to a Church that believes in non-conformity to the world, non-resistance, and an experimental knowledge of Jesus Christ in the soul. The result has been that these people today without a doubt have a larger membership in this country than any one denominaion, even tho they were not the first here. Mr. Torre appears deeply consecrated, and his pleasing, tender, and kind manner of approach has won the hearts of many people. Nothing, says Mr. Torre, gives me greater joy than to watch the lives of many of the converts, of different nationalities, and to see their desire to give the Gospel to others. This is the experience of all those who are interested in souls.

We have written very little of what might be written on the life and work of this great "War horse" for Christ. We trust this short history might inspire some of our young and active members of the Church of today. The work in this country is urgent, and more men with the spirit of self-sacrifice and zeal for Christ and the lost are needed.

Buenos Aires, S. A.

DOES MISSION WORK PAY IN SOUTH AMERICA?

South America is one of the least productive fields. A nation is not being born in a day here as in some fields, and native workers cannot be obtained for a few cents a day as in India, for instance. From year to year in the general there is often but a slight increase. This leads to discouragement on the part of God's children, both in the home land and on the foreign field. But does this mean that nothing is being done?

Some twenty years ago, through the instrumentality of one of our veteran missionaries, Dr. J. F. Thompson, an almost illiterate Italian immigrant, Louis Ferrarini by name, became thoroughly converted. He became a regular St. Francis, his soul was constantly on fire with the Savior's Divine Love, and every one who came in contact with him could not help but feel his mysterious influence. He was sent out as local preacher to a town called Chivilcoy; this town is about four hours' distant from Buenos Aires. Here this faithful servant of the Lord laid the foundation for a flourishing congregation.

One day Jose Di Leo, also an Italian immigrant, came to the preaching service. For years he had been a drunkard and a gambler. He was absolutely wretched when he came into this meeting. During the first prayer God's Spirit broke up the depths of his heart. He felt that he was utterly lost and began to cry for mercy. The cry of his heart was heard immediately, and the dear loving Savior came in and took full possession. The gambler and drunkard became a true and efficient worker, his family life was wonderfully transformed, and now he and his wife are having constant proofs of God's transforming power in their children.

Signor Di Leo's first thought after his conversion was for his brother Pedro (Peter). Pedro had excelled his brother in wickedness. If any one had asked the street-urchins of Chivilcoy twenty years ago: "Who is the worst gambler in Chivilcoy?" they would have answered, "Pedro Di Leo." If any one had asked: "Who is the worst drunkard?" he would have received the answer, "Pedro Di Leo."

This drunkard and gambler came to the Methodist Church at the invitation of his recently converted brother. Our half-illiterate Italian local preacher took for his theme, "The Prodigal Son." Every word that he spoke seemed to pierce poor Pedro's heart and he became mightily convicted of sin. He went home with a heavy heart, and so that his wife might not hear him, he locked himself up in the kitchen to pray. The Savior knew what Pedro wanted and He also knew how great Pedro's need was. And that same night, there in the kitchen, the terrible load of sin and iniquity was all taken away. Oh, what a happy day that was! How he ran to his dear wife, who had suffered blows, hunger, and almost starvation on account of his bad life. Not long after she also found peace and then a real home was begun, whose corner-stone has been up to the present time Jesus, the sinner's friend. Surely, if any man be in Christ, he is a new creation.

Pedro soon found that in order to make progress in the Christian life he must be able to read his Bible, so he went to work and began to study with all his might. In these twenty years he had made such progress that the Sunday School board elected him as superintendent. His brother Jose is a class-leader and is very active in all church work. Did it pay to take the trouble to gain that Italian immigrant for Christ? Did it pay to send him out to preach the Gospel to his fellow-countrymen in Argentina? Did it pay to bring about this wonderful transformation in the homes of these drunkards? We who know their sweet, pure family life today have no doubt of it.

Not long ago a young man came to the parsonage to have a talk with me about the welfare of his soul. He told me the following sad story: He had not seen his mother for twenty years, although she lived within about forty squares of his workshop. She had abandoned her husband and seven or eight children, the youngest of whom was only two years old. Ever since she has been living with another man and has had children by him. "Now, what can I do for my mother?" he asked. "My father tells me never to call on her, but I should very much like to see her again, although she will certainly not recognize me." We got down on our knees and prayed for his mother, and we hope to see a speedy reconciliation brought about between her and her legitimate husband.

Several months ago I called on a Swiss family; they had come to Argentina about twenty-five years before. The father for many years has been a confirmed drunkard, and the mother had lost the little religion she had had in former days. She told me how different things were now from what they once had been. How for years she had practically abandoned the church, because she could not understand Spanish preaching very well. And having left off uniting herself with God's children, her own religious life had suffered more and more. "Oh, I am so unhappy, I want to go back to the Savior, I must have peace in my heart." I read passage after passage from her own Bible and she seemed to be more at peace. The following Sunday she came to the altar and surrendered her life to God. "I have such a wonderful peace now," she said, "I must visit my married daughter and be a messenger of peace to her as you were to me."

When I was pastor in one of the provincial towns a few years ago, an Englishman who had been wandering up and down this country began to attend our services. He soon became aware of the fact that he had not lived up to the Baptismal Covenant of his boyhood days.

For a long time he did some pretty hard thinking, and finally made the great decision of his life. He did so well that he was soon elected superintendent of the Sunday school, and as class-leader he began to do valiant work for the Master. Recently he was married to an Argentine lady, and judging from a letter received from her lately, she is well under way towards accepting Christ.

Is it worth while to send missionaries to this far-off southland? Ask these families whose lives have been so wondrously transformed; ask these redeemed sinners, whose love can never forget those who first brought them the good tidings. From all parts men and women are saying: "Come over and help us." Who will say, "Here am I, send me"?—Ernesto N. Bauman in The Sunday School Times.

WITH OUR MISSIONARIES IN INDIA

A Day on the Farm

J. N. Kaufman

The colporteurs are already here at the bungalow so I must meet them in the office for prayer before they go to the villages. The mailman is also waiting so I get the mail ready for him so that he can leave early for he has a walk of seven miles to the postoffice.

I was starting out to look after the farm work when Bihari and Bhawanba came for a visit. I spread a carpet on the verandah floor and asked them to sit down. Bihari sat on the carpet and the other man sat on the floor beside it. The conversation touched on a variety of subjects. "What is mine is yours and what is yours is mine" said Bihari as we talked about taking proper care of rice fields and buying horses and cattle. (The Indian people faithfully practice the latter part of Bihari's statement.) He quietly advised me not to buy a certain horse recommended to me because, said he, "The horse has a weak back and you will be cheated." I was very glad for the advice. The visit was over and Bihari showed signs of uneasiness so I asked them to go home. No, I was not impolite. It is quite proper in India to ask your guest to go home at the conclusion of a visit.

Peanut planting, and the planting and sowing of hemp seed for ropes, red peppers, sweet potatoes, etc., are going on about a quarter of a mile away so I must go to see to that work. We have a small iron plow—a "cross" between an American plow and a native plow—and Mannu must have some lessons in running it.

The dispensary is open and I must hurry back to help the nurse dress a patient's foot. She has had her heel smashed under a cart wheel leaving a fearful wound and has been in our care for some days. However, when I see how late it is, I decide to go at once to the fields west of the government road where the lower branches of trees are being cut down. They are producing too much shade and interfering with the crops. On my way to the fields I met a Public Works Department overseer and learned that arrangements are being made for the early completion of the new bridges which are at present impassable. I had reported the condition of the bridges to the Department.

After breakfast at 10:30 we have our prayers. The next several hours are taken up in reading, study of Hindi, and resting. Tomorrow sisters Hershey and Kaufman are planning to go to Dhamtari and the condition of the unfinished bridges makes it necessary to find another road. I told Gajri to hitch up the oxen and away we went thru the jungle to see if it is possible to go with the tonga. I find the road quite satisfactory. Returning to the village I went to the houses of some of the villagers who want some favors granted to see what could be done.

"Hiraunda, where is the place you wish for a garden?"

"Here, sahib ji."

"Will it be big enough?"

"What can I do?"

"All right you may have it."

Permission is given to her and several others to cut brush from the village lands with which to enclose their gardens.

"Here, kotwal, (village watchman) you make a general announcement this evening that all pigs must be removed from the vicinity of the houses and kept in pens away from the village. No pigs are allowed within the village."

"Very well, Sahib, I shall go to each house and tell them of the order."

Sonau, the farm overseer, kept ten of the mission plows going all day and succeeded in sowing twenty-two small fields in rice. The seven farmers farming the mission lands receive a share of the crop so they naturally take considerable interest in their work. The mission farms a little over a hundred acres at present.

In the evening I read another chapter in Dr. Gale's "Korea in Transition" and found it very inspiring.

Dhamtari, India.

MISSION NOTES

The Attitude of Moslems In Egypt

Dr. S. M. Zwemer sums up as follows the results of a questionnaire sent out to some forty workers in Egypt concerning the lines along which Moslems are thinking today:

"The war has made Moslems feel very keenly that they are losing ground politically. It has thrown Christendom and Christ into their thoughts as never before. They are face to face with a new world situation which fills them with dread.

"The battlefield has changed in Egypt within the last decade as regards the line of opposition to gospel preaching. Formerly the arena of the conflict was the Koran and Tradition; now it is the Bible. Moslems are trying everywhere to prove from our Scriptures the incorrectness of our teaching and are trying to read Moslem truths into the Christian Gospel..... The general opinion seems to be that at present there is a greater willingness to converse along religious lines and that the corruption of the Gospels and the stumbling block of the incarnation and the atonement are less referred to than formerly.... There is increasing interest in a comparison of the cardinal points that distinguish the two religions; increasing friendliness in the villages of the Delta is due, we are told, to their appreciation of missionary character and the Christian ministry of kindness."—United Presbyterian.

Difficulties In the Tagalog Bible

Giving the Word of God to any people for the first time in their own tongue always means a great deal of painstaking work. For instance, it took almost unlimited patience to put the English Bible into Tagalog for the Filipinos. There are many words in English and Spanish which have no equivalents in the dialects spoken in the Philippines, and when dialect fails, the translator is compelled to substitute Spanish or English words. Also, the lack of uniformity in the meaning of words is a big obstacle. In Tagalog a word that means "blue" in one town, in the next village will mean "gray." The word meaning "cup" will also be misunderstood as "jar" or as "jug." "Prophet" may be totally misunderstood as such five miles away, and will there mean "wizard" or "fortune teller."

The American Bible Society decided to revise its edition in 1911, completing the task by the revision of the Old Testament in 1914. It was not an easy task, for the Japanese type-setters did not know a word of Tagalog, and made thousands of mistakes both in the print and in the references; and it took steady reading of proof, eight hours a day for six months, to finish.—Sel.

One phase of the Home Mission problem in America is shown by the fact that in Philadelphia every second man or woman in the city was born outside the United States, while half of the native-born had foreign parentage.—Sel.

Burglary in Arabia is punished by tying the thief to a post and whipping him to death. As a result, the crime is almost unknown. A purse dropped in the road will be turned in with contents intact to the chief.—Sel.

BIBLE STUDY

THE BIBLE AND MODERN THOUGHT

Fifty years ago were you to ask most any one, "Is there an infallible guide for life? Is there a full and true revelation of God? Is there anywhere a statement of our duties to God and man?" the answer would have come, "The Bible is the book in which is recorded the will of God for man and man's duty to God and man." 50 years ago the Bible was taught in the schools and colleges; it was preached as the Word of God; it was recognized as the cornerstone of education and national morality. The authority of the Bible was unquestioned. On the Bible our fathers built great institutions, great characters, and a great nation.

But now, many students, teachers and preachers, in the words of Jeremiah, "have rejected the word of God." In many churches today the inspiration of the Word is disbelieved; the Bible is not accepted as a basis of religious authority. Men are hunting elsewhere for some basis of authority in religious truth and are pretending to find it in the Christian consciousness or in the human reason, and it behooves us to ask "What manner of wisdom is in them?"

In England and America alone we are told about 800 books are annually written to disprove the inspiration of the Bible and to destroy its authority. And the strange incongruous fact which we notice is that practically all of this war on the Bible is today conducted by men who are intrenched within the walls of the church.

The Church the Hotbed of Infidelity

The only infidelity which is really dangerous to faith today and which is worth considering is that which is found in the so-called Christian church and is masquerading in the livery of heaven under the banner of "modern thought."

We are told by men in the church that God has not spoken in His Word; that the Bible is merely a human book; that such a thing as inspiration is unthinkable; that God cannot manifest himself in visible form; that what purports to be prophecy was written after the events indicated; that miracles are impossible; that man is not to believe the accounts in the Bible of the miracles performed either by the prophets and servants of God or by Christ himself.

Indeed, radical "modern thought" denies absolutely the supernatural and declares that God has never entered into human history in word and deed in any supernatural way; that religion is the outgrowth and evolution of moral consciousness. Moses did not write the first five books of the Bible; Christ was misinformed when He said that Moses wrote the Pentateuch, and really the Bible should begin at Judges.

Of course this "new theology," this this "modern thought," this rending of the Bible is popular—it is much easier to tear down than to build up. But "modern thought" is opposed to the entire history and faith of the Christian church. From the first centuries the church has believed the Bible, as we have it, to be the divinely inspired Word of God, the infallible rule of faith and practice. On this Word, and from it, the great doctrines and confessions of the church were based. All proof of the doctrines of the church, aside from universal and uniform Christian experience, is based on the Bible as the trustworthy Word of God. The only test which the framers of the Westminster symbols applied to the great Westminster Confession of Faith during the long months in which these scholarly and saintly men of God met to frame that immortal document, word by word and line by line, was, "Does it agree with Holy Scripture or can it be fairly deduced from it?" So that to the Christian members of the Protestant churches these destructive doctrines and heretical teachings of the so-called "modern thinkers" have always come with a foreign garb and language, and we rightly inquire on what authority these modern ideas are advanced. On what grounds are we asked to give up the age-long faith of the church in the Bible as the Word of God?

"They have rejected the word of Jehovah and what manner of wisdom is in them?" The Bible is the only book in all the world that claims for itself the inspiration of God and absolute authority over human life. The Bible is the only book that has no word of praise for the progress and art and civilization and goodness of men. Therefore it is the one book that is universally hated by the unconverted, unregenerate hearts of men. Therefore, if man can only prove that the Bible is not inspired, if they can show that the Bible is full of errors, then its authority is undermined and destroyed and men may cast it aside, heed it no more, and be free to frame their own rules of conduct as they choose.

Of course many earnest, scholarly Christian men have entered into a study of the sources, composition and authorship of the books of the Bible with a sin-

(Continued on page 734)

GENERAL ITEMS

"I AM THAT I AM."—Ex. 3:14.

God **gives** to the body,—He **is** to the soul.—John Ker.

Uncertain Feeling.—Gen. 27:21

Only one man in the Bible wanted to feel, and he was deceived.—Moody.

The Weight of Affliction.—II Cor. 4:17

We write our blessings on the water, but our afflictions on the rock.—Guthrie.

A Thank-offering.—Rom. 12:1

"Thanksgiving is a good thing: Thanksliving is better."

The Time for Work.—Jno. 11:9

The very fact of a Christian being here, and not in Heaven, is a proof that some work awaits him.—Arnot.

The Preciousness of God's Promises.—II Peter 1:4

Speak to thy soul thus: "If I were dealing with a man's promise, I should consider diligently the ability and the character of the man who covenanted with me. So with the promise of God; my eye must not be so much fixed upon the greatness of the mercy—that may stagger me, as upon the greatness of the Promiser—that will cheer me. My soul, it is God, even thy God, God that cannot lie, who speaks to thee. This Word of His which thou art now considering is as true as His own existence. He is a God Unchangeable. He has not altered the thing which has gone out of His mouth, nor called back one single consolatory sentence. Nor doth He lack any power; He is the God that made the heavens and the earth who has spoken thus. Nor can He fail in wisdom as to the time when He will bestow the favors, for He knoweth when it is best to give, and when to withhold. Therefore, seeing that it is the Word of a God so true, so immutable, so powerful, so wise, I will and must believe the promise."—Spurgeon.

The Groanings of the World.—Rom. 8:22.

The groanings of Nature in this nether world which Heaven has heard for ages have an end.—H. T. M.

Forgiving.—Matt. 6:12.

"So long as one loves, one forgives. To forgive is to take a man's fault out of your heart."

The Holy Land.—Luke 1:1-3.

Palestine was a piece of plain geography till one came who transfigured it with the inner light of His own sanctity and made it a holy land.—Martineau.

Christ in Me.—Gal. 2:20.

The human touches the Divine; earth borders on heaven; the limits are undefinable. I live, yet not I, but Christ liveth in me. Man's spirit prays, yet is not the Spirit making intercession for man with groanings that cannot be uttered? As if the mind of man were hardly to be distinguished from the mind of God. We are on the brink of the world unseen,—in the very verge of the spirit realm.—Notes.

The Way of Holiness.—Isa. 35:8.

The way of Holiness is so straight and plain that the simplest minds cannot go astray if they follow it. The worldly wise have many twists and turns, and yet they make terrible blunders, and generally miss their end. Worldly policy is a short-sighted thing, and when men choose it as their road, it leads them over dark mountains. Gracious minds know no better than to do as the Lord bids them; but this keeps them in the king's highway, and under royal protection.—Spurgeon.

Knowing and Doing.—Matt. 7:21.

"There is no peace, no real and lasting peace for a human life, until the gulf is closed and the continent of conduct meets the continent of creed, edge to edge, firmly joined together."

"Between the knowing and the doing there is a deep gulf. Into that abyss the happiness of many a man slips and is lost."

Fruitful Possessions.—Acts 3:6.

To be like Peter, "without silver or gold," is better than to be without that faith which enabled him to give "such as he had."—S. P. Yoder.

Divine Help.—Isa. 41:10.

His help is timely: He is a very present help in time of trouble. His help is very wise: He knows how to give each man help meet and fit for him. His help is most effectual, tho vain is the help of man. His help is more than help, for He bears all the burdens, and supplies all the need. "The Lord is my helper, I will not fear what man can do unto me."—Spurgeon.

The Workers' Column

A YOUNG WOMAN WHO LEFT HOME FOR GOD.—Gen. 24.
(Junior)

November 10.

I. The Call of God for Her.
1. She was far from the place where God required her to be.—v. 4.
2. There were no others nearer to take her place.—v. 3.
3. Her mission could not be accomplished at home.—vv. 5, 6.
4. God sent only for her.—vv. 7-9.
5. God promised a special call and special care for her.—v. 7.

II. The Importance of the Mission for which She Was Called.
1. An important servant sent.—v. 10.
2. Great provisions were made for her.—v. 10.
3. A long journey was made to her home.—v. 10.

III. Special Witness of God's Call for Her.
1. The servant prayed that she whom God had called should be revealed to him by a special sign.—vv. 10-15.
2. She was directed by God to fulfill the conditions of the prayer and knew it not.—vv. 15-21.
3. The servant knew that his prayer was answered before she knew of his mission.—vv. 22-28.
4. Others were convinced by the evidence that God had specially called her.—vv. 29-50.

IV. Yielding to the Call of the Lord.
1. She was given to God's service by the family.—vv. 51-54.
2. The call accepted by the young woman.—vv. 55-58.
3. The blessing of the family sent with her.—vv. 59, 60.

V. Her Mission Fulfilled.
1. The journey to the land of Canaan.—vv. 61-63.
2. The meeting of the divinely chosen wife and her husband.—vv. 64, 65
3. The husband told of God's choice of his wife.—v. 66.
4. The mother of God's people and of our Lord Jesus Christ.—v. 67.

BLESSINGS THAT FOLLOW THE SERVICE OF CHRIST.—Joel 2.
(Missionary)

November 17.

I. How to Come to the Lord.
1. With repentance.—vv. 12, 13.
   a. With all the heart.
   b. With all the desire.
   c. With sorrow for sin.
   d. With sincerity.
2. With confidence.—vv. 13, 14.
   a. That He is gracious.
   b. He is long-suffering.
   c. He is kind.
   d. He is forgiving.
   e. He will bless.
   f. He will fill men with praise for Him.

II. All Called Should Come to Him.—vv. 15-17.
1. The proclamation goes out to all.
   a. All ages of men.
   b. Children.
   c. Mothers.
   d. The bride and bride-groom.
   e. The spiritual leaders.
2. Those who desire the triumph of the Lord.

III. The Promises of the Lord to Those Who Come to Him.—vv. 18-27.
1. The special favor of the Lord.—v. 18.
2. Material blessings.—v. 19.
3. Deliverance from adversaries.—v. 20.
4. Freedom from all afflictions.—vv. 21-27.

IV. The Spiritual Blessings for Serving the Lord.—vv. 28-32.
1. The gift of the Holy Spirit.—vv. 28, 29.
2. Revelations from the Lord.—v. 28.
3. The witness of the wonders of the Lord.—vv. 30, 31.
4. Salvation for all who call upon Him.—v. 32.

THANKSGIVING.—Psalm 90:14.
(Charles Bridges.—Arranged.)

November 24.

I. Finding the Mercies of the Lord.
1. Seeking Him early.—II Chron. 34:3.
2. Needed from the first moment of life.—Psa. 51:5.
3. No happiness elsewhere.—Psa. 4:6, 7; Eccl. 2:2.
4. A sufficient supply of mercy.—Psa. 63:3-6.
5. His blessing may be found.—Prov. 8:17.

II. Conditions of Receiving His Blessing.
1. Hungering and thirsting for them.—Psa. 107:9; Isa. 26:8.
2. Humility to receive.—Isa. 57:15.
3. Leaving all else for it.—Matt. 13: 44-46.
4. Making Christ the medium of blessing.—Rom. 5:11; II Cor. 5:19.

III. The Results Are Peace and Comfort.
1. Substantial in nature.—Prov. 8:18-21.
2. Bring blessing to others.—II Cor. 5:14, 15.
3. Endless in duration.—Psa. 16:11; Isa. 35:10.

IV. Obey the Word of the Lord to Find a Constant Source of Praise.—Psa. 27:8.

AN EXPRESSION OF CONFIDENCE.—I Tim. 1:8-14.

December 1.

I. In What to have Confidence.
1. In the Lord.—v. 8.
2. In the testimony of the Lord.—v. 8.
3. In the witness of the Lord.—v. 8.

II. Testing Confidence.
1. By afflictions.—v. 8.
2. By the presence of the power of God in enduring afflictions.—v. 8.

III. Confidence Inspired by
1. The salvation of believers.—v. 9.
2. Calling of believers.—v. 9.
3. Salvation by faith and not by works.—v. 9.
4. The grace of God manifested by
   a. The appearing of Christ.—v. 10.
   b. The abolishing of death thru Christ.—v. 10.
   c. The bringing of life and immortality to light thru the Gospel.—v. 10.
5. The one appointed to preach to and teach the Gentiles.—v. 11.

IV. Confidence Expressed by
1. Suffering persecution for the sake of others.—v. 12.
2. Not being ashamed of persecutions.—v. 12.
3. An absolute faith in Christ.—v. 12.
   a. By knowledge of Christ.—v. 12.
   b. By a confidence in His power to keep and save that which is committed to Him.—v. 12.

V. Confidence Maintained.—v. 13.
1. By keeping the Gospel as taught.
2. By exercising the gifts of the Holy Spirit.—v. 14.

The only Protestant mission in all French Indo-China, with its five provinces and 18,000,000 people, is that of the Christian and Missionary Alliance of America. These people have characteristics which promise a great future, if they are given the Gospel.—Sel.

EDUCATIONAL

FAITH AND DOUBT IN TENNYSON AND BROWNING

I

Paul Erb

The nineteenth century is a period of interrogation. Men had tired of a superficial taking-things-for-granted or an indolent ignorance and were demanding a rational basis for belief and action. The combination of individual freedom and the scientific method set in motion intellectual forces of the greatest potency. People everywhere were asking not only **What?** but **Why?** They were encouraged by democracy to think for themselves, and were furnished by science with abundance of thought material. This last came in the form of hypotheses, which, if proved true, seemed to condemn as unscientific most positions hitherto considered immutable. The nebular hypothesis in astronomy, the evolution theory in biology, materialism in philosophy, rationalism in religion, and the ruthless invasion of the beings very **sanctum sanctorum** by the new science of psychology threatened orthodoxy in learning and faith with revolutionizing facts. There arose

> "Cosmogony,
> Geology, ethnology, what not
> (Greek endings, each the little passing-bell
> That signifies some faith's about to die)."

It became, indeed, a conflict between faith and fact; for some, one or the other was vanquished, with a subsequent lack; for others, an adjustment between the two was sought, and to a varying extent found. In such an unsettled age, when men's hearts are pulsing with new emotions, and seeking rest, surely it is no easy task to fulfill the prophetic office as a poet must. On such a troublous sea did Tennyson and Browning test their seamanship. Each reached the harbor, as "Crossing the Bar" and the "Epilogue to Asolando" show; but the differing of their course is a most interesting study, as we shall see.

Tennyson is often regarded as the most characteristic writer of the period. Preeminently a man of the age, he entered into its interests fully and met its problems squarely. The scientific spirit captured him completely. His daily program made ample provision for detailed scientific study, and his own keen observation gave him a splendid background for the appreciative reception of the discoveries of professional scientists. His poetry is full of scientific allusion, and scientific postulates are foundational to much of his social theory and religious interpretation. But Tennyson is also intensely religious; The keenness of spiritual sensibility in "In Memoriam" has certainly never been excelled. The devout impulses of holy ancestors lived yet in him, and his insight was deep enough to know that all most worth while in life has its roots in the virgin soil of a simple faith. We see him, then, in this "strait betwixt two": willing to accept fact, he was yet unwilling to relinquish faith;

> Ay me! I fear
> All may not doubt, but everywhere
> Some must clasp idols." (Confessions)

In short, he met the issue fairly; he accepted the challenge of a skeptical generation and assumed the mediatorship between faith and fact. Confessedly, he believed there was a possible adjustment, and was willing to seek it.

Now certainly there can be nothing but admiration for the man who would begin a task so Herculean. And it is an acknowledgement of his genius to say he came as near its accomplishment as any man could—nearer than any other man of his age. That he failed simply shows the superhuman proportions of this adjustment. Faith and fact simply cannot be reconciled, not because either is false, but because faith thru a volitional outlet entirely transcends mere fact. As Professor Gingerich has so clearly pointed out, "If a given individual has a keen sensitiveness to facts and their various implications and is also conscientious concerning the purity of his faith, these powers are sure to bring conflict into his soul. And if his will is not as strong as either his sensitiveness to fact or his conscientiousness in faith, he is sure not to be able to make a satisfactory adjustment."

Leaving the question of the adequacy of Tennyson's will for this adjustment, we come to a characteristic which should not fail, it seems, to appear to one who reads Tennyson's religious poems in their chronological order. This is the continuous osciliation between doubt and faith, the alternate questioning and confidence. In the early "Supposed Confessions of a Second-rate Sensitive Mind" the poet confessed

> "I am too forlorn,
> Too shaken; my own weakness fools
> My judgment, and my spirit whirls
> Moved from beneath with doubt and fear.
>
> O weary life! O weary death!
> O spirit and heart made desolate!
> O damned vacillating state!"

"The Two Voices" portrays the conflict between the impulses of doubt and faith, and ends with the marvel

> "how the mind was brought
> To anchor by one gloomy thought;
> And wherefore rather I made choice
> To commune with that barren voice."
> **[doubt]**

The first "Locksley Hall" sees a basis for faith in the progress and triumph of science:

> "Science moves, but slowly, slowly
> creeping on from point to point:
>
> There the common sense of most
> shall hold a fretful world in awe,
> And the kindly earth shall slumber,
> lapt in universal law."

But just there occurred the events which gave a new depth to the poet's experience. "In Memoriam" written in the years following the death of Arthur Hallam, gives special light on this fluctuating attitude of the poet. In a sense it epitomizes his whole life struggle. Mention has been made of Tennyson's faith in a universal order thru scientific law. It is interesting to notice that this is the very basis of his doubt in this poem. The theory of evolution here represents the claims of fact. But facts cannot satisfy now; indeed, the waste and evil in "Nature red in tooth and claw" raises all sorts of hopeless doubts.

> "no more? A monster then, a dream,
> A discord. Dragons of the prime,
> That tear each other in their slime,
> Were mellow music matched with him.
>
> A life as futile, then, as frail!
> O for thy voice to soothe and bless!
> What hope of answer or redress?
> Behind the veil, behind the veil."

Has faith, then, that which satisfies? It has. Love, divine love, with its counterpart in man is the guarantee of solace here and of immortality beyond. On this love is based his faith,—a faith, not of reason, but blind, which however could say:

> "Strong Son of God, immortal Love
> Whom we, that have not seen thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove."

This may seem a most victorious note but I consider it in the last analysis only the farther reach on the faith side

of this oscillating pendulum. While it is true that many consider "In Memoriam" the monument to an unfaltering faith, it is also true that other critics are unsatisfied with it. Dr. Strong regrets the spirit of agnosticism which denies the reasonableness of faith. Professor Corson says that "In Memoriam" "may almost be said to be the poem of nineteenth century skepticism."

The poems of the latter period, it seems to me, but intensify the vacillating struggle between a faith in the eternal verities and a scientific devotion which would still like to incorporate in a life philosophy the dreams of modern learning. "The Ancient Sage" develops the agnosticism of "In Memoriam."

> "For nothing worthy proving can be proven
> Nor yet disproven. Wherefore, thou, be wise,
> Cleave ever to the summer side of doubt,
> And cling to Faith beyond the forms of Faith."

"Vastness" is a maelstrom of doubting indictments:

> "Faith at her zenith or all but lost in the gloom of doubts that darken the schools."

Many such there are, and if it be objected that the poem ends with "the dead are not dead but alive," I can only say that the thirty-five questionings reveal an attitude that is hardly satisfied by the one answer, however reassuring it may be. It reminds us of "Easter Day," by Clough, Tennyson's contemporary, which has for its first part thirteen stanzas with the refrain "Christ is not risen," and for its second part three paltry stanzas with the refrain "Christ is risen." "Locksley Hall Sixty Years After" shows a remarkable loss of faith in the prophecies of the first "Locksley Hall."

> "Warless? War will die out late then,
> Will it ever? late or soon?
> Can it, till this outworn earth be dead
> as yon dead world the moon?"

Or this:

> Evolution ever climbing after some ideal good,
> And Reversion ever dragging
> Evolution in the mud."

In conclusion let us give credit where credit is due. Tennyson always maintained the clearest belief and witness on two fundamental propositions,—the personal existence of God and the immortality of the soul. He once formulated his creed as follows: "There is a something that watches over us; and our individuality endures; that's my faith and that's all my faith." To these positions he was always true and they are the redeeming points in his religious history. As for the rest, from the evidence produced it seems we can only conclude that he correctly characterized his own faith when he called it "the summer of doubt."

(To be concluded)

OUR BOOK SHELF

Mission Books

Orie Miller

Life of Adoniram Judson, by Edward Judson (His Son).—The life of this pioneer of American missionaries never fails to inspire the reader to nobler things and a firmer conviction that the cause to which Mr. Judson dedicated himself is worth the serious consideration of every Christian. The record of his life reminds one at once of Paul's varied missionary experiences. With him he could have said, "In journeyings often, in perils of water, in perils by the heathen," etc. (II Cor. 11:25-27.)

Mr. Judson was the first Christian missionary to Burmah. His first wife died at Rangoon, he married a second time but she died during the voyage to America. He spent thirty-two years on the field before visiting America.

His method of work like most of the missionaries of his time was largely evangelistic. The modern missionary enterprise with many departments tending to develop community life in connection with the conversion of the individual soul was then not used. He devoted his time to translation of Scripture and other religious literature, scattering these wherever he went, doing personal work with individuals as he could come in contact with them and taking preaching tours along what seemed to him strategic routes. The book deserves a place in every Christian home.

The Foreign Missionary, by Arthur J. Brown.—At the present time there are probably more young people in the Church seriously thinking of offering themselves for work in the foreign Mission field than at any time past. Such a choice involves many considerations which remain more or less vague and unreal even to the best informed. Experience alone can make them real. The author's extended experience on the field, his intimate association in traveling with missionaries scattered over the heathen world and his many years Secretaryship of a Board fits him as few are for such a work. The opening chapters discuss the missionary motive and aim. Others follow on The Missionary at Work, His Financial Support, His Physical Life, His Intellectual Life and His Spiritual Life. These are followed by others pointing out His relation to the Board, the Home Church, His Associates, the Motives, the Native Church and His Critics. The concluding chapters picture the real strain of missionary life and also describe the spirit of the faithful missionary and his reward.

This book should have a place in the reading schedule of every foreign volunteer, prospective volunteer or student of missions and mission problems.

The Life Of Hudson Taylor, by Geraldine Gunniness (Taylor),—Among the pioneer missionaries of China J. Hudson Taylor stands in the front rank. The sketches of his life and work are given as selected from "The Story of the China Inland Mission" of which he was the founder.

"A careful and prayerful reading of this volume will not ony instruct the reader in general missionary effort but the character of the man, his simple faith in God, his perseverance in facing almost insurmountable difficulties, and his resolute purpose in fulfilling his mission, will not fail to inspire every devoted follower of God. Mr. Taylor's success did not lay in great natural resources, but in his absolute and unfaltering faith in the promises of a Great God."

This book represents one of a series of missionary biographies which have been prepared to provide a substitute for the cheap literature that floods the land and for this reason, was chosen for this review. This and others of the series deserve a place in every home and especially those in which there are children who are passing thru the so-called "Reading Age."

The Lure of Africa, by Cornelius H. Patton.—During recent years many of the missionaries in Africa have become discouraged over the attitude of the home Church towards their beloved continent. Without attempting to explain whether the reasons for this lie in race prejudice, or whether missionary interest has merely temporarily shifted to China and other countries which have lately come to the front, the author shows this continent to be one of the most interesting and promising fields for missionary effort. This is one of the few books treating the continent as a whole. Islam seems securely entrenched in North Africa altho a number of Protestant organizations are doing splendid work here. Christianity's stronghold is in South Africa while in central Africa is the strongest section of Paganism in the world. In this section some of the recent mass movements are taking place. This section is pointed out as of strategic importance to the Christian Church of our day. Upon it's occupation and evangelization by Christian forces seems to hinge the fate of Africa as far as Mohammedanism or Christianity are concerned.

The comparative value of modern civilization and Christianity in Africa's uplift are discussed and facts given prove that nothing but civilization founded on Christ and Christian principles can better conditions among these teeming millions of God's primitive children.

Was it Worth While? by Wm. Dana Street,—Theodore Storrs Lee about whom the question was asked was born in Ohio in 1873. He was brought up

in a Christian home. Very early in life a number of circumstances added to definite prayer and Bible study led him to decide for work in the foreign field. Then began his long persevering fight for health. He also kept up his studies. At the age of thirty he finally reached India, the land he had chosen for his life work.

Seven very active years in this land among the high castes completed his missionary activities. A few of these were necessarily taken up by language study, and during another he was helplessly sick. The results showed that God was with him in a marvellous way. He was sent out as missionary pastor of a small Congregational church near New York City. While on the field he always kept in close touch with this church. When he returned to American on his first furlough his friends noted that the end of his active work was near. He died the following summer.

Fred. B. Smith the leader of the Laymen's Missionary Movement, also a member of his church answers the question in the chapter he contributes. The conclusion reached is that while to the world the life may have seemed wasted, in the Master's sight the results attained make the life seem very much worth while.

The book is of special interest to Christian students who ponder the same question in making the decision for the same life work.

South America Problems, by Robert E. Speer—Only of comparatively late years have the possibilities of this continent as a field for effective and much needed missionary work been brought to the attention of the Protestant churches of our country.

Conditions that have functioned in the past to bring about the present situation in this continent are first discussed. The present difficulties confronting the Evangelical churches in evangelizing South America are carefully portrayed. Political, social and religious conditions now operating present the largest problems. The author never doubts the final outcome of consistent Christian work in these various countries and a careful study of the book convinces the reader of the good reasons for his conclusion.

This work perhaps better than any other will inform us as to the conditions our own missionaries must labor under in this mission field in which our Church is especially new.

THE GENERAL CONDITION OF THE RECONSTRUCTION UNIT IN FRANCE

Isaac Sharpless

Note.—We hear much these days about the destruction wrought in the countries of Europe invaded by hostile armies. Hundreds of villages, towns and cities have been ruthlessly laid waste, and thousands of people driven from their homes. Outside help is necessary to restore these countries so they may again be occupied and to assist these refugees in their bitter struggle against the sufferings consequent to war. The Society of Friends, unable to participate in war, but not unmindful of its obligation to humanity to relieve suffering and bear its share of the burdens resulting from war, engaged in reconstruction work in Europe soon after the great conflict began in 1914. The scope of their work has been growing. Since we as a Church hold the same position regards war, arrangements were completed whereby our boys, unable to serve in any capacity under the military arm of the government, may, by the consent of government, work with the Friends in reconstruction work in Europe. At present some of our boys are preparing to "go across" and it is likely that others will follow. Because of this our interest in reconstruction work is increased, and we believe that this article will be read with a great deal of interest.—Editor.

On Sixth Month 1st 1918 the American Friends Service Committee completed its first year of work. Those who have read the annual report know how extended and valuable have been its efforts. In the rooms of the Friends Institute on Twelfth Street, Philadelphia, a busy body of nearly a dozen men and women make long days in organizing and working out the executive details. To another office come in the donations which keep the work alive. Around these centers busy men and women serve on Committees which attend to the larger problems of policy and method. These problems include the arrangements with the government at Washington and the Red Cross Organization; the care of volunteers and those furloughed from the camp for service in the Unit; the shipping of men and goods; the purchasing of supplies as asked for from France and so on.

All over the United States from Maine to Oregon in nearly all Friendly centers men are giving money and women are sewing and knitting, and congregations are seeking to know their duty towards this effort which expresses their Christian ideal of conduct in war time, an ideal which is constructive, kindly and restorative.

But this is only the background. The real workers are in France. At last reports over 400 men and women are in this stricken country trying to express in actual service what all this home machinery is intended to provide. Of these about 200 are English; about as many are American; and there are 9 French women, but the numbers change from day to day, and they are all busy.

What do they do? In the wooded regions of the Jura mountains at Dole and Ornans there are factories worked by the Unit for making portable houses and furniture. The French government which omits no opportunity to express its appreciation and aid in the movement, supplies the lumber free. The little houses easily put together are shipped to the country where the war scourge has passed over and many a family has found a resting place, wholesome if somewhat temporary, which would otherwise be in the ruins or the tenement cellars of large cities. The amount possible to be done in this way is indefinite, limited only by the number of workers which can be provided. In addition hospitals have been built for refugees who have been driven entirely away from their homes. These afford not only relief but also the opportunity for personal contact with the poor people, whom to serve, the members of the Unit have crossed the ocean. At another place some 200 houses for a tubercular settlement have been erected, furnished and manned.

The important subject of agriculture takes another group. Many young men used to farming at home have given their experience, their labor, and their skill, to plowing, threshing, repairing farm machinery, clearing the devastated fields of weeds, sowing seeds and spreading fertilizers. Centers for farm machinery and supplies have been created and hundreds of French families started to work with abundant gratitude and renewed hopes on their old places. One thousand tons of grain were threshed in the Marne alone by our men last winter and the number of acres restored to cultivation is very great. This branch needs more workers and aid of all sorts especially seeds and modern machinery.

Over a million refugees can not return to their homes. Many of these have received aid, principally by being furnished with remunerative work and many families have been supplied with bedding and essential furniture at less than cost.

Eight hospitals are maintained by the Unit: two general hospitals, one maternity, two convalescent homes, and a home for old women. Our members conducted a large body of war victims to the highlands of the Pyrenees for rest and restoration.

When a German drive is imminent a hasty call comes for aid in evacuation, a work not unattended with danger. The civilians are not willing to leave their homes till the last possible moment, and they and their goods and sometmes their live stock are loaded on motor trucks owned by the Unit, and conveyed to safety.

So impressed have the American Red Cross and the French government been

with the efficiency of our work that new avenues are continually opening. At least 500 well fitted Americans could be immediately employed in useful efforts of of amelioration and reconstruction.

But it is more than material help which these suffering French people want. Our men and women serving without pay are not doing it in any heartless way. The kindly expression of our sympathy, the opening for spiritual comfort and encouragement, the response which comes from stricken victims who have lost their homes of a life time and often members of their own household, and now find some one who from pure love shows them a little gleam of living hope, these are the rewards our workers have.

The government at Washington has seemed to be as liberal as we could expect towards the conscientious objectors to military service. But we are all loyal citizens in this emergency and every one of us should see that we serve with our brethren who risk so much more than ourselves the duties and responsibilities of the situation in ways that commend themselves to our consciences. President Wilson writes:

"I am sure that you will permit me to express deep appreciation of the reconstruction work proposed, and my happiness that it is being carried on in association with the Red Cross which is already doing a great work in France to express the heart of America."

The Red Cross, with the civilian branch of which we are associated has repeatedly approved our work not only by encouragement but by appropriating money for special needs, not regular maintenance, to the extent of over $200,000. The director of this civilian branch writing at a time when he could refer mainly to the work of English Friends says:

"The Red Cross looks on the Society of Friends as in a sense its expert leaders. There is no group of people from whom we have already learned so much or from whom we expect to learn so much as the Friends."

Whatever success we have achieved in the past and hope for in the future must depend on the religious spirit with which the effort is prosecuted.

Space does not permit us more than to mention the Russian work in which a little group of American women are engaged, a mere beginning in the face of unlimited opportunities. It is however, encouraging that a gentleman in New York has just given $10,000 to cover something more of the great field.

The statistics change very rapidly but workers in France about 190 are Friends and about 30 Mennonites, the others scattering. The substantial aid received from the Mennonite body in men and money is greatly appreciated. Their volunteers are coming in rapidly and they expect to complete the sum of $200,000 much of which is already in our treasury, in a short time.

It is evident that if the effort is to proceed as all wish, a continuous current of contributions must be kept up, a current stronger than that of the past. Should the war end now there would be ample need for work and workers for months longer. The Unit is increasing rapidly in size and efficiency and much more financial support is needed.

A steady stream of men is now passing through the office in Philadelphia. Temporarily they are cared for by farm work in the vicinity. As fast as their credentials are approved and government consent, passports and ship places obtained they are sent abroad. There is a demand there for 25 new ones a week and it is not desirable to stop until we have 500 in France. The supply is kept up largely by those who have been through the light that beats upon all who profess to be conscientious objectors in the camps and who have stood the test. It is for them and for us their friends to justify the position as to war we have held for centuries and do our Christian duty without stint.

As to the quality of work done Ernest P. Bicknell, a relief worker, in a recent letter to Timothy Nicholson bears this testimony:—

"It has been a very great pleasure to be somewhat closely associated with the American and English Friends who are engaged in relief work in France and Belgium. I am easily within the truth when I say that no Americans who have come to France for relief work within the past year have surpassed in spirit, intelligence or industry those who have been sent by the Friends Committee in America."

The above article was contributed by Isaac Sharpless.

DANGEROUS, BUT GLAD TO BE OF SERVICE

Paris, Aug. 19th, 1918.

One of our men, just back from Dunkirk, is sleeping on the second floor now. "I sleep just as low as I can," he says. Two nights ago a German torpedo-bomb dropped on the house where he was sleeping, killing one man and wounding four. X had gone to bed on the fourth floor of a wooden building; when the dust cleared, he was able to step off the roof onto the street.

Dunkirk has been under fire since the first year of the war. The Germans first surprise in long-range artillery was a cannon that bombarded Dunkirk from twenty miles away. Their light warships sometimes slip out in the fog and take a few shots at Dunkirk. Their airplanes have dropped bombs on the city over three hundred times. An air raid is not, as in Paris, a news event; it is a bore. Instead of one kind of siren warning for an air raid, Dunkirk has four kinds of signals; one for land bombardment, one for sea bombardment, one for airplane raids, and one for Zeppelins.

X went to Dunkirk to help the Friends' Ambulance Unit in some civil evacuation work it was doing in co-operation with the American Red Cross in the free corner of Belgium. Air raids were so frequent that the men got out of the way of seeking shelter in the cellar. Two nights ago they had just gone to bed when the siren blew; the barrage guns began their steady racket; and now and again the longer, deeper roar of a bomb crashing through the wreckage of a shattered house.

"Two of them hit our house," says X. "The first hit an off corner, shaking the house from top to bottom. But I'd felt the house rock before when they hit near by. Bits of plaster clattered down from the ceiling. I put one foot out of bed and started to say 'That was a near one' when the second came. It roared down one side of the house where the building was lowered and blew the first story clean out. I felt the floor rock again, then sag and tilt; I thought 'That's all for you, son'; then I just rolled myself into a ball and let myself slide. There was such a roar that I didn't know that the chimney had fallen in on the bed next mine, nor that the cupola from the house next door had toppled over onto the bed where I had been sleeping. Somehow, I came clear, with only a few scratches and bruises. Our floor held, but the floors below collapsed and we fell to almost street-level. And the first thing I felt, when I unrolled myself a minute later, was my tin hat. When I put out my other hand, I found a flash-light.

"Well, I've got to get a shave now," he concluded. "I found my flashlight but my shaving kit is just a part of a pile of dust. And believe me, I hunt the dug-out at every alarm now."

After all, being a member of the Friends' Reconstruction group does not mean that one ducks danger just because one refuses to fight.

At the close of the service one morning in the church at Chungju, Chosen, a woman came up to the platform and said to the missionary: "Will not the pastor stop at my house on his way home tomorrow?" Upon inquiry he learned that she was a former beer seller, notorious for her vile language. The next morning, as the missionary sat on the little porch in front of her store, she told of her conversion. "Someone handed me a leaflet one day as I sat here selling beer. I said I could not read it but he told me to have my son read it to me. After my son read it he said: 'Mother, we just must become Christians.' We talked it over and a few Sabbaths later I went to church and when the pastor asked all who wanted to believe to stand, I stood. Now my son and his wife and I all believe. We have stopped the beer business and expect to move away and farm for a living."—Sel.

THE YOUNG PEOPLE'S MEETING

RUTH THE TRUE-HEARTED (Jr.)—
Ruth 1.

Topic for November 10

MOTTO

"Thy people shall be my people and thy God my God."

THE STUDY HOUR

I. The Home and Kindred of Ruth.—There was a people called the children of Moab who lived across the Jordan and east of the Dead Sea. They were the people who had descended from a man named Moab. Moab was the son of Lot's oldest daughter. You remember that Lot was a nephew of Abraham who came to Canaan with him when God called him out of his country long long before. So the Moabites were kindred of the Israelites in that way. God did not drive them out of their country on that account. But even if they were children of Lot and kindred of the Israelites, they had not followed the true God as the Israelites had. Their gods were idols. Once when the Israelites passed thru their land on the way from Egypt to Canaan, the Moabites led them into sin and caused God to punish them very severely. So we see that the kinsfolk of Ruth were not very good people.

II. How Ruth Learned to Know the True God.—Once there was a very sore famine in the land of Israel. Elimelech, a man of Bethlehem in the land of Judah, left his home and went into the land of Moab to live. This man had a wife called Naomi and two sons called Mahlon and Chilion. It was not long until the father died. After this the two sons got married. One of the sons married a Moabite girl named Orpha and the other one married a Moabite girl named Ruth. This is the Ruth of our lesson today. She knew nothing of the true God except as her husband and her mother-in-law taught her. But we find that she was a true-hearted girl. When her husband died she still lived with her mother-in-law. But now that Naomi had lost all her people in the Land of Moab, she got homesick and told her two daughters-in-law that she was going back to the land of Judah. When she told them to also go back to their own people they cried very much at the thought of leaving Naomi. But when Orpha had gone back to her people, Ruth still clung to Naomi and said, "Entreat me not to leave thee, or to turn from following after thee: for whither thou goest I will go; where thou lodgest, I will lodge; thy people shall be my people and thy God my God: where thou diest, will I die and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." And so Naomi let her go along to the land of Israel because she was so true to her that she would let nothing separate them but death. And when they came into the land of Judah, Ruth proved that her words were true because she kept her word and served Naomi's God and took up the ways of God's people. God gave her another husband and she found a home and became the mother of a son. This son was the grand father of David who was a great king in Israel.

III. OUTLINE STUDY

1. Qualities of the true-hearted.
   a. Faithful to friends.—Prov. 17:17; 27:6.
   b. Faithful to promises.—Eccl. 5:4,5.
   c. Serving God in sincerity.—II Tim. 1:5; I Cor. 10:31.
   d. Purifying our heart and life.—Heb. 10:22.
   e. Truthfulness.—Prov. 12:19.
   f. Walking in the truth.—II Jno. 4; I Jno. 1:7.

PERSONAL THOUGHT

I will keep my heart with more diligence than I would keep a garden. I would be true to my friends, and above all else, true to God.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **True.**
2. How Ruth was True to Her Word.
3. True to Her Friends.
4. True to God.
5. True to Herself.

SOUTH AMERICA.—I Jno. 3.

Topic for November 17

MOTTO

"While we were yet sinners, Christ died for us."

THE STUDY HOUR

I. The South American Field.—The field has been before us for some years. In fact the field has been there as long as you and I have lived in the world. As to how those before us have dealt with it and met their responsibilities is not so much the question for you and me as that other question of **how we shall meet our responsibility.** I have just been looking into some writings about the field. There have been men of large vision and capability to tell their vision to others who have written on this field. They view its people, its government, its past history, the educational and religious life of the past and present. Some of our own missionaries have been writing to us from time to time of their impressions. All these written materials are of value to us to help us meet our obligations to this field. But it will not be enough for us to simply read and know the facts. We should be ready to act as God directs us toward the field, by prayer, by means and by personal service.

There is danger as we read some of the vision of writers that our mind becomes absorbed by their view of things. I wish we all could see the place as God sees it from heaven. Then we would see it as He talks about the souls of men in His word. He sees every soul upon earth first as a soul in its relation to His only begotten Son whom He has sent into the world "that whosoever believeth in him should not perish, but have everlasting life." Do they know Him or do they not know Him? Is it the great change in their lives that makes them sons of God? Whatever other things in South America have been overruled by Providence to make the place and people more prepared for the message of life should not occupy our mind only as the knowledge of them helps us to know how and where we can work to carry the message. If there ever was a time when the Church should know the utter failure of those who spend their lives only for the betterment of the civilization idea instead of the idea of preparing a people whose citizenship is in heaven from whence they look for the Savior, the Lord Jesus Christ, that time is now. With this fundamental fact in our motive, we are prepared to better the surroundings and physical conditions, within Gospel limits of legitimate labors, that the more fundamental things may be further carried out.

II. The Text.—I Jno. 3. Here in this chapter we have the high calling of the believer in Christ Jesus. He is called to the realization of a larger life in Christ when he appears in glory to receive his Church. This present calling is a calling of deliverance from sin to a life of righteousness. This is the only cure for the troubles of this sin-cursed world.

III. Outline Study

1. Human corruption is terrible when left to develop.—Rom. 1:25-32; Eph. 4:18-19.
2. God has a remedy for human depravity which is alone able to rescue the situation.—Rom. 3:17-21; 7:23-8:4.
3. God is no respecter of persons, but desires that all men come to repentance and receive life.—Acts 10:34-35; I Tim. 2:1-4.
4. It is the mission of the Church to bear the message to all the world.—Matt. 28:19,20; Acts 17:30, 31.

PERSONAL THOUGHT

What is our condition? What creates the greatest sympathy in our hearts for the people of South America? Their physical needs and the environments which surround them or their condition in the light of eternity which to a certain extent contribute to physical misery?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Salvation.**
2. What I have Learned of the Land and the People of South America.

For Young People—

1. Responsibilities of Our Generation to All the Unsaved of All Lands.
2. Religious Teachings of the People of South America.

3. What Could We Do to Help South America?
4. Activities of the Missionaries Now on the Field.

For Older People—

1. How to Invest Our Lives to the Greatest Profit to the Kingdom of God.
2. The Purpose of Missionary Effort.

FOR WHAT AM I GRATEFUL.—Psa. 136.

Topic for November 24

MOTTO

"In everything give thanks." "Give thanks always for all things to God."

THE STUDY HOUR

I. **Thanksgiving.**—A dependent creature and a creature who has received unmerited favors is a very thoughtless or hard-hearted one when these things are heaped upon him and he does not return thanksgiving out of a heart of gratitude and love. A thanksgiving day is a very appropriate day to observe, not because we should not give thanks on other days, but because there is so much that we have to give thanks for that it behooves us to take special time to recount our blessings and give special attention to thanksgiving before God. Every act requires time. It requires time and thought to think of all the blessings from God and to speak to Him concerning them. Even then we shall miss many blessings which God in love and wisdom may not have yet revealed to us as coming to us from Him. We cannot count them all and yet we should not begrudge a time to express our thanks for God's goodness and to recount what we can.

II. **The Text, Psa. 136.**—The Psalmist set in order a number of things as a reason for thanksgiving. Among these we note the following: mercy, in creation of the heavens, earth, sun, moon, stars, waters, deliverance of the people, providences in time of danger, victory over enemies, gifts of an inheritance, gifts of food, remembrance in time of lowliness.

III. **Outline Study**

1. Cause for thanksgiving.
   a. The character of God.—Ex. 34:6, 7.
   b. The power of God.—Eph. 1:19.
   c. The creation of all things.—Acts 17:24-30.
   d. Salvation from the hand of the devil.—Col. 1:12, 13, 14.
   e. Grace for the trying hour.—II Cor. 12:9.
   f. Promises unfailing.—Heb. 13:5, 6.
   g. Temporal blessings.—Acts 14:17.
   h. A place in the Church.—Eph. 2: 17-22.
   i. A home in glory.—I Pet. 1:3-9.

PERSONAL THOUGHT

God's favor to all of us is wonderful if we may only be brought to behold it in its fulness.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Thanks.**
1. What have Children to Be Thankful For.

For Young People—

1. The Goodness of God.
2. God's Goodness to Me.
3. God's Goodness to All Mankind.
4. The Thankful Heart.

For Older People—

1. Why People Forget God.
2. The Cure for Ingratitude.

CONFIDENCE AND HOW TO GET IT.—Neh. 6:1-16.

Topic for December 1.

MOTTO

"As for me, I will call upon God."

THE STUDY HOUR

I. **Confidence.**—There are confidences false and true. False confidence builds upon that which will not fulfill its promises. True confidencce is that which depends upon a true foundation of hope and will realize its fulfillment. Then there are those who do not confide in that which is perfectly reliable because they do not know or will not give themselves to know and enter into the blessings of confidence. There are earthly friends who are true and upright and ready to stand by you even in the most trying circumstances. But unless you are ready to trust them, and become acquainted with their qualities, you may live in sight of their friendship and never receive its blessings because you keep your distance without committing yourself to them in confidence. So also is the friendship of God. God is faithful and true. He is able to do what no earthly friend can do. No earthly power can stand before Him. He is worthy of all our confidence. But in spite of this fact there are but a few compared to the many who have confidence in God. Is it not because of the hardening effects of sin in men's lives (Heb. 3: 13,14)? He makes himself known to us. If we respond to the knowledge we become stronger in our faith. But if we remain unresponsive, our hearts are influenced by the spirit of unbelief around us and become hardened to the power and love of God as it operates in our midst. We go on in our blindness and miss the best of life. It is evident that to get more confidence in God that we must be open to the manifestations of His love and power and call upon Him at all times when we are in need and He will prove it to us.

II. **Neh. 6:1-16.**—Nehemiah had the secret of confidence in God. When scheming men tried to get him away from his task, he was firm in standing at the post of duty. When they tried to intimidate him by false reports, he remembered Him who had assigned the work and went right on with it. When even in the name of religion they hired prophets to put him in fear he recognized the inconsistency of their suggestion and was saved from trouble. In all these things he called upon God to remember him and to take care of those who would do evil that their counsels should be brought to naught.

III. **Outline Study**

1. **The Value of Confidence in God.**
   a. Better than to put confidence in princes.—Psa. 118:8,9.
   b. Better than the flesh.—Phil. 3:3.
   c. Like a strong mountain.—Psa. 125:1.
   d. Means salvation.—Psa. 37:40.
2. When We May Be Confident.
   a. (His sons), at His appearing.—I Jno. 3:2.
   b. When our heart condemns us not.—I Jno. 3:21.
   c. In a time of war.—Psa. 27:3.
   d. When death separates us from the body.—II Cor. 5:5-8.
   e. When the fatherless and the widow are left.—Jer. 48:11.
   c. When great calamities come to the world.—Psa. 46:1-3.
3. How Get Confidence.
   a. Taste and see.—Psa. 34:8.
   b. Harden not your heart.—Heb. 3: 6-9.
   c. Hear the word of truth.—Eph. 1: 13; Rom. 10:14.
   d. Fellowship with others of faith.—Phil. 1:14.
   f. By praying to God.—Isa. 40:29-31.

PERSONAL THOUGHT

Is my life growing in confidence day by day?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Trust.**
2. Learning to Trust God.

For Young People—

1. Steps of Triumph in the Faith of Nehemiah.
2. The Value of Confidence to the Christian.
2. How to Get More Confidence in God.

For Older People—

1. How Other Lives have Increased My Confidence In God.
2. False Foundations of Trust.

THE CHRIST OF THE ANDES

T. K. Hershey

On a crest of the dividing mountain chain between Argentine and Chili, 13,000 feet above the sea, is one of the most remarkable statues of the world. There, with a cross in one hand and with the other uplifted, stands the heroic figure of the Christ of the Andes.

When Chili and the Argentine made a treaty of peace after decades of national misunderstandings, they erected on their common frontier this stature of the "Prince of Peace." It was erected to commemorate the settlement by arbitration rather than by arms of the boundary dispute between the two adjacent republics. When one passes this statue he reads the following: "He is our peace who hath made both one." What a sermon! Also, "Sooner shall these mountains crumble into dust, than Chilians and Argentine break the peace which, at the feet of Christ the Redeemer, they have sworn to maintain."

When the time came to erect this statue they had to decide this question, "How should the face of Christ be turned?" After some discussion it was decided to turn His face neither toward the Argentine nor toward Chile, but to the north. Why? God alone knows why. But there stands the Christ of the Andes with the upborne cross and the uplifted hand as tho He were looking and waiting for the help that must come from His disciples in the great land of the North. Around Him, in mountains, on plateaus, among the valleys, out on the broad plains, and along splendid rivers await the people of Latin America. They may

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THE SUNDAY SCHOOL

TELLING STORIES TO CHILDREN

I Selecting the Story

Nellie Hagey

The selection of stories, to tell to children, is a question of importance, and to choose the best from the great mass of available literature, is a long and difficult task.

Those who have had any experience with teaching children, find that story telling is about the only method that can be successfully used among small children, especially those who cannot read for themselves, or do much thinking for themselves, and they find, too, that stories are far more easily grasped when told rather than read. Then let us look at the question from a child's viewpoint. Let us study child life to know what their young minds grasp, and what they enjoy. The Sunday school teacher will find the story method very effective, not only in the smaller grades, but no child ever quite outgrows the fondness for a good story told by word of mouth. Most of us have seen teachers who held their scholars spell-bound while telling a lesson story. This requires tact on the part of the teacher, but if we as teachers, who have only these children in our charge for one hour each week, would spend much time in prayer and preparation along this line, our work would indeed be effective.

Some one has said, that the three essentials of a good story are, that it be apt, vivid, and wholesome. It should be appropriate to the child's experience, intelligible to him, and should really illustrate the point in hand. It should be vivid, every action and character standing out clearly, and it should not, either directly or indirectly, suggest undesirable thoughts to the child's mind.

In our Sunday school, of course, Bible stories are unexcelled as material for illustration. Happily for the Sunday school teacher, stories are excellently told in the Bible. The skill of a teacher is shown chiefly in choosing the right portion to be read as the story, and in seeing its good points. Every teacher should saturate the child's mind with good Bible stories, and study carefully the best methods of telling them. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. „All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."

Many a teacher says, "I don't like to tell the children stories that are not true." How sad that children are so often told things that are erroneous, and when they grow older and find out for themselves that they have been deceived, they lose confidence in the one that has deceived them. In selecting stories, always stay by the truth without adding too much supposition.

Good stories have a tremendous power to sway children's actions. It distinguishes between good and evil, not merely by showing the good, but also by presenting in its right perspectives such evil as is within the comprehension of the child. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart."

The Bible reaches into the soul and impels the will to action. It clarifies the doubts, makes the rugged places smooth, comforts the afflicted, and shows the earnest searchers after the truth the way to eternal life, bringing him, thru Jesus Christ, into the presence of God the Father. The men and women of the Bible lived and were human just as we are. All their acts are shown, good and bad; their hearts are shown, repentant or unrepentant; their deeds speak for or against themselves and are related with little or no comment, leaving the reader to judge the actions according to the teachings of the Bible. For these reasons every child should be familiar with Bible stories from babyhood up. The little child instinctively perceives that the religious life is the natural life, the fulfillment of human nature in truest and largest ways.

Stories ought to be more than merely for entertainment and amusement. There are plenty good moral stories that might be well to tell to children. Usually a good story does not need to have its moral pointed out, it will carry its own moral, and the alert mind of the child will be pretty sure to make the application for himself. But while the morals need not be expressly stated it should not be smothered by the narrative.

Children are prone to believe what we say, and copy what we do, so we as teachers ought to take pains in studying and preparing for the great work of teaching the young. Some think it is an easy task to supply for a class of small children, and that they are easily entertained, but God forbid that we should ever become careless in teaching these little jewels that God has placed here and that will be the men and women of to-morrow.

In selecting stories be sure to weave in plenty of good missionary stories of the boys and girls across the sea who are not situated as we are, and who have not the privilege of the Gospel that we have. The missionary spirit planted in the minds of the young will bring about wonderful results.

"And let us not be weary in well doing for in due season we shall reap if we faint not."

Lima, O

MISSION SUNDAY IN THE SUNDAY SCHOOL

When James Chalmers at the age of fifteen heard his Sunday school superintendent read a letter before the school from a missionary he then and there decided to become a missionary. Horace G. Underwood, for more than thirty years missionary to Korea, when four years old heard a missionary from India speak and he then made his decision to give his life to the work of carrying the Gospel to heathen lands. Eliza Agnew was eight, John Ludwig Krapf fourteen. John C. Patterson was fourteen when his attention was first called to missionary service. Cyrus Hamlin, founder of Robert College in Turkey, declares that his interest in missions was due to a small contribution box for missions associated with his boyhood days. Incidents like these might be multiplied to show that the majority of missionaries received their first, definite impressions in early life and that these had a most vital bearing upon their future service. Childhood and youth present the golden opportunity for the home and Church to

indelibly impress the great principles and teachings of God's word, and largely determine the future career of the young people.

In no organized activity of the Church do we find so large and numerous opportunities for doing this as in the Sunday school, the "teaching service of the Church." Here is determined in no small degree what shall be the character of the future Church. Some one has expressed it something like this: We must put into the Sunday school today what we wish the Church to be tomorrow. If we want a missionary spirited Church tomorrow we must see to it that we have a missionary spirited Sunday school today. We never can fully escape from the influences of our early environment and from the impressions received in the formative period of life. They cling to us and we cannot shake them off. If this is true the character and spirit of the Sunday school have a most vital bearing upon the life of the individual. Since the supreme task of the Church is to make known the Gospel of Christ to all creatures, missionary instruction should have a large place in the Sunday school.

This is the conviction of the General Sunday School Committee of the Mennonite Church. Consequently they are urging that missionary instruction be given in the Sunday school constantly and persistently in every legitimate way possible that will serve to create and foster a strong missionary atmosphere and spirit. In the hope that some definite impressions may be made upon the entire school the Committee has designated the third Sunday of November of each year as Mission Sunday to be observed in all of our schools. On this day the proceeds from the investments made by the children for missionary purposes may be gathered in and in various ways the missionary idea be impressed upon the school. Each school should arrange and plan for this Sunday so as to meet their local conditions and needs. We do not propose to give a suggestive program, but simply mention a number of ways in which the day may be observed.

The Sunday school session should, of course, be preeminently missionary in character. The songs, Scripture reading and prayer should have the missionary note. The superintendent may relate some striking missionary incident before the entire school, or read a letter from a missionary in the field. The teachers should find some apt illustrations of a missionary nature to illustrate the truths of the lesson, or spend part of the teaching hour in bringing facts and incidents to the class that will serve to create an interest in the work of the missionary and the needs of the heathen. The Librarian should bring to the attention of the school some good missionary books and encourage that they be read. Where there is no library the wide-awake teacher may suggest such books as he may have in his own library and loan them to members of his class. The closing service may be made interesting by a short stirring talk on missions by some one intensely interested.

In some schools it may be advisable to arrange a special program for the Sunday school session, if not for the entire session, for a part of it. In this some of the boys and girls could take part by singing some special song, relating some incident or a recitation suitable for the occasion.

Where the Church service follows the Sunday school a missionary sermon adapted especially to the needs of the boys and girls is in order and would serve to deepen the impression already made in the school. Too often it is the case that the minister forgets the boys and girls in the preparation of his sermon, but by giving special consideration to their requirements and seeking to make the message simple and bringing it in terms they will readily understand, he has a rare opportunity to impress upon their tender minds the needs of the world and their part in the great task before the Church.

It happens that this year the topic for the Young People's Meeting for the third Sunday of November is of a strictly missionary nature, South America. Here, of course, the thought will be more definitely along the same line as in the morning services. If a short sermon folows this service, as is the case in some congregations, the minister has the rare opportunity of summarizing the impressions of the day and clinching them.

Thus it is possible to make this day a Mission Sunday not only for the Sunday school but for all the services of the congregation. By thus definitely planning for these services in advance so that they all will cluster around one general theme, an impression may be made that will lead some soul to sometime take up definite service for the Master, and the day will be looked forward to each year with increasing interest.

We are frequently told that no definite impression can be made without the opportunity for expression. Hence the day should not be passed by without any opportunity to all present to make some definite contribution for the Lord's work. The day's service will be incomplete without any offering.

The question that will confront some is, Where can we get missionary material? The Gospel Herald and Christian Monitor both contain material which can readily be adapted to the needs of the boys and girls. The articles written by our foreign and home missionaries, with numerous select incidents and facts and information, provide interesting, up-to-date material. Furthermore many of our teachers and workers are reading good missionary books from which they can glean illustrations and facts. There is an abundance of such literature to be had by the one who will but apply himself and gather it.

It is the hope of the Committee that each year the number of schools observing this day will increase, and that it will serve to deepen the mission spirit not only of the Sunday school but at once communicate itself to the Church.

WHY THE KING TURNED DOORKEEPER

Dan Crawford, author of "Thinking Black," wrote his last letter to his homeland constituency while perched on top of a mountain, "looking down on the vast Sera plain, stretching away towards Lubaland both wide and blue." He penciled this world picture of the landscape down below:

"Far below you spy the Lubule River, rioting in the plain; and, leaping the old banks, it lavishes its waters for many miles in a murderous marsh. Remarkable for its volume, and infamous for its dark brown quality, this water frankly warns you off its preserves. As much as to say: 'Make no mistake; I am not H_2O: I am liquid malaria and the man who swallows me only forces me to swallow him. Small wonder then that this dirty water makes a dirty native, for this Sera man is what Gilbert once described as an 'imperfect ablutioner.'... Yet be they washed half, washed whole, or washed not at all, we keep at it telling them that they can neither be regenerated by holy water or Cologne or river water, but only by the water of life."

Mr. Crawford goes on to say, as he turns from nature to man, "The news these days is better than the water, for things are getting lively and the building of Bible Schools is quite the craze." Then he tells about the way the Gospel is reaching two chiefs, and of their building Bible Schools, and he adds, "Next year, please God, we will have nearly fifty such buildings to care for, near and far." And again, "A great inheritance belongs to the two hereditary kings—Chona and Mwepu; and it was this former's predecessor who on his deathbed charged us to teach his tribe 'the way about The Way.' Mwepu is still living, and he is now doubly alive, for his recent conversion has sent the whole country buzzing with the news. Salvation has taken all the angry creases out of his brow, and the barometer of his face is 'set fair.'"

Mwepu's conversion was like this: No king of this people ever dares open a door for himself. When the missionaries told him that he was keeping Jesus Christ waiting on the outside threshold of his life, "there came a flash of faith in the question, Was not Jesus Christ the greatest king of all? And was not He standing waiting outside with princely patience for the door to be opened to Him?"

One evidence of the reality of his conversion is his voluntary giving up of tobacco.—S. S. Times.

CURRENT EVENTS

Germany's Bid for peace.—Apparently alarmed at the reverses suffered by German arms and diplomacy during the past three months the German rulers seem no longer to be asking the question, What can we get out of the war? but are wondering how they can best get out of it and save the most possible from the wreck. The deflection of Bulgaria cut Germany off, geographically, from her other ally, Turkey, and exposed tottering Austria-Hungary to attack from the east. With this new crisis threatening her hold in the East and with a victorious foe pressing in from the west, and with the morale of the German soldier and civilian on the decline, the German rulers put in a bid for an armistice in order to talk peace. The German note follows:

"The German Government requests the President of the United States to take a hand in the restoration of peace, acquaint all the belligerent States of this request, and invite them to send plenipotentiaries for the purpose of opening negotiations.

"It accepts the program set forth by the President of the United States in his message to Congress on January 8, and in his later pronuncimentos, especially his speech of September 27, as a basis for peace negotiations.

"With a view to avoiding further bloodshed, the German Government requests the immediate conclusion of an armistice on land and water and in the air."

With the constantly increasing strength of the Allies and a constant weakening of the Central Powers with abundant evidence of economic and political disintegration of Germany and her allies, her victorious enemies are not in a mood to accept anything but an unconditional surrender. They interpret this bid for peace as a shrewd scheme to get the Allies to talk peace and let up on their effort to prosecute the war. Furthermore the recent change in the German Chancellorship and other political offices whereby men of more democratic ideas are given power is construed as an effort to make the enemy believe that the people are having a voice in governmental affairs. For the Allies to flatly turn down the German offer to discuss peace would give the German government grounds to make it appear to its subjects as tho the Allies were bent on the destruction of Germany and thus spur them on to resist to the very last. In order to deprive the German government of this claim and to determine the sincerity of the German proposal for an armistice, President Wilson sent the following note of inquiry, the answer to which will determine the nature of his reply to the German note:

"Before making reply to the request of the imperial German government, and in order that that reply shall be as candid and straightforward as the momentous interests involved require, the president of the United States deems it necessary to assure himself of the exact meaning of the note of the imperial chancellor.

"Does the imperial chancellor mean that the imperial German government accepts the terms laid down by the president in his address to the congress of the United States on the 8th of January last, and in subsequent addresses, and that its object in entering into discussion would be only to agree upon the practical details of their application?

"The president feels bound to say with regard to the suggestion of an armistice that he would not feel at liberty to propose a cessation of arms to the governments with which the government of the United States is associated against the central powers so long as the armies of those powers are upon their soil. The good faith of any discussion would manifestly depend upon the consent of the central powers immediately to withdraw their forces everywhere from invaded territory.

"The president also feels that he is justified in asking whether the imperial chancellor is speaking merely for the constituted authorities of the empire who have so far conducted the war. He deems the answer to the questions vital from every point of view."

Opinion was divided regards the President's reply. Some considered it an adroit move on his part, while others saw in it an opportunity for Germany to place the President in an embarrassing position. The German note was awaited with interest. Following is the reply:

In reply to the questions of the President of the United States of America, the German government hereby declares:

The German government has accepted the terms laid down by President Wilson in his address of January 8th, and in his subsequent addresses on the foundation of a permanent peace of justice. Consequently, its object in entering into discussions would be only to agree upon practical details of the application of these terms. The German government believes that the governments of the powers associated with the Government of the United States also take the position taken by President Wilson in his address. The German government, in accordance with the Austro-Hungarian government, for the purpose of bringing about an armistice, declares itself ready to comply with the propositions of the President in regard to evacuation.

The German government suggests that the President may occasion the meeting of a mixed commission for making the necessary arrangements concerning the evacuation. The present German government, which has undertaken the responsibility for the step toward peace, has been formed by conferences and is in agreement with the great majority of the reichstag. The chancellor, supported in all of his actions by the will of the majority, speaks in the name of the German government and of the German people.

Berlin, October the twelfth, nineteen hundred and eighteen.

(Signed) SOLF, State Secretary of Foreign Office.

With intense interest the public awaits the reply of President Wilson. The sentiment of America, as expressed by the public press and thousands of telegrams pouring into Washington, is to accept nothing less than an absolute military surrender from Germany. This likewise seems to be the sentiment of the allied nations. It is argued that Germany is defeated on the field of battle and to leave her escape without an unconditional surrender would rob the Allies of the very thing they have been fighting for these four years. While Germany is seeking to end the war thru diplomacy the Allied armies are smashing on and driving the foe before them.....The President in his reply makes it plain that the terms of an armistice must be left to the judgment of the military leaders and that no armistice can be accepted that does not guarantee the maintenance of the present military supremacy of the Allied armies. Furthermore that no armistice can be considered so long as the German forces continue their "illegal and inhuman practices which they persist in." He refers to another condition mentioned in his Fourth of July speech demanding "the destruction of every arbitrary power anywhere that can separately, secretly and of its single choice disturb the peace of the world; or, if it cannot be presently destroyed, at least its reduction to virtual impotency." He considers the power controlling the German nation of the kind described, and that unless there is a change so the Allies will definitely know with whom they are dealing the matter of peace cannot be considered. This reply seems to meet the approval of the public and is considered by some as virtually an ultimatum to Germany that she surrender unconditionally.

Two Momentous Weeks.—Possibly the most wonderful fortnight in history came to a close on the evening of Oct. 6, 1918. During these two weeks the Allies won a number of successive triumpns on the field of battle which have broken the military power of Germany and her allies. Following are some of the most important events:

Just prior to the beginning of the

fortnight the Americans had successfully wiped out the famous Mihiel salient and Gen. Allenby's drive in Palestine was sweeping forward and the Serbians had made notable gains in the Balkans. On Sept. 22 the Serbians continued their advance, General Haig broke the Hindenburg line near St. Quentin, Gen. Allenby completed the encircling and destruction of two Turkish armies in Palestine, and the United States announced that 1,750,000 Americans had been sent to France. On the 23rd Bulgaria made an urgent plea for help from Germany, but with no avail, since the Allies were pressing the Germans back in France. On the same day the Japanese captured the capital of the Amur district of eastern Siberia and the Bulgarians were swept back on a 90-mile front. The next day the British tightened their grip on St. Quentin and the Allies in the Balkans continued their successful advance. On the 25th the Allies made gains on the Western front, Allenby announced taking a total of 40,000 Turkish prisoners with large quantities of supplies, and the Bulgarian line was crumbling. On Sept. 26 the great battle on the Western front was opened. The American army in an attack on a 20-mile front advanced seven miles and took 5,000 prisoners. In the Balkans the Bulgarians continued to fall back in a rout, while Allenby reached the Sea of Galilee and surrounded the fourth Turkish army. On the 27th Bulgaria asked for an armistice and the Allies on the Western front made notable gains and took a large number of prisoners. On the 28th the Belgians and British pushed the foe back and the day following the Belgians captured 5500 Germans in an advance. On the 30th Bulgaria signed a truce agreeing to an unconditional surrender. While 250,000 Bulgarians were laying down their arms President Wilson opened the draft lottery to fix the order of precedence in the allied service for 13,000,000 Americans. On Oct. 1 Gen. Allenby's forces occupied the ancient city of Damascus. On the 2nd German forces were driven out of Lens and Armentieres and the British cut the German line below Cambrai. On Oct. 5 and 6 the Allies continue to blast holes in the German defense and force the enemy to begin a withdrawal from the Flanders coast and the entire Western front. Germany also asks President Wilson for a peace conference. It is generally conceded that the events of these two weeks sounded the death knell of Germany's hopes and ambitions for world conquest and domination.

The Retreat of King Alcohol.—King Alcohol has been putting up a desperate resistance against a relentless foe, but is slowly and irresistibly being driven back. The war has brought about conditions that are hastening his retreat and his eventful exit. Congress refused to take drastic action due to an unfounded fear of the laboring people. The argument frequently advanced was that the miners and factory workers must have their daily booze to keep them busy and contented. This argument was met by a statement from mine operators and factory managers that drink, instead of being a help to production was a hindrance. The almost universal experience is that liquor unfits a man for work and thus lessens his productive capacity. Furthermore when the drink question came before Congress politics entered the game and Congressmen apparently were more concerned about their political future than the moral welfare of the nation. However the demand of the public became so insistent that this question should be settled and settled right that Congressional action could no longer be well delayed. The constitutional amendment now before the states for ratification has been ratified by 14 states, and it is predicted that by next spring the required number of states, thirty-six, will have ratified it, thus insuring prohibition a year later. The United States Senate put an amendment to the agricultural appropriation declaring that after May 1 next the manufacture of beer and wine should be stopped and after June 30 the sale of intoxicating beverages of all kinds should cease. The House has not yet acted on this measure. With the power vested in him by Congress President Wilson has ordered that the brewing of beer of all kinds shall cease December 1 next. The distilling of whiskey was stopped over a year ago, but the distillers are allowed to dispose of their stock. The sentiment seems to be general that the days of the liquor traffic are numbered and that prohibition for the duration of the war will eventuate into permanent national prohibition.

Bulgaria Quits.—Bulgaria has deserted her allies and unconditionally surrendered. Unable to hold back the enemy herself, and Germany unable to come to her relief, the only alternative for her was to ask for an armistice and separate peace. The armistice was granted on the following conditions: She will evacuate all territory occupied in Greece and Serbia, demobolize her army at once, surrender all means of transport to the Allies, surrender her boats and control of navigation on the Danube and give the Allies free passage thru Bulgaria for the development of military operations, and all Bulgarian arms and ammunition are to be stored under the control of the Allies who have the right to occupy all important strategic points. This is a complete surrender, and the question of terms of peace are left for future consideration. Bulgaria has been weary of the war for some time and it was with difficulty that she was kept in line so long. Many of the army refused to fight and consequently when no German aid was forthcoming the only course left was to surrender. The elimination of Bulgaria cuts off Turkey from the Central Powers, and so soon as Serbia is completely reconquered communication will not longer be possible between Germany and Turkey. Without support from Germany Turkey will soon be forced to surrender which would give the Allies control of Constantinople and hence across to the southern part of Russia and thus enable them to send more troops into Russia to wrest it from German control. It will give them a chance to come to the help of Roumania and expose Austria-Hungary to an invasion from the east. With Turkey and Bulgaria eliminated, which would release hundreds of thousands of Allied troops; with the possibility of Roumania again coming into the war with at least half a million men; with Austria Hungary already tottering, militarily and politically; and Germany unable to come to their relief it is predicted that it will only be a matter of a little time until Germany will be left alone against a world of foes.

Woman Suffrage.—Last January the House of Representatives by a two-thirds vote approved of the Susan B. Anthony amendment to the Constitution granting free and equal suffrage to the women of the United States. Ever since that time the amendment has been before the Senate for action, but the vote was postponed from time to time. Woman suffrage and prohibition are two issues the politicians are anxious to ignore if possible, but the issues will not down. Early in his administration Pres. Wilson opposed woman suffrage on the grounds that it is a matter for each state to decide for itself; both political parties in the last national campaign avoided the issue in their platform on the same grounds. War conditions have induced the President to change his mind and he urged the Senate to pass the amendment, even going so far as appearing before the Senate unannounced and urging them to pass the measure. This is the second time he addressed the body, but his appeal did not win any votes. When the matter came to vote the final count was 53 to 31, not sufficient to pass. Twenty-one Democrats and ten Republicans voted against it, while 26 Democrats and 27 Republicans voted for it, thus again putting the Republican party on record as being more loyal to the president than his own party. It is said that because of this failure of the Democrats and several other blunders they have made, that the chances are that both houses will have a Republican majority in the next Congress.

Postal authorities announce that over 1,000,000 letters addressed to American soldiers arrive in France every day. The delivery of about 300,000 is delayed principally because of faulty addresses.

A Huge Gun Plant.—"Plans for the erection in France of a mammoth gun plant and reclamation equipment base for the American expeditionary forces were announced a few days ago by the war department. A striking piece of equipment will be a lathe 500 feet long, the largest in existence, and costing approximately $7,000,000. This piece of machinery, it is said, will be so huge, that in order to keep its alignment accurate the curvature of the earth had to be considered in drawing the plans. Machine tools for the plant will cost between $12,000,000 and $15,000,000."

Fresh Milk for U. S. Soldiers.—"The American Red Cross lately announced that a model dairy plant capable of producing milk daily to supply 20,000 patients has been established at the largest American army hospital. France will loan the plant 1,000 cows and the work of operating it will be done by convalescent soldiers. Similar dairies are to be established at all of the American base hospitals as soon as necessary arrangements can be made. So far condensed milk from the United States has been the only form of this valuable food available for wounded soldiers; army doctors say their recovery has been retarded by the lack of fresh milk."

"Spanish Influenza."—An epidemic of old-fashioned la grippe is now sweeping over the country. In 1889-90 a similar epidemic swept over the nation, but at that time it came from Russia via France; while this time it came via Spain, hence the name. Some communities and sections of the country are hard hit, and it is necessary to send for additional medical aid and even then all the sufferers do not receive the prompt attention they should have. In itself it is not considered a serious malady, but unless the best of care is exercised complications may set in which may become critical. One of the most common is pneumonia which quite frequently proves fatal. Medical science is doing all it can to bring under control the epidemic, and while it seems that in some of the eastern sections of the country its force has been spent and it is being brought under control, it continues to sweep westward. It is seriously interfering with the military program of calling draftees to the camps for training. It is also hindering the Fourth Liberty Loan campaign.

Liberty Bond Paper.—The paper upon which the Liberty bonds are printed is made of the wood of spruce trees grown in the far north. It is, perhaps, the most valuable paper in the world and counterfeiters would risk their lives to get a few sheets of it. It is made by a secret process and is sold only to our government. Every sheet is accounted for from the time made until printed and delivered to the proper officials of the government. For the first issue 6,060,500 bonds were printed, for the second, 17,363,000; for the third, 21,000,000.—Sel.

INTERESTING FACTS AND NEWS ITEMS

J. W. Davis from West Virginia has been appointed ambassador to England to succeed Walter H. Page who resigned on account of ill-health.

Dr. Moore of the United States Bureau of Mines announces that he has discovered a substitute for radium, which he has named mesothorium.

The War Industries Board has ordered manufacturers of straw hats not to introduce new styles next season and turn out no more hats than will be necessary to meet the estimated demand. Restrictions as to height of crown, the width of brim and trimmings were also advised.

In New Zealand the Government took over a tract of some 30,000 acres of land to be offered for settlement by returned soldiers when the war is over. In clearing the tract about 120,000 rabbits have been killed or captured.

During the past six months there was a shortage of 4,000,000 tons of steel in the country. The demand for steel during this periodl amounted to 21,000,000 tons.

The Government is allowing only one Christmas package to be sent to a soldier abroad. A coupon is given to the nearest kin which must be attached to the parcel, which must be mailed by Nov. 15.

The new Quebec bridge completed several months ago, after two earlier attempts to bridge the St. Lawrence had failed, was tested recently by running two loaded freight trains on it whose combined weight was 7,000 tons. The bridge has a span of 1,800 feet from pier to pier, the longest in the world.

Reports state that Germany has now under construction some 60 big merchant vessels which are to take the place of vessels lost when the war is over.

Gen. Pedro A. Diaz has been chosen President of Panama to fill the unexpired term of the late President Valdes.

With the increasing prices of all kinds of meat the interest in raising rabbits is growing. The government has asked several expert breeders of rabbits to lecture about the country on the merits of the business.

Spain has decided to seize German ships interned in her ports to the extent of 15,500 tons in indemnification of Spanish shipping losses.

It is estimated that 150 lives were lost in an earthquake in Porto Rico on October 11.

KANSAS CITY'S "SUNSHINE BANK"

Kansas City has a "Sunshine Bank" as well as a Federal Reserve Bank. But the former, tho it has 7,000 depositors, "has not a single dollar on hand, nor has it any loan department," so The Southwestern Christian Advocate informs its readers. It is, according to this representative of negro Methodism, operated by the public schools of Kansas City, and—

"While the students make out regular deposit-slips they do not deposit coin, currency, or checks. It is not a financial institution. It is an institution where good deeds are deposited, and who dares say that a deposit of a good deed does not bring large interest?

"The pupil of the school goes to the bank, makes out a slip of deposit giving a record of the good deeds done during the day. Little kindnesses are recorded and everything that has brought sunshine into another's life is placed on a deposit-slip and transferred to the regular record. Naturally enough the deposit-slips appealed to the school children and quite soon a rivalry was created in the school, monthly balances were struck and the report was made showing the business of the bank during the month. . . .

"The system of the Sunshine Bank should increase. There should be a branch in every community, and then there should be the handy individual banks for the families, and all the people should seek to get away from the grouchy and selfish by making an effort to do something for some one else, and a better world this would be."—Sel.

AFRICAN SELF-DENIAL

The following letter was written to the Treasurer of the Foreign Missionary Society by a boy in a mission school in West Africa, as spokesman for his fellows:

"To the Honorable Treasurer: We, the Edwaleni boys, beg to lay in you hands this little amount of money which we collected by denying some of our meat and sugar, and some of us paid some copper coins to raise it to $5.50, so that the Gospel might be disseminated until it reaches those who are in the shadow of darkness. We are longing so much to enable some one to go and bring in the Master's sheep who have wandered away.

There are only forty-six boys and three teachers in our school. Among these, thirty-two made up their minds to serve the Lord in this way of denying themselves something. Our school is a Christian school. Almost everybody professes to love Jesus Christ..... Our self-denial week has been one of our good ones. Everybody felt that he was doing something for his Saviour. God has been very close to us. Our school work did not seem to press us much during the week and the marks were not very many. It is hard to express the mood in which the boys had been. During their fasting they were happier than they ever had been."—Sel.

"Christ Jesus came into the world to save sinners" (I Tim. 1:15).

MISCELLANEOUS

IDEAS OF CAMOUFLAGE FROM DAME NATURE

The main lessons of military importance that can be learned from nature are said by Lieutenant Walter C. Kiplinger in The Infantry Journal to be along the lines of protective coloration and concealment. As in the war now raging, it is of the utmost importance to both the hunters and the hunted among animals to be inconspicuous. For the hunter to be seen means possibly one meatless day too often, while to the hunted it means death. Consequently, the whole animal world has worked out a scheme of concealment and protective coloration that is wellnigh perfect. It is too vast and broad to be more than touched on here, but let us go into a few of its main principles.

The vast difference between being seen and being observed is one of the first of these principles. Movement attracts attention, so we find that when danger threatens, most wild things stop in their tracks and "freeze," a lesson which the patrols in No Man's Land have already learned when the star shells go up.

"The next is avoidance of sky-line, an old military principle, but one which was constantly ignored in the maneuvers at Brownsville in 1916, and probably often happens at the front. Men seem to forget that the sky, for all its blueness, is nothing but light, and an object of any color shows up as a prominent black silhouette. It is rarely that one sees a wild animal trotting along a ridge.

"Again we have been hearing much about the avoidance of solid colors and the proper tinting of places where shadows fall white in the painting of military equipment. A study of the deerskin in your den will show you that it is darkest in the center and shades off through buff tones to pure white on the edges. The adult deer, like every other animal of the forest, where the light comes mostly from above, is darkest in color on the back where the light is most direct, and white or lightish colors on the belly where the shadows fall. The reason for this is that an object may match its background exactly, but if part of it is in shadow, that part will appear darker. Put a potato a moderate distance away from you on the earth that it matches entirely and you will not have much difficulty seeing it, but carefully peel the underneath half and it becomes almost impossible to distinguish it from the background of earth."

So the third lesson is the lighting of shadows. Mark the next body of troops you see at a distance and you will notice that, next to the fact of movement, the thing that enabled you to pick them up was probably the dark shadows between the legs and under the hatbrims. Considering the various positions the soldier has to get into, there is probably not any way we could avoid shadows on our men's uniforms, but there are many special situations in Europe that are analogous to ones already solved in the outdoor world. The small birds and animals that form the prey of hawks have just as much to fear from aerial observation as supply trucks, and some of the color patterns they carry on their backs might be well worth adopting.

"However, in studying an animal's coloring we do not want to forget its usual environment. A zebra or a tiger standing in an open plain is extremely conspicuous, but put the tiger in his jungle of yellowish grass and black shadows, or the zebra in his brushy thickets, and the case is different. The animals, by the cruel process of elimination, have, without volition on their part, been made to adapt themselves to their surroundings. Desert animals wear the mottled colors of the sands, the arctic animals the white of the snows, and so on, each to his environment.

"Then, too, the animals do not hesitate to change uniforms when the circumstances require. The little fawn with his weak spindling legs cannot run far, and needs must spend most of his time lying down close to the ground; so he dresses in a spotted sniper's coat to imitate the round spots the sun makes on the forest floor when it shines through the trees. Pretty soon, tho, his legs grow stronger and sinewy, and he feels that he can depend upon them; he accordingly leaves his mother's care and sallies forth for himself. When he is on his feet his spotted ground coat becomes extremely conspicuous from the side, so our little fawn, grown up, changes his sniper's uniform to one scientifically designed for field service."

It is hard to believe that there is any such thing as useless color-marking in nature. Every spot and every mark is either for warming or else it is camouflage. The white tail and the rump of our buck deer may seem an exception, but as the American artist, Thayer, pointed out in his article in the Scientific American in 1912, if you drop down on your hands and knees and look at the fleeting buck from the view-point of a timber-wolf following the buck's trail, you will find that the white "V" breaks up the outline into something wholly different from a deer, and that he blends with the sky in a manner most perplexing, for his outline is broken. Lieutenant Kiplinger thus concludes in The Infantry Journal:

"The science of breaking up telltale outlines seems to be rather well developed in Europe, but while they have realized that even so admirable a color as our olive drab is quite visible in a solid block of any area, and have blotched and streaked their equipment, they do not, judging from the few samples we have received at the training camps, seem to have paid much attention to the ultimate blending of the colors used. A mixture of different splotches of color will always blend into their mean. For instance, a checker-board of blue and yellow squares at a distance will appear to be green, checks of yellow and red will make the board appear orange-colored, and so on. This law is observed in nature, but some of the indiscriminately-used, outline-breaking combinations used abroad ofttimes blend into a general color that at a distance offers more or less contrast to the background."—**Sel.**

COCONUT PRODUCTS—A NEW AMERICAN INDUSTRY

The cottonseed-oil plants of Texas and other Southern States are now being used to some extent for the production of coconut-oil, comprest from the dried meats of the nut, imported from the South Sea Islands, under the name of "copra." The result, we are told by The Manufacturer's Record, will doubtless be the investment of American capital in coconut plantations in these islands and the establishment of closer trade relations with them. Copra is to become one of our chief imports in the future, the writer thinks. We are the logical market for it, whereas before the war it went to England and Germany, where there was a large consumption of "coconut-butter." This product is now to be found on our own markets. The raising of coconuts and their preparation for exportation are interestingly described:

"Of the many romantic flavors that enter into the life of the people of the different island groups lying adjacent

to the equator in the Pacific Ocean, none is more pronounced than that which is attached to the coconut-growing industry. It is these stately palms that lend distinction and attractiveness to the islands. To the growing of coconut is largely due the advancement of civilization in many of those remote islands. As an evidence of this fact, it may be cited that one British concern owns a coconut plantation of 100,000 acres in the Solomon Islands and that the very borders of this plantation are inhabited by natives who still practise cannibalism.

"It is the ambition of practically every man who has lived even for a brief time under the tropical skies of the South Seas to own a coconut-plantation. When once established, the industry insures a lifetime of profit and east for the grower of the product. The trees require practically no attention from the time their growth begins until the deadening commences, nearly one hundred years thereafter. The bearing period of the coconut tree is seventy to eighty years. The first coconuts may be expected in about six years after the original planting. The tree comes into full bearing about the twelfth year and from then on until its life is ended it gives an average annual yield of about fifty nuts. The average yield of copra per acre is about one-third of a ton. It was selling at the beginning of the war for about $150 a ton in the London market. The price has advanced considerably since then, it is stated. The cost of operating a plantation of coconuts is exceedingly small. All of the labor is performed by island natives, and the ordinary expenses of gathering, cutting, and drying the crop of nuts do not exceed $50 for each one hundred acres. This cost is much more than offset upon many of the plantations by the utilization of the land also for the grazing of cattle and sheep.

"The preparation of the copra for market is very simple. The nuts are allowed to fall naturally, and at intervals of once a month, and sometimes not oftener than once every two months the nuts are collected into piles upon the ground. Each pile contains about one hundred nuts. The laborers then split the nuts open lengthwise with a blow from an ax. The kernels are removed with two or three dexterous cuts of a small knife. This is the copra in its raw state. The ordinary daily task of each laborer is to split and clean six hundred coconuts. The empty shells are burned upon the ground, the ashes from them being regarded as good fertilizer for the trees. The meat of the nuts is placed in bags and conveyed to the platforms for drying. The drying frames vary in size and arrangement, but the principle of their construction is always the same. The kernels are exposed to the sun on shallow layers of trays, and protection is provided from showers and from the heavy dews at night. On the larger estates the trays are arranged to run on rails from under a roof, two and sometimes three or more trays being arranged under one another, thus economizing roofing area. The bottoms of the trays are usually constructed of reeds, which allow some circulation of air through the kernels, which are occasionally stirred during the drying process. This occupies from three to six days, depending on the climatic conditions. When thoroughly dry, the finished copra is packed into bags for export."

The establishment of a coconut-plantation, we are told, is an interesting process. Nuts are carefully selected, placed in piles, and exposed to moisture; when they commence to sprout, and when the sprouts are three or four feet long, the nuts are placed in holes in the ground, generally about thirty feet apart. The cost varies according to local conditions. Ordinarily, it will run close to $100 per acre, including clearing the land of underbrush and keeping it clear while the trees are arriving at the producing stage. It also includes the cost price of the wild land, which ranges from $1 to $5 per acre. To quote further:

"The uses of the coconut-tree and its fruit are many. To the native of these islands it may be said to provide all the necessaries of life—food, shelter, and clothing. The full-grown tree attains a height of fully ninety feet, and the timber may be used as logs for bridging streams and for house-building. The trunk of a tree may be split into lengths which bend readily, and in this form the timbers serve useful purposes in house construction. The plaited leaves are used for thatching the roofs and for making the outer covering of the walls. They are made into beds to sleep on, into mats for the floor, and they serve as plates to eat from. Beautiful baskets and fans are made of the leaves. The flesh of the nut forms an excellent and nourishing food; it produces oil for cooking, for mixing native puddings, for lighting the house, and anointing the body. The milk forms a palatable and refreshing drink, especially that from the young nut. An industry of no little importance among the natives of the different islands is the manufacture of twine, known as sennet, from the husk of the nuts. This material is used chiefly to tie the timbers together in construction of native houses, no nails being used in such work. Twine and rope of any size up to towing line are made from the fiber. The natives are adepts in weaving fishing-nets and door-mats of the fiber. The 'cabbage,' as the soft central part of the head of the coconut-palm is called, can be made into a delicious salad. It is not the privilege, however, of many to enjoy this delicacy, as few persons can afford to sacrifice so valuable a tree for such a purpose.

"Some of the natives of the South Seas make what is called coconut 'toddy' out of the nuts. The liquor is intoxicating to a high degree, and upon most plantations its manufacture is forbidden, owing to the trouble that it causes."—Sel.

TOBACCO AND PUGILISM IN THE ARMY

Undeniable moral gains can be recorded as by-products of the war, but we must not overlook the fact that certain retrogressions are also to be noted. Chief among moral war-gains is the tremendous impetus toward prohibition and the fact that the vital gospel of a clean life has been preached to hundreds of thousands of enlisted men by physicians whose text has been delivered straight from the shoulder. These benefits of war are happily admitted by The Northwestern Christian Advocate (Methodist, Chicago), which, however, claims that war has sent us backward in certain matters. Here is its view:

"Take the matter of tobacco, particularly cigarets. Just previous to the war the fight on that insiduous and destructive enemy of youth had progressed to the point of prohibition in certain States. Churches, without exception, opposed the use of cigarets, and the appellation 'coffin-nail' was fastened upon it with more of earnest than jest.

"But suddenly the current of opposition seemed dried up; the friends of the cigaret multiplied; newspapers, magazines, bill-boards, and movie-screens were flooded with the most enticing advertisements; the Red Cross gave its blessing; other soldiers' aid societies were won over, and not a few ministers of the gospel either openly espoused the traffic or encouraged it by a policy of silence. At last the Government has officially recognized the cigaret as a regular feature of the soldier's equipment. For the present victory favors the Tobacco Trust.

"Another breakdown in the line of moral resistance is in the pugilistic sector. Prize-fighting had been practically driven from the United States. The frown of public opinion had been effectual, and fist-fighting was all but thrown on the discard. But what have we now?

"Every prize-fighter in the land is working overtime. The 'kids,' the 'Mikes,' and the 'Petes' have sprung into popular favor. Prize-fights (boxing-bouts, they call them) are staged at nearly all the camps, with a 'kid' as a master of ceremonies. The other day a huge truck was transformed into a prize-fight ring, and for days was moved slowly through the crowded loop district of Chicago advertising a 'boxing-match' to be given at Camp Grant, July 4. Professional boxers, stript for the fray, engaged in contests along the street. Thus, before hundreds of thousands of men, women, and children was the spectacle of violent

boxing by rounds, a replica of the prize-ring. On one of these occasions a priest chaplain acted as referee. As the truck stood near the city hall, he delivered a scathing rebuke to those who oppose or even criticize the game, his remarks being directed particularly toward the Mayor's ear."

This religious weekly seems particularly surprized that a chaplain should speak in defense of boxing because it "makes real men." "Blood has been spilled," a chaplain is quoted as saying at Camp Grant, "but no one has been hurt," and "it is the best thing in the world for a man to get a punch in the nose." The Advocate points with disgust to press comments on the different fights at Camp Grant, which were witnessed by 20,000 soldiers and civilians. It notes that one man "was knocked clear through the ropes .... after being put down for the count of six by a stiff right to the jaw." Again "both lads slugged in a manner that drew howls from the crowd," which leads The Advocate to remark:

"The argument that the use of the fists will aid the soldiers in overcoming Huns when they come to grips in the trenches has some slight force, tho the number of soldiers who are thrown into a situation requiring the skill of the boxer is infinitesimal. When the war is over and a return to the daily life of peace is had, we may be assured the prize-fight will be so thoroughly ensconced in American sports as to necessitate another long and wearisome campaign of education and legislation to push it back a second time into obscurity.

"It is doubtful if a campaign waged against these two suddenly popularized 'aids' will avail aught for the present. The answer hurled at one who sounds a note of opposition to either is that he is 'unpatriotic.' Patriotism is used to cover a multitude of abuses. One can secure public approval of almost any act if he prefaces it with the declaration, 'I am doing this in the name of patriotism.' The other day a vaudeville stunt was indulged in in the crowded Chicago loop district. A small stage had been erected on the sidewalk and two too-scantily attired dancers performed shamefully before the noon-hour throng. They got by with it because it was in the interest, it was stated, of some war-fund. Had the disgusting act been attempted a year or two ago, the principals would have been arrested.

"If, as we say, these extravagances are opposed, one's criticism returns with compound interest upon his own head. His patriotism is questioned, and it is even insinuated that he is playing into the hands of the enemy. Under such stress, many whose opinions are just as strong are refraining from giving expression thereto, desiring not even the faintest doubt to be raised against their loyalty.

"Nothing in the foregoing justifies a policy of silence. Those possessing pronounced convictions regarding the matters touched upon should yield no ground at this critical juncture. Their opinions, positively exprest, may not avail; they probably will not; the swing in favor of cigaret-smoking and 'boxing' is too strong to be hurled back now, or during the war. But church-men must sit tight, or rather stand firm, in their opposition to these things. The war will end some day, and the cessation of combat on the field of France will mark the beginning of a conflict here to continue certain practises countenanced by the war. Danger lies in the temptation of those who should be expected to stand with unyielding opposition, so to compromise their position now that their influence for to-morrow will be destroyed. It is rank dereliction to wink at these practises to-day. The Church must maintain unyielding opposition thereto, while the call comes to all who see in these inroads a serious moral danger to personally oppose them, even in the fact of ridicule and the more unjust fling of being 'unpatriotic.'"—Sel.

THE BIBLE AND MODERN THOUGHT

(Continued from page 719)

cere desire to discover the truth, so far as the truth can be known, about the wonderful Book; for every new fact, every new gleam of light which has been discovered we are glad and grateful. We acknowledge our indebtedness to these patient workers and we are intellectually richer for their labors, but we must not forget the fact that much of the work has been done with the hope that the authority and trustworthiness of the Bible may be overthrown.

Today the world is engaged in the work of overthrowing the thrones of kings and kaisers. The theory of "The divine right of kings" is probably doomed. People are declaring that in themselves alone rests final authority. Democracy is the great word today. And democracy means the rule of the people. When the last king is dethroned there will remain but one source of authority above the will of the people, namely, the authority of God's Word. And if only the Bible can be discredited, if only its authority can be overthrown, then mankind will be free from all restraints save that which humanity sees fit to impose upon itself. May God have pity on the world when that day comes!

How to Understand the Bible

"Modern thought" originated with men who neither had a belief in God nor in Jesus Christ, whom He sent. They were men who had a little religion and much theory as a basis for biblical investigation and study. And of course they could not be unprejudiced or neutral, or fair in their work. "The Bible," it has been well said, "has no revelation to make to unbiblical minds," and it does not follow because a man has an expert knowledge of Hebrew or Greek that he is fitted to expound or understand the Bible.

Surely the supreme qualification for understanding the message of the Bible is not philosophic or linguistic knowledge but spiritual regeneration. The prime qualification of the musician is that he be musical, of the painter that he be artistic. So the essential qualification of the teacher of the Bible is that he be spiritual. And no opinion therefore of any unconverted teacher of the Bible is either scientfic or expert.

If you will study the history of "modern thought" you will discover that the men who have had the most profound influence in spreading broadcast the denials of the Bible are men who have had no Christian experience. They have never experienced the supernatural power of God in the regeneration of their own hearts. The same is true among most of the advocates of the modern theories today. If the facts were only known there is probably a band of true Christians in the churches, where such modern preachers are preaching, praying for the conversion of their pastors.

(To be continued).

THE CHRIST OF THE ANDES

(Continued from page 726)

behold the statue, but it is sad to think so many do not know the real purpose of the mission of the Christ. These need to be rescued as also the silent, impassive Indian still bearing his burdens of centuries, together with the many other lovable nationalities who are there waiting the help that must come from their fellow Americans of the North.

As you read may you take another look at the Christ not only of the Andes, but of the world. Remember it was He who said, "Go ye into all the world and preach the Gospel." As you look, can you hear His voice? He may be looking for you. Will you say, "Here am I, send me?"

At the dedication of the Christ of the Andes the Bishop in charge said, "Not only to Argentine and to Chili do we dedicate this monument, but to the world, and we trust that from this day it may learn the lesson of universal peace."

Evidently the world, or at least many of its inhabitants, have forgotten the Christ, and it falls to you and to me to hold Him up so high that the world will fall at His feet. Not fall at the feet of the Christ of the Andes, but at the feet of the Christ of the Universal.

Buenos Aires, S. A.

DRAFTED SOLDIERS ARE BEING RAPIDLY REPLACED BY OLDER MEN

Did you ever hire a boy of twenty at $20 a week and in less than five months raise him voluntarily to $6,000 a year? That is the experience an automibile manufacturer had recently with a man fifty-nine years old, who, by the way, was mighty glad to find the $20-a-week job. Of course, a "find" like this is unusual, but Victor T. J. Gannon, manager of the Employers Association of Chicago, declares it to be indicative of the material that can be found among men over forty-five. This man had been a bookkeeper all of his life, but through circumstances became sidetracked and finally out of work. He was engaged temporarily to untangle the accounts of a branch office where he attracted the attention of the management and rose rapidly to be assistant to the president of the company. So many concerns whose working forces are being affected by the army draft are making it a policy to employ older men that this Chicago employment bureau is maintained exclutively to supply manufacturers with men over forty-five years old. In its experience they are apt to be slower workers than younger men, but "this failing is usually more than offset by their steadiness, application and painstaking care." Factory quotes an important shoe manufacturer as saying that older men are giving far better satisfaction than are women in positions made vacant in his establishment by the army draft; and a clothing manufacturer says: "A man of forty-five to fifty-five has less potential energy than a young man, but he uses all of it, while the younger man, with many distractions, uses only a part of his. Therefore we estimate that older men are about ten per cent more effective than younger men."

"So satisfactory has our experience been—and we began experimenting with older men about six months before war was declared—that we have come to this conclusion: abnormal conditions of the labor market brought on by the war have forced an employment policy upon many manufacturers which has been of real benefit to them; for they have discovered in older men, whom they have always avoided, a class of labor more effective and better in many ways than the labor they have heretofore insisted upon."

Practically all manufacturers who have hired men over forty-five agree that the labor turn-over is reduced thereby. One concern has all its letter filing done by an old man whose salary is three times that formerly paid a boy. But the cost of running the department is less, for it is no longer necessary to go over the entire files periodically.

In the year that the Employers Association has been specializing in men over forty-five, there have been jobs for 12,292 of them. About 9,500 men of this age have been hired. So satisfactory has been their work that nearly a thousand employers in and near Chicago are now regularly employing older men in all kinds of positions made vacant by the draft.—Sel.

TWO WAYS OF HEARING A CALL

One Way.—A missionary was invited to address a children's meeting. She told the children who had never heard of the Saviour. They listened eagerly. She showed them some interesting curios. They looked at them with wondering awe. She burned incense sticks to show how these other children worshiped their idols. She passed around some cakes she had brought from the mission station. Though each of the five senses she tried to interest people of her mission. They were interested. Their hearts were filled with sympathy for these other children who lived always in fear of evil spirits and they wanted to help them. When the missionary finished, the superintendent said "We have been so happy to have our dear Mrs. Blank with us today to tell us these interesting stories. I am sure that all of us have enjoyed hearing her and that we are going to try to do more for the little children who have never heard of Jesus. All of you who are going to try, raise your hands."

Every little hand was raised. The children were sincere about it, but they must have been forced to the conclusion that the whole matter was disposed of by a raising of hands, for that was the last they ever did about it. The next misionary talk they heard could not make as deep an impression on them, and by and by the subtle insincerity, which the Lord recognized in those who protested their love to Him, yet did not the things He said, will cloak them, unless a wiser teacher makes use of the sixth sense in their missionary training.

A Better Way. A missionary made a similar talk to another group of children. When she finished, the superintendent looked into the interested faces of her boys and girls and said:

"What can we do for these children who have never heard of Jesus?"

Up went a little hand.

"What is it, Robert?"

"Couldn't we pray for them?"

'Yes," said the superintendent. "Let us pray for them."

Reverently the little heads were bowed and reverently the children followed in the prayer as she led them.

"Is there anything we can do?"

A hand wriggled violently and, in answer to the teacher's nod of recognition, the boy to whom the hand was attached said: "Say, if they had Bibles couldn't they read about Jesus?"

The speaker fairly beamed over the originality of his suggestion. He felt like the owner of the copyright. The superintendent beamed too.

"That would be one of the very best things to do—to send them Bibles," she said. "We can get Bibles in their language now, so they can read them for themselves."

"How much will one cost?" instantly came the inquiry from the originator of the plan.

"We can get a good Bible now for fifty cents," answered the missionary.

Quick as a flash a small brown hand dived down into a small brown pocket. There was no rattle of coins. Evidently there was nothing left to rattle when the triumphant hand came up, firmly grasping a half dollar.

"Get one," said the boy laconically, as he placed the coin in the missionary's hand.

"Wait a minute," said another boy as he darted out the door. In a few moments he was back again with the fifty cents. "Father said he'd lend me this fifty cents until I got home to get it out of my bank. That'll get another Bible."

A little fellow sat looking wistfully at the two big, shining coins.

"Can you get just part of a Bible?" he asked timidly.

"To be sure you can," answered the missionary heartily. "You can get the Gospel of John for ten cents."

The boy's face shone as he put his hand in his pocket and drew out his dime.

"Could I send you some money to buy some Bibles?" asked another. The teacher wrote down the misionary's address on a card and gave it to the child.

"Now," she said, "is there anything else we can do?"

There was a moment's pause, as those earnest little hearts faced the great need of the world for Christ. Then a hand went up.

"Maybe," said a serious voice, "I could go over there when I am grown and tell them about Jesus as she did."

That missionary talk made an impression that will last.—Miss. Review of the World.

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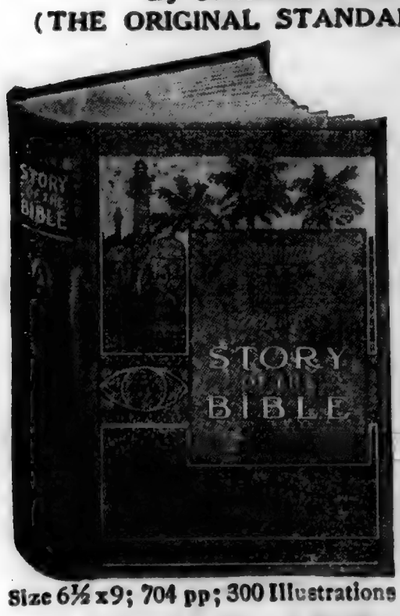

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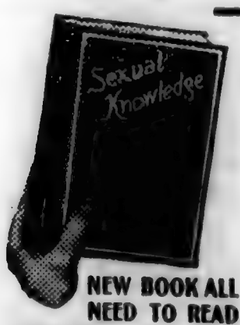

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CHRISTIAN MONITOR

DECEMBER, 1918

THE CHRISTMAS MISSIONARY OPPORTUNITY

Again the Christmas time draws near.

Dost thou sigh for Bethlehem?

Would'st thou that thine eyes might behold the glory of the star over Judea's plains? That thine ears might hear the music of the angel's song?

Condemnest thou the keeper of yon inn so overcrowded with meaner guests that no room was there for the Christ? Enviest thou the shepherds privileged to pay first tribute to the new-born King?

Thinkest thou thy gifts would have shamed the rich treasure of the wise men could'st thou have hastened to Bethlehem to open thy treasures and lay them at His feet?

* * *

Know then that the Christmas message brought with it also a Christmas commission: that the angel who said

"Behold I bring you good tidings of great joy" said also "Which shall be to all the people."

Watch thou lest because of thy lack of zeal the light of the Bethlehem star fall short of "all the people;" lest thy voice fail to re-echo the angel's song for those who have never heard.

Search thine own heart lest in these days of overcrowding it denies place to the Christ and in its empty fullness of things it finds no room for His great Commission.

Know thou that thou may'st open at His feet today thy treasures and speed them on as messengers of His to bear the Christmas message to the millions for whom His Great Heart yearns who know not that the Lord has come.—Missionary Review of the World.

SELECT READING

ECHOES OF LIFE

The Spirit of Giving

Clayton F. Yake

Since almost two thousand years ago, when the angelic host of heaven heralded the happiest event that ever occurred in the history of mankind to those watchful shepherds on the plains of Bethlehem, the influence of the gratefulness of the loving Father has never ceased but ever increased until in a measure it has circled this earth of ours. One deed so magnanimous in the spirit of sacrifice has been the ever constant incentive to the world at large to keep in tune with God the noblest impulses of life! One deed so extraordinary has been the means of keeping aglow the spirit of giving and sacrifice thru all these past generations of time and will keep them glowing thru generations to come. And even tho the intensity of the glow varies it always increases as we round the yearly cycle and approach the commemoration of the birth of the Christ-child.

There in the hill country of Judea, where among the faithful ones of the Hebrews this great event was being anticipated, the real significance of it was not realized except by a very few. Even the special signs of the birth of the Messiah were just passing events to the populace who heard only the rumors of the happenings about the place.

But the mother realized the value of God's gift and pondered those things, and Christmas-time never comes but we who love Him ponder in our hearts and wonder at the marvelous ways of God. That this Child, the great gift of God to man, should some day change the civilization of the world by bringing in a new code of life—the greatest code that ever was and ever will be promulgated, was not thought of. The gift of God to man—a Savior of man—could after all not have been of one iota's valuation to either God or man but by His **personal gift** of a **living sacrifice** for man. God's gift to man is Christ and Christ's gift is the wilful sacrifice of His life for our sin.

But it was Christ's acceptance of His birthright that made Him for God and man what God wanted Him to be. And friend, right here let me say, that it is the proper development of those latent talents and faculties wherewith you have been endowed from birth, which are your birthright, that will eventually bring you to a full realization of your birthright. If you develop them along God's plan your realization will be **full** indeed, and if along other plans it will be accordingly.

But the spirit of giving that Christ gave to the world by His transcendent sacrifice is what keeps this world warm a bit, for that spirit has been embedded in the hearts of thousands of His people and in a degree in the hearts of many others that know not Him, and it is passed on and on in thousands of ways.

We all know that there is no nation like our good United States of America and there are no people on the face of the globe where the giving spirit in general is so manifest. No children are so well taken care of in this respect and none receive so great a number of Christian gifts as do the American children. We are glad for this kindly spirit of generosity as it gives us that lovely home atmosphere that is so much needed and we all appreciate. We are glad that that spirit is so manifest for without it a nation would die.

And we can't help but realize that in these days of worldly strife and turmoil we all are getting just a bit more meaning out of that word generosity. We are all realizing the practical side of giving and truly the word sacrifice has never meant so much to us as it does these days. These millions of sons in France are sacrifices to millions of mothers and fathers in America. These have brought to many a one the realization of the marvelous magnanimity of God in the giving of His Son. Without adding or subtracting from the worthiness of the cause of the sacrifice these days it surely helps many to comprehend the true meaning of God's gift to man.

We are learning to give our dollars by the billions and awakening to a realization of practical sacrifices. But the true spirit of giving has not yet reached beyond the lukewarm point on the missionary thermometer. We all are being awakened by calls from numerous sources. The Church is awakening to her twentieth century obligation to mankind and her wonderful opportunities and privileges. But we have still not reached the "blood-heat" point altho we are grateful that the mercury is rising.

But are we aware that supreme sacrifice means even more than the sacrifices of these days? We must keep in mind that unselfish sacrificial spirit in the Master who, being perfect yet was willing to pay the price for our guilt. The transcendent sacrifice of Christ is significant in this that no sacrifice we can make, no matter in what degree or manner we make it, can anywhere near approach its unselfishness. Christ never committed the crimes of a criminal but He took the punishment of the criminal that that very criminal himself might be saved.

That is the kind of a giving spirit we need these days. That is the kind of sacrifice of life that is appreciated by the Father. The living sacrifice of an unselfishly dedicated life to the cause of Christ in the salvation of men. That is the spirit that needs to be developed these times. A spirit of giving that will enlist the dedication of life to a cause that transcends all other causes. This spirit of giving will meet the final test of unselfishness. It is this spirit we need to promulgate when the giving spirit is soaring.

We must educate the young people to that great ideal and we must educate them in a practical, exemplary way. That ten dollars that you gave is quite a big spot, I know, but, friend, you OWE

(Concluded on page 766)

CHRISTIAN MONITOR

A monthly Magazine for the Home

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SPIRITUAL VICTORIES IN LATIN AMERICA

The Autobiography of Francis G. Penzotti

III (1) The Campaign Repeated

After a good rest we began to think of a second trip, remembering that although many had been the difficulties encountered, the Lord had brought us happily out of them all, and given us good results in our undertaking.

We were soon ready to depart. This time the same men did not compose the party. I went, accompanied by two colporteurs, Mr. Juan P. Geymonat and Mr. Pauline Ocacriz. We planned to revisit the same places which we had already visited and go to other places yet unknown to us. This time the journey lasted three months. We set out in June 1884, with our route to the north of the Argentine.

On the first trip Mr. Milne had remained in Salto, trying to arrange with some muleteers to take us and our books to Tupiza, in Bolivia. We agreed that while he was busy with this I should go to Jujuy to see if it would be possible to hold some preaching services there. As you will understand, the undertaking was as difficult as it was dangerous. Those who today read these lines in the places where it is so common to find halls for gospel worship and even beautiful chapels, can hardly imagine the difficulties that one encounters who sows the seeds of the work.

God furnished us a good friend in an architect, a good man ,of liberal spirit, who had just built a hall for the municipality of the city. It was finished but not yet handed over, and that gentleman had no difficulty in loaning it to me. Nothing was lacking: recently built, provided with seats and lights, it was all that one could ask.

I had some announcements of the services printed, and these we distributed, producing excitement. Several hundred men and women, including some priests, attended the meetings. The latter, as I learned afterward, went with a group of armed men. The liberals—who had gotten knowledge of this—also went armed. Of course, I was ignorant of these details.

At the beginning of the meeting I noticed that the attitude of the priests was somewhat restless and threatening, but as I presented to them the good news of divine grace and the love of Christ, without entering into controversy, they were calmed, and at last both they and the rest of the public listened attentively, receiving a good impression of that which they listened to, and the service ended in perfect calm, everyone leaving contented. The priests undoubtedly were not satisfied with my visit, since they knew very well that the preaching of the gospel of pure grace would injure them. Nevertheless they wished to treat the matter with diplomacy. At the end of the preaching service they came to greet me, and shook hands with me, since they were not able to reply to me. They asked me where I came from and proposed that I should return to the Catholic Church, offering to obtain for me the order of the priest and granting me their pulpits to preach in.

The following night there was a larger gathering, but the priests did not attend. There was no disorder and no interruption except the voice of some woman or other, from time to time shouting, "The Virgin also!"

Some of the people who attended the meetings and showed great interest gave me letters to some of the members of the municipality of Humahuaca, which I delivered to the said people on arriving at the city. The result was they offered me the city hall in which to hold the meetings, which, of course, I accepted very gratefully. These same men put themselves out to invite the people to come to hear me. I had a very large audience.

The priest of that place, on hearing this, sent some women and boys, armed with tins and rockets, to interrupt the meeting, a thing which would have taken place if it had not been the good providence of God to provide us with such good friends. These same ones drove away the rowdies, and we were able to go on with the service in peace.

There was a great deal of interest. I do not know whether the priest was present or whether he sent some spy. The fact is, he knew what had been the theme of the meeting. The following day as I passed by the home of the priest he saw me and invited me to enter. Once alone in the house, he said to me: "Would to God they would put in practice what you preached to them last night." I replied: "I believe it would be good for you and me to put it into practice also." The priest looked at me and, with certain irony, said, "Yes." He then asked: "And where are you bound for now?" I told him that it was my intention to go to Bolivia. Very much surprised, he then said to me: "To Bolivia! Are you married? Have you children?" I told him, "Yes." Then, very seriously, he said: "It is very clear that you are a sincere man and I like you. I not only sympathize with you, but I wish to be your friend. Therefore allow me to advise you not to go to Bolivia, because you will not return alive." I replied: "I am not ignorant of the danger to which I am exposing myself, but the Lord has said: 'He that wishes to save his life shall lose it, but he that shall lose it for love of me shall find it.'" He placed his hand upon my shoulder and said: "Friend, this is very good in theory, but it does not pay to put it into practice."

On my second trip I returned to have an interview with the same priest. I reminded him that his prophecy had failed and that what God protects is well protected. He replied: "If you wish to be my friend speak to me about railroads, mines or anything else; but don't speak to me of religion, for I am full of it."

"The Man with the Happy Shirt"

From Humahuaca we continued our journey, arriving at Negra Muerte, La Quiaca, Mojos and Tupiza, in each of which places we stopped awhile to sow the good seed.

Tupiza is the customs house for the south and has an average population there. But, as in almost all the towns of Bolivia the Indian element prevails, the language throughout the republic is "Quechua," except in a part of the north, in La Paz and on the margin of Lake Titicaca. This is the highest, most navigable lake in the world. It is 12,000 feet above sea level. The Indians who

live in these regions speak "Aimara." They are less teachable than those of the south. There are about 200,000 of them, while those who speak "Quechua" number around 1,500,000, besides about 80,000 which make up the military, artisan and directing part of the country. Except the part of Santa Cruz situated above Matto Grosso and the region of La Paz, which are more or less semi-tropical climates, the rest of the towns of Bolivia are situated above sea level. As is natural, their climates vary according to the height. Tupiza, Sucre and Cochabamba are situated more than 8,000 feet above sea level and enjoy the climate of eternal spring, while the height of La Paz and Oruro is 12,000 feet; Potosi, 15,000, and Calquechaca, 16,000. Huanchaca, Pulacayo and Ayseni are a little lower and are great mining centers, largely silver mines.

From Tupiza we went on from town to town, arriving at Potosi, a town which shows signs of better times and which, they say, in the times of the Spanish had 80,000 inhabitants. Yet today it does not exceed 15,000. From Potosi we went to Sucre, the city which was once the capital of the republic. La Paz is now the capital.

At this town my good brother and companion, Mr. J. P. Geymonat, could not longer stand the separation from family and the privations of every kind which we had to suffer, and decided to return home. Brother P. Ocariz was sent on to Oruro, where there was less persecution. I remained alone in Sucre for two months, offering the Bible from door to door and holding meetings for worship in a house which I had for rent. It had a large room for services and a small one for me. Sucre being the seat of the archbishop and a large number of priests, they did not cease their persecutions. But by means of personal work, the preaching services and daily contact with the people, I gained ground day by day. Among the people with whom I had to treat was a priest who lived near my house and with whom I had many and long interviews, after which he bought a Bible and other books from me. This man had a family larger than mine (twenty children) and sent some of them to the Sunday school which I always had whenever it was possible.

In view of the interest that was being awakened among a fair number of people, the archbishop called the priests together to determine the best means to make me leave them. As I knew, there were not lacking those who would even propose the radical remedy of the times of Torquemada. The priest already mentioned listened in silence to the resolutions but at last stood up and said: "This man whom you call a heretic is a better Christian than all of you. I know him very well."

The town was divided against itself. Some were in my favor, others against it. The latter thought it wise to change my name. But they were not all of one accord as to what would be the most appropriate. The result was I had many names.

The following were some that I remember: "Cipriano de Valera" (believing that I was the author of the Bible in Spanish), "The Fair Priest," "Chief of the Masons," "The Monster of the Heretics," "Chief of the Protestants," "The Saint Canonized in the Earth," and, by the way of variety, "The Man with the Happy Shirt."

The Story of One Family

My best defenders were the people who lived in the same house as I, and who attended the preaching services, and especially a half-breed woman who came to a knowledge of the gospel, together with her son of sixteen years and a daughter of eleven, whose name was Josefina. The latter was the first to accept the truth and afterward brought her brother and mother. It was in this way:

One night, as usual, we were holding our service. Among others, this unhappy child entered, trembling with the cold, with her body scarcely covered with some poor rags, her face wasted away, revealing a life of privations. She sat down on one of the seats near the preacher, and during the whole time that I spoke showed profound interest. Her gaze was fixed on me. Frequently she gave a deep sigh. At the end of the meeting the people left. But she did not move from her seat. She seemed nailed to it. At last I drew near to her and said: "Little daughter, go to thy house, thy mother will be waiting for thee." Then, raising those wet, sad eyes, she said: "All right, gentleman." At once she got up and went.

A little after five in the morning I was dressing, when I heard a gentle knocking at the door of my room. On opening it I found myself face to face with this same child, who, trembling with cold and with her cheeks bathed in tears, said to me: "Mr. Penzotti, I do not wish to live longer in this world because my mother punishes me so much and I am hungry and cold; I do not wish to live here any more, and as you are a friend of the Lord Jesus Christ, I come to get you to give me a letter of recommendation to go to heaven." I could hardly keep back the tears when I said: "My little child, my letter of recommendation would not be worth anything. Besides thou canst not go to heaven whenever thou wishest, but when the Lord calls thee. Be patient, my little girl. Give thy heart to the Lord and he will give thee better days." The child dropped her head and said, "All right, gentleman," and went away. A few days after that her brother came to a knowledge of the truth. What pleasure it gave me to see that boy, with his little Indian, copper-colored face, playing a bamboo flute, such as the Indians use, and singing through the streets of Sucre, Hymn No. 9 of our hymnal:

"Jesus, how infinite is thy divine love!
Beyond our understanding, deep is its value."

As is natural, the boy attracted the attention of many and brought some to the meetings. A few days later, on returning from my work after having passed the whole day carrying the Bible from door to door, reading passages to those who wished to listen, and explaining patiently to those who showed some interest, I put down my grip and knelt at the side of my bed to ask the Lord to bless what I had done during the day. I was about through when suddenly the door opened, without any ceremony, and a woman bathed with tears entered, crying, "Is there salvation for me?"

She was the mother of the two little Indians. I gave her a seat, at the same time saying: "Yes, Dona Carmen, there is salvation for you." But she insisted: "Oh, but you don't know me! I am a great sinner." With patience and sweetness, I explained to her that Christ came to the world just to save sinners, and those who are not saved are only those who do not wish to recognize themselves as sinners; or those who know they are, but seek salvation in some other person or thing than in Christ.

The result was that that home, if such you could call that miserable dwelling where the three Indians lived, was changed into something which would make the angels rejoice. There Christ was made owner and Lord of every one of those simple hearts; and, as a result, the light shone, and the peace which God gives to the conscience of the pardoned, and the testimony which the Holy Spirit gives to the saved soul, reigned. That hovel became then a center of light. I do not say that they were theologians, or could teach the profounder things of the Scriptures to their neighbors. But they were able to bear testimony to the power of Christ to save those who accept him and to transform their lives completely.

I was not able to stay long in a town, so soon I had to leave. On setting out for Cochabamba those simple, grateful souls accompanied me a certain distance, crying and begging me not to forget them and to return to them again.

After some days of journey on mule-back, visiting various towns, crossing rivers and mountains, I arrived at Cochabamba.

Cochabamba, for its splendid climate and for many other reasons, was considered the best city in Bolivia, but it is also a center of fanaticism, since in 1884, when there were only 12,000 inhabitants, 300 were monks and priests. It is probable that at no other time of my life was I in so much danger as there; my life really hung by a thread

(Continued on next page)

CHRISTIAN LIFE

PROPORTIONATE GIVING

We accept the Scriptures as inspired. The New Hampshire Declaration of Faith says: "The Bible has truth without any admixture of error for its matter, is the true center of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried." The Philadelphia Confession says: "The Holy Scriptures is the only sufficient, certain and infallible rule of all-saving knowledge, faith and obedience."

I Corinthians is accepted as a part of the inspired Scriptures. In the fifteenth chapter Paul presents the arguments for the resurrection of Christ and consequent resurrection of the believer. The fifteenth chapter is a great reservoir of truth, the sixteenth chapter pipes the contents of the reservoir to the dry field of finance, trying to make the desert bloom as the rose. We cannot well accept the comfort of the resurrection chapter and dodge the application to the churches to whom it was written.

"Upon the first day of the week lay by him in store as he may prosper." The deed marked a day; the resurrection of Christ shifted worship from the day of rest to the day of life. Rest from creation, deliverance from Egypt, lost their power over the Church, and the resurrection of Christ from the dead gave a new day.

"O day of rest and gladness,
O day of joy and light."

It is not enough to bend before the throne and sing, "Holy, holy, holy." Singing is a pure substitute for service. The Lord may love a cheerful singer, but we know he loves a hilarious giver.

What is the inspired ritual for the Lord's Day? "Upon the first day of the week," put on your best clothes and take your way to the church service? No. "Upon the first day of the week," lie abed until high noon? No. "Upon the first day of the week," blanket the mind with the Sunday paper? No. "Upon the first day of the week let each one of you lay by him in store as he may prosper." Bring your business to the open tomb of Christ. Let "the light that never was on land or sea," save from the tomb of the Lord, flood the pocket-book once a week. Do not divorce six days of toil from one of worship. Let the electric light from the dynamo of the resurrection flood the week of toil and struggle. If your methods will not stand the light, change them. The women brought their spices to the dead body and the sealed tomb, to find a living Christ and an empty tomb. Bring your money to the empty tomb and the living Lord to be changed into spices that shall sweeten the lot of the living. If business men knew each week where they were on the sea, there would be fewer wrecks on the reefs and sandbars of failure.

The old question, "What is spirituality?" would soon be answered if men obeyed this order of Paul's. It is hard to be worldly minded six days and spiritually minded one; but bring six to the one, and worship will be easy. Lot's wife had so much behind her that even angels could not lead her. "Remember Lot's wife." Six days of unsanctified toil is a heavy drag when one tries one day in the week to run the race set before him.

"Each one." Responsibility is individual, salvation comes to the individual. Birth of the spirit, like birth of the body, is an individual matter. Branches get their life from the common vine, and duty is personal. No one is responsible for the soul of another, nor for his money. Duty, like digestion, is an individual matter. Thinking of how much another ought to give is not giving. "Straight is the gate and narrow is the way." If the Siamese twins got in, they walked sideways, not abreast. The Sultan cut a new gate through the wall into Jerusalem for his friend, the Emperor of Germany; but the wall is not cut for men in entering the New Jerusalem. God makes no exceptions. Law is law in the Church, as in nature. "Let each one of you." The food on the table nourishes each one as it is eaten and digested by each one. Soul nourishment depends upon personal duty.

"As he may prosper." Suppose you have not prospered. Then bring your adversity to the empty tomb, and in the light of the resurrection study why. If the fault is in the social order, the cure may be beyond your power. If it is due to lack of power, then weakness is well studied near the source of strength. But be sure your want of prosperity cuts into your clothes and food as well as the Lord's share. Make the Lord your preferred creditor. The Centurion bought his freedom at a great cost, and your Lord paid a great price for you. You were redeemed not with silver and gold, but with the blood of Christ. It may be your appetites have outgrown your income; you are trying to keep pace with the world. A weekly visit to the empty tomb will change your tastes and curb your ambitions.

"It is required in stewards that a man be found faithful," not fashionable. It is not recorded that Eliezer of Damascus used his master's wealth to make a show of himself in Laban's country, but to get a bride for Isaac. We forget that we are stewards; that our wealth is given to us to be used in getting a bride for Christ. A steward is property, belongs to the Master, does not hold property except in trust. The wealth inside the Church is a trust fund, and Christians are the trustees. The day of reckoning is every first day; the basis of reckoning the prosperity of the preceding week; the object of reckoning that Christ may get quick use of what belongs to him.

The New Testament had the Old Testament for a background. The proportion was clearly stated in the Old Testament; the tithe paid the tax—was not counted as a gift—beyond that came the free-will offerings. Is it true that law gets more from the Jew than grace from the Christian? Is it true that after we have made sport of Shylock, we find he did more for Jehovah than we are willing to do for our Jesus? That Sinai develops a higher type of character than Calvary? Does the blood shed on Golgotha mean less than the blood of sprinkling at Sinai? The Jew did not have the world given to him for a field. The Church has. If it took a tithe to care for the Jewish State, how much more do we need for the capture of the world!

We accept the Scriptures as an "infallible rule of obedience." I have called attention to an order of Paul for the churches. If we accept the gift of life we must accept the law of life. Let the deed honor the day. "Upon the first day of the week let each one of you lay by him in store, as he may prosper."—O. P. Gifford, in Men and Missions.

III. The Campaign Repeated

(Continued from preceding page)

Not far from the same valley in which Cochabamba was situated, as head of a department of various towns, are such towns as Tarata, Arani, Clisa, Punata and various others.

If I were to enter into the details of each incident in which I was actor it would be a question of writing volumes, so that I shall only relate some.

(To be continued)

EDITORIALS

CONSECRATED MONEY:—"Take my silver and my gold, not a mite would I withhold," is sung by not a few Christians without pausing to consider the significance of the expression. It sometimes seems to us as tho it is sung more in the spirit of a challenge to God to take it than in the spirit of cheerful surrender. We sing it and possibly leave the service with our purse strings drawn tightly as ever.

One of the acid tests of our consecration to God is found in our attitude towards the material things we may possess. So long as we consider ourselves the owner of the same to do with it as we please our consecration to God is not yet complete. No one is completely separated from the world whose money and possessions are not consecrated to God. Money hoarded or spent for selfish purpose is not consecrated money. The attitude people take towards money and the value they place upon it is a good index of their spiritual conception and interest in the things of greatest concern to the Master.

GRATITUDE:—Thankfulness is a fundamental characteristic of the Christian life. An ungrateful heart is not the abode of the spirit of Christ. Where God dwells there must of necessity be joy and happiness and consequently gratitude and praise. It matters not, then, what experiences come into our life, nor how dark and threatening the clouds hanging overhead, we still have abundant reasons for thanksgiving. To the one whose mind is stayed on Him and with an unfaltering faith no experience can come which will rob him of the joy of salvation, and where that joy abounds there is gratitude and continual praise.

While we take an inventory of material blessings received and recognize that they are a gift from God and not the product of our own ingenuity or power, may we this Thanksgiving season not be unmindful of the many other blessings received in this time of bitter turmoil thru which the nations of the earth are passing.

A FEW THOUGHTS ON MONEY:—Money represents power. The world is engaged in a mad scramble for wealth. There are always those who are glad to profit by the misfortunes of others. Not a few Christian professors are afflicted with the mania for riches. One of the great curses of Christianity today is its unconsecrated wealth. In our study of the Bible we note—

First, the divine ownership of all material things. They belong to the Lord by right of creation. "The silver is mine, and the gold is mine, saith the Lord of Hosts." The cattle on a thousand hills, the earth and the fulness thereof, He tells us belong to Him. This being true we have nothing we can call our own.

Second, since the Lord is the rightful owner of all material things, we can but occupy the position of stewards of the Lord's substance. The Lord's property is given into our possession to administer for Him. A steward is one entrusted with the property of another. The Word says that it is required that a man be faithful in his stewardship. A faithful steward is one who administers his stewardship according to the wishes of the owner and for his interest. A steward must give account of his stewardship. Settlement has to be made. If he has misappropriated funds or used them for selfish ends, answer has to be made for such unfaithfulness. Every dollar the Lord entrusts into our care we have to give an account thereof.

Third, the Bible gives very simple and explicit instructions for properly administering our stewardship. If every professing Christian would accept and practice these instructions the Lord's treasury would be overflowing with funds. If every Christian would believe the definite and positive command given in I Corinthians 16:2 and conscientiously practice it as one of the "all things" (as it certainly is) taught in the Bible, there would be a spiritual quickening in the individual and thruout the Church such as she has not experienced for centuries and Malachi 3:10 would be verified in her experience.

There cannot be a spiritual awakening so long as an unscriptural attitude is taken towards the material things of life. Covetousness is idolatry. The love of money lies at the root of a large majority, if not all, of our religious problems as individuals and as a Church. We need to teach and practice the Gospel standard of the rightful place and use of money.

$2,000,000 FROM THE SUNDAY SCHOOLS:—The American Committee for Armenian and Syrian Relief has undertaken the task of raising $30,000,000 for the relief of the starving millions in Bible Lands. Of this amount the Sunday schools of America are asked to contribute at least $2,000,000 this Christmas season for the starving children in these war stricken lands. A year ago these schools contributed $1,000,000 but the need being so much greater than a year ago double the amount is requested. An effort is being made to reach every Sunday school in the United States and Canada with the appeal of these innocent sufferers. We hope that every school will be reached and that there will be a hearty response from each one of them.

The Christmas season is a most appropriate one for the presentation of such an appeal. The spirit of giving permeates the atmosphere and our hearts are touched and respond more readily to human need, because of the fact that we are thinking more definitely of God's great gift to humanity to supply its supreme need. Our spirit-

ual need touched the Father's great heart of love to the extent that He gave His most precious possession. A consciousness of our needs supplied will make us sensitive to the needs of our fellows and give us a sympathetic heart that will freely respond.

One of the dominant thoughts of the Bible is that of GIVING. God GAVE therefore we should GIVE. Where can we find a better opportunity to impress upon the growing child the real spirit of giving than in the Sunday school at the Christmas season with an appeal of suffering humanity like the present? The child will readily respond to a need if it is intelligently presented. Few are the children who are not willing to forego their Christmas treat and have it used to feed some poor starving little one. They are willing not only to deny themselves their customary treat but to give of their own that little babies may be fed and their lives saved. Few are the Sunday schools that will not vote to abandon their annual treat and have the money given for the starving children of the Bible Lands, and also favor taking up a special offering for this purpose. This Christmas season should be one of giving rather than receiving. We have suffered few inconveniences as a result of the war and are blessed with an abundance, should we not then share with our less fortunate brother?

In this effort we would like to get in communication with every Sunday school in the Church. May our response be cheerful and liberal. See the article in the Sunday School department of this issue.

LIVING WITH OTHERS:—This is an art in which all should seek to excell. Our happiness here is dependent largely upon our attitude towards our fellowmen and the relationship we sustain towards them. While we are living on this mundane sphere we have to live with other folks, and God has so ordained it that we can live the highest and most useful life only in association with humanity. The recluse or the monk may withdraw from human association, but his life is narrow and of little real service to his fellows. We all need the association of others.

This being true we might as well make up our minds to live joyfully and helpfully the largest life possible for us. Some associations we can and ought to choose carefully for our future success and happiness in this life are largely determined by the kind of companions we choose to share with us the most sacred human relationships. With others we choose to dwell for a season and with others we come in contact in the pursuit of our life work. With a vast multitude we come in touch only occasionally, and with a still larger number only once in a life time. Neither can we always choose our neighbors and have those next door who are most congenial. In this mass of humanity we are thrown as individuals to live the life of greatest service and usefulness for the Master.

One of the first truths to keep in mind in our association is that the world is full of imperfect, sinful beings, and that we are one of them. Consequently we, who are imperfect ourselves, will find many things in the lives of others that are not the most agreeable to us. Some of our friends and neighbors will reveal faults and imperfections unknown to us until we get to know them better; some of our close friends disappoint us by doing certain things we did not expect they would do. The noble purposes and self-sacrificing efforts of a friend may be minimized by the sudden discovery of some fault. Can confidence ever be restored so that their life will be of help to me? Satan has a nasty way of hindering us from helping others and preventing them from helping us by magnifying the faults and imperfections in each other. Somehow we are prone to more readily see the failure of others to live up to the Gospel ideal than we see our own failures to live up to it. We are ever prone to see the mote in our brother's eye, and to be blind to that which may be worse than a mote in our own eye. Consequently we are possibly free to criticize and find fault with others and thus destroy the possibility of a friendship that might have proved of real help. "A true friend," some one has said, "is one who knows all about you and likes you just the same." The reason some people have so much trouble living with others is because they know too much about their imperfect neighbors and acquaintances and forget their own faults and imperfections. To live happily with others do not forget your own frailties and shortcomings, and do not magnify those of your fellowmen.

AN APPRECIATION:—It is with gratitude that we note the hearty response of many of our subscribers to our request that subscriptions due be promptly renewed. In previous issues we made mention of the suggestions made by the War Industries Board to publishers that certain restrictions be placed on the circulation of periodicals in order to conserve paper. One of these was that subscriptions that are due are to be discontinued unless promptly renewed. These suggestions have not been rescinded. Hence we again urge our subscribers to be prompt in sending in their renewals so soon as the subscription has expired. With this number many subscriptions expire, and we anticipate that in the next few weeks our incoming mail will be heavy with renewals. While you think of it now examine the label on the paper in your hand. If it is "dec18" it expires with the December, 1918, issue, which is this one. We do not want to drop any names from our list if we can avoid it. To make sure that your name will not be dropped renew at once.

The Christmas season is again at hand. You possibly are wondering what would make a suitable and valuable present for some of your friends. Allow us a suggestion. A year's subscription to the Christian Monitor will make an ideal gift for some of your friends; one that will be enjoyed and appreciated anew each month for twelve months. If the periodical has been of help in your home it may be of even greater help in some other home that may be lacking in good, wholesome literature. When you send your renewal enclose one or more new subscriptions as a gift for some of your friends. New subscriptions may be had for 75 cents. Renewals $1.00. For club rates see inside of front cover.

Many thanks for the many renewals and new subscriptions received to date. We hope to have an influx of many more in the immediate future. Brighten our Christmas cheer with the knowledge that our subscription list is credited up to date. Renew NOW.

MISSIONS

NOTES AND COMMENTS

Stricken with Blindness.—It is said that possibly the most difficult people to win to Christ are the Mohammedans. Especially is this true of the Mohammedans in northern Africa. The following experience of a distributor of the Gospel in Africa is told by a missionary:

"The Books reached the mazoons (native judge) at a most favorable time, which had been especially arranged by Divine Providence. Indeed, I may almost say that you must have known beforehand what was happening in our neighborhood. The particulars of the affair are as follows: Sheikh ——, mazoon of a village which is near ours, was suddenly smitten with blindness a day or two before, and this blindness had to do with the Bible. It appears that a son of one of the prominent men of the village was standing with the mazoon and with them a Christian who was reading a copy of the Bible which he had in his hand. The young man remarked to the mazoon, 'Do you believe what this man is reading?' He replied, 'Ask God's pardon (for having asked such a question).' The young man then said, 'So you don't believe in the books of the Christian?' The mazoon replied, 'Let us take refuge in God from the accursed one (the devil)!' The young man then told him to spit on the book, and this he did. The young man bade him spit on the book a second time, and he did so. This was done a third time also. The Christian then said, 'Were there Christian witnesses with me I would make complaint of you to the Government, but as none are present **I will make my complaint to the One who gave us the Book (God).**' All this happened in the late afternoon and that night the mazoon was smitten with sore blindness. Much blood flowed from the eye and was finally almost entirely emptied. When this was reported to the Mayor and the other influential men of the village, they sought to keep it a secret (as the young man involved in the case was one of their relatives) and took the mazoon to the doctors, who in their turn pronounced the case entirely hopeless and the man incurably blind. This affair has produced a most profound impression among Moslems and Christians, and the Book has been exalted amongst all classes. I understand that the Gospels sent out by you, as well as other books especially for Moslems, are being widely read in our neighborhood just now. Praise God! People generally think that there is a connection between this case of blindness and the sending out of the books. He watches over His Book. Praise Him for His love and faithfulness. His Word shall not return to Him void!"

We make no comment on this extraordinary story, but we remember the solemn words in Rev. 22:18, 19.

Seizing the Opportunity.—God works in strange ways. We never know what He will be able to accomplish thru the insignificant task faithfully performed. It is the person who is awake to opportunities and uses them who is used of God to accomplish great things for Him. The story is told of a representative of a Bible Society who while traveling on an express train from San Francisco to New York met two young Chinese in the car. He noticed one of them was reading an English history. He approached the young Chinaman and asked whether he ever read the Bible. He replied in the negative and said that on his way to America he had joined the Y. M. C. A. in Shanghai, but had never read a verse in the Bible, in fact had never seen one. He was at once given a copy of the Gospel which he read intently for an hour and then inquired whether it was the entire Bible. When told it was not he said he would like to have it. He was given an entire Bible and for several hours he read with intense interest the story of Jesus. He next read the Lord's Prayer and the prayer of the Pharisee and the publican. In all his study of Chinese classics he had found nothing to compare to these wonderful words. Finally the young student said he would like to pray the prayer of the publican. After that they turned to the story of the conversion of Saul of Tarsus which he read with deep interest as it recalled to his mind the stories of the Boxer rebellion. With tears in his eyes, but smiling, he said he was ready to accept Christ as his Lord. This young man was sent over from China to study mining methods and intended to go direct from Seattle to Butte, Mont., but changed his route to go via San Francisco, with the result that he found Christ.

May it not be that we are passing by opportunities to bring the message to others because we lack interest in the Master's business and faith in Him? God can use the little personal touches in life to perform miracles in the lives of others.

A Devil's Hospital.—Wherever the Gospel is carried institutions for the relief of human suffering spring up. In unevangelized lands we look in vain for hospitals, old people's and orphan's homes, and other humanitarian institutions. The gross superstition and deplorable degradation prevalent in heathen lands are set forth in the following narrative of a missionary in China who visited what she called "The devil's hospital:"

"My co-workers and I," she writes, "spent a few days at a Spirit Grave not many miles from Nanking. We went by boat and lived on the boat for three days, having a distance of four li to walk to the Grave. It was nothing but a paupers' burying ground, but bad men, desirous of becoming wealthy, had spread rumors of healing to those who would come there and sleep for three nights on the graves.

"The largest rush was over before we arrived but there were hundreds of poor people, some blind, waiting for healing. Fathers and mothers had brought their crippled children. Some were carried, some came on wheelbarrows, some by donkeys, some by boat. Huddled under blankets out in the open, no roof over their heads, no doctor to see them, just a hole in the earth where they knelt down to kotow and burn incense. Poor deluded people! The officials and soldiers came while we were there and burned the tables, benches and straw huts and exhorted the people to return home. Then coming over to where we were, right before the crowds, in hearing of all, the official in charge urged us to stay and preach the Gospel. We were not slow to accept the invitation."

In every land where the Gospel has been preached are signs of the growing influence and prestige of Christianity. The spirit of loving service shown in the establishment of institutions for the relief and care of suffering ones stands in so bold contrast to the unsympathetic and indifferent attitude of heathendom towards suffering that it paves the way for the message of Redeeming Love.

Resolve to do a little reading every day, if it be but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year.
—Horace Mann.

I had fainted, unless I had believed to see the goodness of the Lord.
—Psalm 27:13.

HAVE OUR CITY MISSIONS PAID?

C. Z. Yoder

When we engage in any kind of work the question comes to us, Does it pay? and our answer will depend upon the value we place upon the gain we have made in the thing we have pursued. When we invest in the material things of life and we secure satisfactory dividends in dollars and cents, or in the saving of time or in comfort and conveniences, we say it pays because of the high value we place upon these things.

When we aim to do mission work, by which we understand being sent by Divine authority to win souls for God, then our answer to the question, Does it pay? depends upon our faith in God and His word and upon the value we place upon the souls of men. God said in regard to His word that "it shall not return unto me void but it shall accomplish that which I please and prosper in the thing whereunto I sent it." He also says, "Go into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Shall we take God at His word?

When the general of an army gives his orders the private is not supposed to ask, Does it pay? but his mission is to obey orders. Likewise when the Captain of our salvation says that ye are to witness for Him beginning in the city (Jerusalem) our mission is to obey orders, assured that it pays to serve Him, for He is coming again and will bring His reward with Him.

Then again to be able to answer discreetly we must be able to realize the value of a soul as God would have us to value it. Or do we value souls as did the rich man dressed in fine clothes and who fared sumptuously every day but was unconcerned about the souls of his brethren or the poor beggar lying at his gate? When he died he lifted up his eyes in hell and then valued souls as he never had done before, but it was too late. Or are we like the rich young man who came to Jesus but thought more of his money than he did about the soul and consequently was left outside the Kingdom? Or are we like the rich farmer who carefully stored away his goods for self gratification, lost his soul and God called him a fool? Or will we do like the unfaithful servant who buried his talent, his responsibility, rather than obey orders and was cast into outer darkness a poor lost soul? Verily such characters are not qualified to answer such an important question in a way to meet the approval of God. We must look to Christ who valued a soul more than the whole world, or like the Apostles of old who were willing to suffer a martyr's death in order to win souls for God.

The purpose of mission work in the city, rural or foreign field is ever the same—to win souls for God who is no respecter of persons, but wants all men everywhere to come to a knowledge of the truth and be saved.

According to Christ's instructions the disciples were to begin in the city of Jerusalem (Acts 1:8). We see that the primitive Christian Church did so. Paul also began his mission work in the cities. We also see that as our own Church was moved to do more aggressive work they began in the city of Chicago and later their mind was drawn to India.

Sin, like contagious diseases, is more prevalent in densely populated cities. Hence the necessity of passing and enforcing sanitary laws in the cities to prevent diseases there and prevent their spreading thruout the rural districts. In like manner strong Gospel centers should be established in the cities to teach the boys and girls and save them from all manner of sin and thus help safeguard the country.

Twenty-six years ago we had no mission work in the city, no record of any souls being saved there thru our efforts. Souls were there steeped in gross sin, misery and darkness, without Christ and the Gospel, but no effort on our part to rescue them. Today we number about 500 members in our city missions, many of whom were in the depths of sin and degradation, in poverty and shame, but are now rejoicing in a Savior's love. Some of these have already passed into the spirit world with bright hopes for the future.

Several days ago while at our Mission in Youngstown, Ohio, I visited a sick sister who is now in the last stages of tuberculosis. Her greatest enjoyment now is when the missionaries come to read to her the words of eternal life, and with spiritual songs and prayer her soul is cheered and comforted. Her mother, also a sister in the Church, with whom the sick sister is living, has much pleasure and consolation in these services.

Does it pay? Let God speak: "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

I am aware that it is said that many converts of our missions again fall into the beggarly elements of the world. We are sad to see it. Yet there are also those in our country churches who have had Christian training and favorable environments who wax cold and become indifferent and unfaithful. "To whom much is given much shall be required," saith the Savior.

I also know of a number of members of rural congregations who have gone to the cities to secure employment. In those cities where we have a Mission they will have a church home where they can observe the ordinances in the house of God and exercise their God-given talents in the Sunday school and other services. But where we have no Mission such members are very apt to drift away from the plain Gospel teachings. Others I have known who have come to the city from the country in a lukewarm condition and by coming in touch with the missionaries and their services have been revived and are now enjoying their Christian life. I have also known members from country churches who visited some of our city missions and labored with the missionary in visiting and helping some of the poor benighted souls and in so doing their vision was enlarged and their interest increased and they became earnest supporters of the work with their means and prayers, and thru their interest others in the congregation took a larger interest.

The Savior says, "Lift up your eyes and look on the fields, for they are white already unto harvest." As we look into these cities we see thousands of children who are growing up in sin and ignorance, who never hear the name of the Lord except in profane language, whose parents are skeptics, drunkards, many thieves and indulging in all manner of vice. What can we expect of such children but when they grow up to fill our prisons, reformatories, alms houses and be lost eternally, unless the Christian people will have compassion upon them and seek to gather them into the Sunday school and teach them the better life.

Twenty-six years ago we did nothing for these children who were going the way of everlasting destruction by the thousands. Today we have as high as 1,600 of these children gathered in the Sunday schools of our city missions, with an average attendance of about 1,200 every Sunday. Here they are taught the way of eternal life by our city missionaries who are devoting their time not only on Sundays but also during the week visiting the homes of the children to keep in touch with them and try to sow the good seed in their tender hearts. Would to God that in less than twenty-six years we could double the number of city Missions to help save the boys and girls from an endless hell.

I can testify from personal observations that in all of our city missions boys and girls have been saved and are enjoying the Christian life. Some have consecrated their lives to the service of the Master and are winning souls for God in both the homeland and the foreign field. Does it pay to have city missions? Let the Lord speak and may we listen. He says, "Whoso shall receive one such little child in my name receiveth me." "Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

As we look at this question in the light of God's word and as we value

souls as Christ did and as we will in eternity, it will no more be a question to us, Have our city missions paid even a thousandfold? but Why not establish more missions in our cities and put forth greater efforts and make greater sacrifices to save the boys and girls and older ones too? But let us not stop there but as the Lord commanded carry the message into the country (Judea) "and in Samaria, and unto the uttermost part of the earth.'

Many are investing in bonds and stock for temporal gain. Why not invest more for the eternal gain of precious souls, thus laying up treasures in heaven where moth and rust doth not corrupt nor thieves break thru and steal? No kingdom of this world can give such unfailing security and such a high rate of interest as does the Heavenly Kingdom. Who will be the first to start an endowment fund for the support of another city mission?

Wooster, O.

TESTIMONIALS FROM THOSE WHO HAVE BEEN HELPED BY OUR CITY MISSIONS

Mennonite Gospel Mission, Altoona, Pa.

As for myself, I was not saved in the Mission but was brought into closer relationship with the Lord by attending there. I attended many different church services but found myself more at home at the Mission and also found that they preached and had as their aim to live the whole Gospel, which I believe is the duty and should be the desire of every follower of Christ. In attending other churches I really didn't know the position and standing of a child of God and how my walk in life should be. There are few churches these days that teach separation from the world; but thank the Lord, I was soon told of it in the Mission.

In conclusion I would say the Mission pays because it teaches the Word of God which is the only wise course for He hath said, "My word shall not return unto me void but shall accomplish that which I please."

S. E. Roub.

It would be hard for me to say what all it really does mean to me. It was at the Mission where I first saw my lost condition, and I believe that it was thru the prayers of God's children at this place that He has called me out from among the children of darkness to be a follower of His. We here at the Mission can only thank God more and more for His establishing this Mission here. What all our Bible Study and Prayer meetings that are held here weekly have done for me is almost impossible for me to say; one thing it has shown me is to take God at His word and stick to it no matter what anyone else has to say about it and also not to crowd Christ out by thoughts of our self. My prayer is that thru God's great love many more lost souls may be brought to Christ here at this place.

Margaret Baker.

My dear brethren and sisters in Christ:—About a year ago I thought I was the worst sinner in the world and lost forever. One night I prayed and said, "Lord let me live and I will stop all these bad deeds that I have been doing." I got drunk, swore at my family, lied, fought, smoked, chewed tobacco, played cards and drank coffee and all things that were of the devil. My parents told me of our Savior but I did not heed. One day the Lord called mother home and still I was not moved. Afterwards He called father and sister and still I was in the dark, doing just what the devil told me to do. But praise the Lord for the Mennonite Gospel Mission and its workers! They came to my home, held a prayer meeting and my wife accepted the Lord but still I was a sinner. One day my wife said to me, "We are going to have a prayer meeting tonight and I would like for you to stay at home." Before they were there long I could see a little light and it became bigger until I could see all of the light. The worldly habits have passed away and all things have become new, again I say praise the Lord for sending His workers into my home. I am praying for others that are unsaved. How I long for others to accept our blessed Savior before it is too late. May the Lord and Savior Jesus Christ rest and abide with us all forever is my prayer.

Chas. H. Weyandt.

Mennonite Gospel Mission, Lima, O.

Greeting in the name of Jesus. I feel as if I should be very thankful for the Lima Mission and for the bread of Life that has been handed out there. I was satisfied nowhere after I once went there until I was received into the Church. I ask an interest in all your prayers that I may prove faithful to the vows which I have taken.

Sadie Engard.

Greeting in the Master's name. Having been asked to give a short testimony of the fruits of city mission work I will gladly do so. In my short experience of being a Christian (altho I am well past the prime of life) I have noted the fact that it is a very hard matter to hold a convert. Especially is this true in the city where there are so many snares of the devil to draw the people away from God. here is where I would like to say a good word for Gospel Team work. It was primarily thru the work and efforts of a Gospel Team from Goshen College sent to the Lima Mission during the Christmas holidays that I and my boy with a number of others became converted. Some of these have become good Christians, others are indifferent and some have returned to their worldly ways. If it had been possible for this Gospel Team to have returned again some of these converts, probably all of them, would still be good Christians. In the city mission an important work is done thru the Sunday school. So many little children come to the Mission Sunday school whose parents are not Christians, altho thinking and claiming to be Christians without ever attempting to assume the duties and responsibilities of the Christian life. These parents may be reached eventually thru the children, as in my own case my thirteen year old boy who had attended the Lima Mission for some time finally prevailed on me to go and I have been going ever since, a blessing I would wish to all converts.

Henry Mueller.

Mennonite Gospel Mission,

Youngtsown, Ohio.

"For I was an hungered and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in."—Matt. 25:35, 36. I have been asked to write a few lines regards the work of the Youngstown Mission. It is now over two years that I have been identified with the Mission here. The text describes my case. I was alone in the world with two little ones and tried to find some where to go but all of no avail. When I finally heard of the Mission I decided to ask for shelter for my little ones. Never will I forget with what love and kindness I was received and all that was done for my comfort. And never will I forget the feeling of rest I enjoyed in a Christian home. The next day being Sunday I was cordially invited to the services. Our dear sisters, Fannie Plank and Mabel Riehl, constantly helped and advised me. I can only say that altho passing thru many trials even unto death, in a short time my heart was touched and I learned to love these people thru whom God was speaking to me. In due time I was converted and joined the Church. I had learned to love. Never have I been sorry for the step I have taken and it is my deep desire to lead others to the Christ whom I have found and who has so wonderfully changed my life. Now, beloved, there are many more in this dark lonely world who need just such love and interest as I received. Let us keep moving on ever in the fear of the Lord. Let us pray for our Mission that all thru the city of Youngstown and even other cities the name of the Mennonite Mission

may stand for the love and help this dark world needs, that lives blighted by sin and shame may be changed and won for our blessed Redeemer. This is my earnest prayer.

Mary E. Wiser.

Greeting in Jesus' name. After spending about twenty-five years of my life in sin loving darkness rather than light because my deeds were evil, an outcast with no home nor friends, I had lost all ambition and character and everything else that goes toward manhood. In this condition I walked into a Mission in Toronto, Canada, where I heard the Gospel preached and testimonies by some of our brethren. At the time I went into the Mission I was told they gave everybody something to eat and they did. I went there two or three weeks, sometimes sober and sometimes drunk, just to get something to eat and pull the mission workers for a little change, and not taking the least heed seemingly to the Gospel so long as I could get eats and money. The only thing that was ringing in my ears during that time was, What makes these people so good natured, kind and merciful to us bums? I said to myself that they must possess something that I am lacking. I had a talk with the workers and they told me of Jesus and His love. One evening I was almost persuaded and I decided to accept Christ the next day. After spending a restless day evening came and I went to the Mission. Bro. J. I. Byler was the man God used to bring the message that night and when the invitation was given I accepted Christ asking Him to cleanse me from all unrighteousness which He did. After my conversion one of the brethren found work for me at a lumber mill. Thru the reading of the Word, prayer and fellowship with God's people I was again able to regain ambition, character and manhood, and by His grace I am today a new man in Christ Jesus. The Lord has also seen fit to bless me with a good Christian wife. There are four children in our family circle and we are seeking to bring them up in the fear of the Lord. The Lord has wonderfully blessed me with countless blessings and today I am rejoicing in the work of the Lord, and I am seeking to bring the good news of Jno. 3:16 to others. During my stay at the Toronto and Youngstown Missions I know of instances where different ones have found Christ and accepted Him and are now enjoying life with peace in their souls. Homes have been changed by Christ entering thru the efforts of our city missionaries and the prayers of God's people. My prayer is that our city missions may carry on the good work and do it more abundantly always realizing the value of a soul.

Your brother in Christ,

Ernest McHugh.

Mennonite Bible Mission, Chicago, Ill.

I am glad to say that I know that I am saved. It is six years and three months since Christ saved me and He grows sweeter as the days go by. I am so glad that Jesus is willing and able to save to the uttermost all them that come unto God in faith believing and trusting Him to keep them. We of ourselves can do nothing. I praise God that the plan of salvation is so simple that the child can grasp it. I am so glad the sinner is at once forgiven his sins the moment he takes Jesus as his Savior. God does not wait until we have made ourselves better. I praise God for my Sunday school class of fourteen girls, three of whom have accepted Christ as their Savior. Bless God, He is able to save all that come to Him.

Mrs. Schroeder.

Mennonite Gospel Mission, Ft. Wayne, Ind.

I have had the privilege of attending the Mission Sunday school for a number of years. It has been the means of countless blessings to me. Our home was filled with many blessings from above, such as good moral parents, enjoyment, friends and all that goes towards making good moral men and women. We were sent to Sunday school every Sunday; never absent only when ill. I received the conviction that I should be a Christian but put it off and then begged my parents to allow me to go to some other Sunday school but they would not. Then when I was seventeen years old a revival was held by Bro. A. C. Good and I put off my conviction for a while, but finally yielded my life to Christ. My parents were very angry about this and I never had such temper vented out on me. But the workers and others knew of my struggle and prayed for me that the Lord might strengthen me. I made many mistakes and often looked to human ideals more than to the Lord and nearly lost out. But God and Christ's great love were wonderfully brought to me and human ideals faded away forever. Thanks to those who have made it possible for Missions and workers.

Canton Mission, Canton, O.

In trying to tell you what influence the Mission has brought to bear on my life, I must say that I am deeply indebted to the workers who came so regularly to my house and read the Bible to me and prayed with me and for me. I told Bro. Brenneman that it seems every time he came he hit the point and left something with me to think about when he was gone. I am especially indebted to Sister Fannie Tschantz for she really made the first impression on my life. I was going into a saloon, she walked past and said, "Don't go in there." I said, "I want a drink of whiskey." I was then in the eighties and thought that a man of my age ought to begin thinking about something else and I went into a saloon only a few times after that. I can now say to the glory of God that I am a saved man and belong to the Mennonite Church and will never cease to thank God for the influence the workers brought to bear on my life.

Yours very respectfully,

Samuel Cordray.

My first impressions of the Mission and its workers were not very good. Of course I was not interested in the things they were. The first time I met Bro. Brenneman and his wife they led a little service in my house while I was away, but came home before they got thru. I thought they were taking a good deal of liberty to come into my house and take possession of it. But what I got of that meeting made a deep impression on me. I was visited quite frequently after that, and one day as Bro. Brenneman was leaving the room I called him back and voluntarily gave myself up. I was since baptized and thank God for the Mission. But I am weak and need your prayers.

A follower of Jesus,

Z. Hawkins.

THE MISSION STUDY CLASS

Paul and Alta Erb

We stated in the article under this heading in the November Christian Monitor that the plan there suggested was aimed especially for communities which could not see their way clear to start a regular mission study class. We hope the idea of extensive missionary reading appealed to some, and our prayer is that thru this means some young soul may be influenced to yield his life to the Lord's work. We wish in the present article to state that the suggested plan of a missionary library does not in any way hinder the organization of a regular class, but may afford most valuable supplementary work. In many places it may prove a very feasible stepping-stone to organized study. This explanation may justify the apparent inconsistency between subject and subject-matter in last month's article.

It is our purpose in this department to work in full harmony and cooperation with the Mission Committee of the Mennonite Board of Missions and Charities. It is well known that this committee last year successfully launched and directed organized mission study in the

Mennonite Church. Books were selected, courses outlined, and certificates granted to those completing the courses. The influenza epidemic has delayed the execution of this work this year, but no doubt much the same plan will be followed. The books which have been selected for study are New Testament Studies in Missions and The Why and How of Foreign Missions. The discussion of these books which follows is intended to give those interested a preview which will make a wise choice easier, and to interest those who have not yet seriously considered this work by giving some small idea of the possibilities thus afforded.

New Testament Studies in Missions is written by Harlan P. Beach, a specialist on missions who has written a large amount of missionary literature. The book was published in 1911 by the Association Press as a part of the Volunteer League Library. It is the aim of the book merely to guide the student in the study of missionary material in the New Testament, itself the greatest missionary book. The studies are divided into two parts. Part I deals with Missions in the Light of the Gospels, while Part II outlines a study of St. Paul and the Gentile world. In a sense the first may be considered a study in home missions and the second a study of foreign missions; tho certainly the Bible does not justify the modern distinctions of city, home, and foreign missions. Part I "contains hints, parallels, and positive instructions concerning missions that must be mastered, if one would have the mind of Christ, so far as it concerns the evangelization of the world." In Part II, "the object of the outlines is to present St. Paul's life and labors from a missionary and Biblical point of view. There is no book which deals so entirely and in such detail as is here attempted with the Biblical data bearing on the missionary work of the great Apostle to the Gentiles."

The table of contents which follows will give the best idea of the wealth of study material found in these outlines:

Part I

Introductory. Suggestions for the study of these outlines.
STUDY
I. Parallels Between Jesus' Life and Work and those of the Modern Missionary.
II. Gospel Teachings Concerning the Gentile Nations.
III. Messengers to the World.
IV. Missionary Fruitfulness.
V. Hardness and Opposition in Missionary Service.
VI. The Personal Call to Missionary Work.

Part II

I. The Development of Paul, the Missionary.
II. Conditions of the Gentile World in St. Paul's Time.
III. St. Paul's Missionary Aims and Methods.
IV. St. Paul as a Missionary Teacher.
V. Difficulties Encountered by St. Paul in Prosecuting his Work.
VI. Review Summary: What Paul and His Associates Accomplished toward the Evangelization of the Gentile World in Their Generation.

The advantages of the book as a mission study class text are numerous. In the first place, the book itself contains only outlines, referring the student to the Bible itself as the chief text-book. In the first part especially, the actual references given are comparatively few, requiring the student to find even his own references. It is really original Bible research. A carefully worked out plan of reading contrives that each student, during the course, will read all the Biblical material once, but every recitation will have access to the entire mass of material. This feature of actual Bible study will correct the too frequent fault of mission study classes in that they consider only the writings of men, and forget the utterances of God Himself, which are fundamentally vital.

Another advantage will be found in the blank pages interleaved thruout the book. Additional references, striking thoughts or passages, and topics or subtopics may be placed on these pages. The inspiration of the study or class period may thus be made a permanent possession.At the close of the book is an outline map, upon which may be traced Paul's missionary journeys. We will here copy a portion of one of the studies to give our readers a still better idea of the nature of these outlines:

The place of Churches in Paul's Missionary Scheme .

1. He approved of the simplest form of church.—I Cor. 16:19; Col. 4:15; Philemon 2.
2. He likewise worked thru larger and formally organized churches. I Cor. 1:2; I Thess. 1:1.
3. The churches were under Paul's care. —2 Cor. 11:28; I Cor. 7:17.
4. Yet they were locally officered and conducted their own affairs.—I Cor. 5:51-3; 12:28; Eph. 4:11; 2 Cor. 2:6.
5. St. Paul' ideal church.—Eph. 4:3-6, 15, 16; 5:26, 27.

The Why and How of Foreign Missions was written by Arthur Judson Brown, formerly secretary of the Presbyterian Board of Foreign Missions, and author of the New Era in the Philippines, New Forces in Old China, and The Foreign Missionary. The Why and How of Foreign Missions contains much of the material of the last-named book, which was reviewed in last month's Christian Monitor, but presents it from a new viewpoint.

This book is especially adapted as a text book because it was written at the request of the Young People's Missionary Movement for a "succinct statement of those aspects of the modern foreign missionary enterprise which are of special interest to laymen in a form adapted to the needs of busy people and of mission study classes." It is not written as a study for the volunteer, but for the laymen, and the information it contains should be known by every Christian. How can we support the work if we know not the **why** of the missionary methods, and then **how** they labor to accomplish their great objective by these methods? How can I pray for Bro. Shank in India in his industrial work if I do not know why they have this kind of work in connection with a mission station? And then how can I pray definitely for him and the boys if I have no idea of how the work is conducted? Does this work help to win souls? If so, how?

The missionary enterprise is one that must depend upon public support in the Church, and, therefore meets with much criticism. But if we as laymen better understood the missionaries' motives, their methods of work and of administering funds, their difficulties,and the natives with whom they labor, would we not be more sympathetic, more prayerful, more generous with our wealth, and more kind to the returned missionaries? It has been demonstrated that a mission cannot thrive if the tie with the home church is severed; so is it not true that the mission work may prosper only as it is understood and supported by the home church?

Again the table of contents will give the best idea of the subject matter:

The Foreign Missionary Motive and Aim.
Foreign Missionary Administration.
Qualifications and Appointment.
The Financial Support of the Missionary Enterprise.
The Missionary at Work.
The Native Church.
The Missionary Enterprise and its Critics.
The Spirit of the Missionary.
The Home Church and the Enterprise.

The book itself is admirably adapted to mission study classes for a number of reasons. At the close of each chapter is a list of questions. These questions are suggestive, personal, and practical, and may be used at the leader's discretion in the class meeting to stimulate thought; or they may be assigned for definite preparation. A select bibliography is given in connection with each chapter. This, too, the leader may find very helpful. The paragraph topics in the margin may be a great aid to immature or unpracticed students in mastering the subject matter of a chapter. There are twenty-five illustrations which will give one a better picture of the work in foreign fields.

A caution may be necessary. This book was not written particularly for Mennonite laymen, and should be handled accordingly. If the leader selected be a brother or sister strong in the faith, the points of difference with the author will be easily detected and treated as points of difference, not agreement. The Bible is our foundation, and these very differences may be used to show us as Mennonite laymen why we do not carry on the missionary propaganda like some other denominations. To our knowledge, there is nothing unorthodox in the book; the points of difference will concern-

financial support, administration, and other such details. The leader will in all cases secure from the proper officials of our Mission Board full information on all these points, that the class may be fully informed of our own methods and procedure.

It is to be sincerely hoped that an increasing number of our young people will secure for themselves the advantages of these courses this winter. We owe it to ourselves, to our Missions, to our Mission Board, to our Church, and to our God to secure a greater fund of missionary knowledge. And organized mission study is without a rival in its promises of pleasure and profit. We refer you for further information concerning this work to Bro. J. K. Bixler, Elkhart, Ind. He will be very glad to correspond with anyone concerning methods of organization and such other necessary details. This department of the Christian Monitor may also from time to time afford you valuable suggestions.

WITH OUR MISSIONARIES IN INDIA

A Day at the Hills

Crissie Y. Shank

The reason for our being away from Dhamtari and the work is one of health, for the cool, health-giving atmosphere, of the high hill station offers what is not to be found on the plains of India. Naini Tal in the hills of the outer Himalayas in the central part of Upper India, is easily accessible, as the railway terminus is only thirteen miles away by the bridle road. This, combined with a delightful climate, make it pleasant for those who must leave the plains and so Bro. Friesens and we are here trying to recuperate and at the same time we are becoming better acquainted with the wonderful variety, beauty, and grandeur of God's Creation.

It was the last Saturday in May before the storms and heavy rains had started, the weather was fine with a temperature of about sixty-five degrees. The children attending school had a holiday and we were all up early. Provided with comfortable, stout-soled shoes to stand the rough surface of the paths; good bamboo sticks for climbing; a coolie to carry food and water; and dandies for those not in good walking trim; we started off for an outing to Bhowali, six miles from Naini Tal. This sounds like a very easy walk but walking here is not to be judged by the distance but by the steepness and roughness of the roads and there is a descent of about three thousand feet between our cottage and Bhowali.

Following the upper road around the willow bordered lake which is one of Naina Tal's beauties we could see its clear water, the shops on its banks, and the steep slope of Cheena peak rising two thousand feet higher, and a thousand feet higher than us. First was a steep descent winding thru the thick forest, then across the path of a landslip, beyond the cantonment, past the little military cemetery and the Sanitarium for convalescents and then we were in a very pretty pine forest which filled the air with an invigorating scent.

Above us towered the mighty peaks, below us were deep gorges, beyond were the plains, across our path flowed small streams and fell over the mossy rocks below in catatracts, on every ledge that could be cultivated were patches of vegetables and grain. The scenery was superb. The children enjoyed the small raspberries and strawberries and we all enjoyed the ferns and flowers which were abundant. We were told that a man-eating panther had carried off several men and women from Bhowali only a few days before and was in the jungle not far off. But the only animal life we saw besides the numerous beautiful birds was a drove of monkeys and two poisonous snakes.

Arriving at Bhowali—a little Indian village besides several cottages for Europeans—the men started for the Government turpentine factory where they received the privilege to get turpentine at reduced prices for both the Industrial Workshop and the Medical Dispensary.

On the return trip we met a Hindu funeral procession. Long before it came in sight we could hear,

"Ram, Ram is true."

and the answering chant of the priests.

"True saying, true!"

Over and over and as far as we could hear, after they had passed, the thirty men who were taking the body for cremation kept up the hopeless chant,

"Ram, Ram is true.
"True saying, true!"

That cry, the cry of India's Christless millions reaches us wherever we are—at work—away for rest—everywhere.

In the early evening we got back to Naini Tal feeling that our trip had been enjoyable, interesting, and helpful.

May 29, 1918.

NOTES

An Argentine Philanthropy

The report that comes from Tres Arroyos, Argentina, that an evangelical orphanage is being started, which is to be supported locally, indicates not only that a much-needed philanthropy is under way, but that the "evangelicals" have won the confidence of the town. The committee consists of members of the church, but when the people of the town heard about it they responded in a remarkable fashion. No less than three building sites were offered as donations, and at the end of the year £1,800 in cash was in hand. Nor was this all. A lawyer drew up the title-deeds free of charge; an architect contributed the plans and is supervising the building work as his donation; 25,000 bricks and a large quantity of other materials have also been given; while the railway company has offered to carry materials, freight free, and has presented old rails for the necessary girders. The mayor has promised a municipal grant of £200 a year towards the upkeep, and nearly forty children are awaiting admission. It will accommodate seventy. The foundation stone was laid in December, and the building is going up, the work being done by a member of the Juarez Church and his four sons. The cost will be about £3,500.—Sel.

A Dark Picture from Persia

"I want to state some startling facts and to paint a black picture. I only fear that being a missionary, and therefore not a pessimist, I cannot paint it black enough." So an American missionary in Persia begins a recent letter. He continues:

"I fear it is not generally understood in America that the bulk of the people we are helping get nothing in the way of food but dry bread; no meats, no soups, no vegetables, no sugars; less than a pound of dry bread daily—that is all. It gets monotonous, to say the least. An old woman, a good old friend of mine since years before the war, and one who was in excellent circumstances, said to me the other day, 'Sahib, the bread won't go down. I soak it in water, but it sticks in my throat.'

They are hungry and dying, and there are more dead than buried. Men and women once in good circumstances, self-respecting and respected by others, now hungry, helpless and friendless crawl away out of sight, die unseen and lie unburied.—Sel.

Working At Her Religion

A faithful Bible woman in Taiku, Korea, was very ill last year, and went to the Japanese hospital for treatment during an entire summer. At the end of the time, when she asked for her bill, the Japanese physician in charge said, "I am a Buddhist and you are a Christian, but I see that you are working at your religion and so there is no bill." Shortly after that the Bible woman came to one of the missionaries in great distress and said, "How can I repay him?" and then suddenly her face brightened and she said, "Oh, I can pray that he may become a Christian, and then he will be fully paid."

The missionary tells also how, soon after the Bible woman began to pray, this physician, who is a man of high rank, having been decorated by the Emperor for bravery during the war with Russia, began English lessons, reading the gospel of John, and soon became so interested that he asked to have the way of salvation fully explained.—Sel.

God, Who is rich in mercy, for His great love wherewith He loved us.
—Ephesians 2:4.

BIBLE STUDY

PAUL'S APOLOGY

II Corinthians

X

The facts pertaining to the nature of the Christian life determine the relation of the believers to each other, to God, and to the world. The believers are "workers together with Christ."—II Cor. 6:1. They are related to Him in faith and in service. They are the recipients of His grace and depend on Him for salvation and in duty bound to Him in loyalty. They are related to each other in special characteristics of life, by which they are known to be righteous and in which their common faith in Christ and obedience to God is recognized.—6:3-10. They are related to the world in the sense of being opposed by it. Their life and character are looked upon adversely and they live under a constant persecution by the world.—6:4-10. Under these characteristics the fellowship of the believers is determined and summed up by the Apostle.—II Cor. 6:14-18.

Believers have no ground for fellowship with the world. There is no common ground for their fellowship.—II Cor. 6: 14-17. The examples of impossible fellowship cited by Paul are so distinct and appeal so to the judgment of all that there is at once recognized an impossible condition for any degree of fellowship. Righteousness is the contrast of unrighteousness. Light is the opposite of darkness. Christ and Belial are separated by the impassable gulf. The temple of God is established for the worship of Him who said, "Thou shalt have no other gods before me." The believer and the infidel stand utterly opposed to each other in principle. It is evident, then that the Christian cannot be yoked together with the unbelievers.

In the previous section of this epistle, Paul urged a faithful compliance with the principles of the Christian life in harmony with the workers of Christ, entering into the fellowship with such believers. In the section under present consideration he seems to call attention to their possible fellowship with those who by their lives and principles were denying the faith of Christ. The Judaisers called for a faultless compliance with their own creeds and regulations, copied after and based upon the Mosaic ritual. On the other hand there were those who believed in the continuance of grace to those who continued in sin. These two variations from the principles of the Gospel constituted errors which made the teachers and followers of such errors "unbelievers." Paul appealed to them on the ground of actual Christian experience. His mouth was open unto them, his heart was enlarged toward them, and his plea was that they also should be enlarged to the degree of accepting the fellowship which he extended to them on the principle of salvation by faith and justification by faith, and righteousness founded on the perfection with those who taught and lived otherwise, they would be far removed from the faith which he had taught them and far from a condition of fellowship in faith with himself who had brought to them the Gospel in the beginning of their faith and experience. His plea, "Be not unequally yoked together with unbelievers" was based on these conditions. The true faith accepted fellowship with Paul, a wrong faith made itself known by the fellowship with the unbelievers. The true faith in fellowship with the unbelievers' wrong faith constituted the unequal or unjustifiable yoke.

No Christian should deceive himself by thinking that fellowship with those whose faith and life is inconsistent with the teachings of the Gospel and the examples of godliness is possible or justifiable. No Christian has a right to impose upon his brethren or his fellowmen the idea that such a fellowship is right or permissible. No Christian will attempt to sustain such a fellowship before God whose Word says that it is as impossible as a concord between Christ and Belial. If such a fellowship exists there is only one method of justification for the believer, and that is to "Come out from among them."

It is interesting to note that Paul presents the condition of the Church in Corinth as having been brought about rather by the falling away of the brethren to false teachers and doctrines than by the development of an error in their faith. There were "believers" and "unbelievers" in the congregation. The congregation was responsible to the "unbelievers" as their leaders, and the righteous had been led away from their faith to accept the errors of doctrine which they had advanced. The direction of the Apostle for the believers to come out from among them was meant to recall them into their former fellowship with those of correct faith and life. It is not possible that truth becomes perverted, but men are often led away by errors. Errors cannot be amended; they must be forsaken in order to escape their evil consequences. Those to whom the "Come out" was directed were recalled to the fellowship which they had forsaken. Paul's heart was open and waiting with a warm welcome to receive again into his fellowship those who had been estranged by the influence of his enemies in the faith.

Paul's appeal to the believers at Corinth to separate from the defiling influences of the wrong teaching that had come among them was strengthened greatly by his comparing them to the temple of God. He used the same figure in his epistle to the Ephesians,—Ch. 2. In his first epistle to the Corinthian Church, Ch. 3 and 10, he refers to the same figure and it is evident that they fully understood the comparison and its import. The appeal was the strongest that could be made and would appeal to both the Jewish and Gentile believers. Those who defiled the temple were guilty to the extent of the punishment of death. The heathen temple was as sacred as the temple of God, to its own devotees. The trespass of the heathen temple by offerings to God was defiling to the heathen temple. In Egypt the Jews were not allowed to offer up sacrifices demanded of them by the Lord for fear of opposite beliefs, there could be no agreement between them and each would be defiling to the other. There was no agreement and therefore no reconciliation was possible. Separation was the natural consequence, since each was obliged to condemn the other. If God dwelt in His temple and walked therein, it was not possible that the idol could also dwell therein. If the idol had possession of the temple it is certain that God would not be worshiped there. When the temple of Jerusalem was defiled the Lord withdrew from it. Under the covenant which the Lord made with King Solomon, the Lord promised to be with His people and dwell in their midst and be their God so long as they were true to Him and continued in obedience to His Word and ordinances. "I will be their God, and they shall be my people." The same is true today; God will dwell in the midst of His people and be their God, when they have kept themselves purged from the unclean affiliations of the pleasure-loving world and

from the defiling and destroying influences of false doctrines.

The wrong doctrines among the Corinthians were classified by the Apostle as defiling. "Touch not the unclean thing." There were things which under the law were physical defilements, but such things were also spiritually defiling. Any physical pollution was required to be ceremonially and religiously cleansed. It was doubly defiling. The result of wrong living is also wrong believing. The consequences of wrong believing is wrong living. There is a double defilement. The Christian should not touch the unclean thing. When the defiled person, under the law, had purged himself of his defilement and had been separated sufficiently from the camp in order that he might be fully cleansed, he was then received back into the fellowship of his brethren and into the family of God. This was the nature of Paul's appeal to the Corinthians. There must be a separation and a purging of the faith; there must be a condition for reconciliation; but the reconciliation was possible, it was invited, it was imperative, "Come out from among them,—touch not the unclean thing,—I will receive you"

The fellowship of believers is an enjoyable condition and so much in keeping the heart and life of faith in a normal condition. The fellowship of the Lord is much more necessary. Is it possible to live spiritually without the fellowship of God? There may be many formal religionists, but none who are God's children who have not his full fellowship. We cannot draw the line and say that such and such only are His children. "The Lord knoweth them that are his." We may say that fellowship with Him is necessary in order that we may be His: and fellowship with Him is dependent upon the faith which unites us with Him and a life that is free from the defilements which He abominates. "Ye shall be my sons and daughters, saith the Lord Almighty." The Apostle had stated nothing new. He brought the old truth home to those who well knew it. He made a new application of the truth, showing how that the same things that the law required were also in force in a spiritual manner. Their estrangement from the faith and from himself had effected also an estrangement from God whom they claimed as their Father. He invited them back, first to God, and then to the fellowhip with himself. He considered that the loss of his companionship was a small thing. The most injury would be sustained by themselves in their separation from God. This was a masterly manner of presenting the situation and enabled them to think of themselves and of the faith which they had rejected; also to see the errors in their proper light; and to show them that it was their own doing that had made the difference between themselves and himself. His heart yearned after them for the sake of the good that they might receive. When they had been restored to their faith and to their God, he knew that there would result a double pleasure for himself.—their salvation and his fellowship restored to them. This was the object of the epistle. It was set forth definitely and in the strongest appeal possible. There was no mistaking of his meaning and only one course left for them to follow,—returning to the faith and to the Lord.

Paul's final appeal to the Corinthians on the ground of their need of returning to the faith and conduct of the believers in Christ, is given in Chapter 7:1. There would be absolutely no loss on their part if they should forsake their present wrong attitude to the faith. The promises of God were with them and would be their reward for their separation and purification from their present defilements. It is possible for persons to be wrong and not be aware of the wrong. To remain in that condition with knowledge of the error would be to commit a willful transgression and cut off the soul from its peace and salvation. Paul included himself as being a partaker of the promises and in need of the same purification as those to whom he appealed. "Let **us** cleanse ourselves." Here is seen the skillful as well as the honest presentation of his appeal. They had accused him of some errors, and he proved himself willing to purify his life from any that might exist. He had shown them their errors and both were in the same class,—needing a purification of the life. The brethren needed a purification of the spirit, since their faith was not right and their hearts were not right owing to the bitterness which they had toward the apostle. His own conduct had been inconsistent in their estimation and he had acknowledged that it was so, on account of his flesh and not because of his spirit or faith. He was willing to perfect his life more and more. He was desirous that they should also improve their condition. Purification can then be advanced in the two-fold manner,—like the Corinthians, in faith and spirit, as well as in deeds,—like Paul, in the attainment of greater power over the flesh to carry out the purposes of faith and the desires of the purified heart.

Holiness is attained fully by faith in the atonement for sin by Christ; we are made the righteousness of God in Him.—II Cor. 5:21. Holiness in this life is progressive, being perfected by a continual cleansing of the flesh and spirit. This is accomplished by a purifying of the faith which we profess, increasing in knowledge and wisdom by the Word; and by an increasing power over and control of the deeds of the body.

THE BIBLE AND MODERN THOUGHT

II

Modern Thought Not Modern

But a second fact which compels our attention as we study our subject is this —"modern thought" is not modern. There is nothing new in these "new views." The "new theology" is simply the old unbelief. When Christ lived and taught, He rebuked the man who substituted human traditions for the Mosaic law which He regarded as God's Word.

1800 years ago an unbeliever named Celsus advanced the same objections to the Scriptures that the "moderns" hawk about the streets as the "new theology." Arius in 317 A. D. denied the deity of Christ, and Pelagius in the fifth century denied the doctrine of original sin. I read a letter in a newspaper some time since from a "modern" who thanked God that the time had passed when the doctrine of the fall of man was believed. "There is no such thing as original sin" he declared. He prided himself on being modern and yet he simply voiced the ranting unbelief of Pelagius who lived about 1500 years ago. Surely the race is not making rapid spiritual progress when these old worn out, disproved and discredited heresies, should in this late day be clothed in a new linguistic garb and be foisted upon the public as "modern thought" and "new theology."

You have all heard the fable of the donkey who arrayed himself in a lion's skin and attempted to cast consternation among his brethren and among the people by his fierce visage. But one of his ears slipped out from under the lion's skin and his bray betrayed him. He was the same old donkey after all!

Three theories have been overworked by the "moderns" in their efforts to discredit the old Bible and to produce a new: The theory of evolution, of the autonomous mind, and the philosophic theory of monism.

The Theory of Evolution

1. The great majority of our scientists and theologians have accepted evolution as a fact instead of a theory, and practically all of our scientific and theological teaching has been made over to suit this theory. According to the generally accepted theory all life is a progress and development from the lower to a higher form. The thing which the theologian calls sin is but the growing pains of the soul, the outworking of animal instincts which have not yet been sloughed off in the upward march of the race. There is really in consequence no need for an atoning Savior and no place for the incarnation in the evolutionary scheme of things. Christ was divine? Yes, but only as we all are divine, having the spirit of God dwelling in Him in a greater degree than in us. But as to His being a vicarious

Savior, dying for us, bearing our sins in his own body on the tree—it is unthinkable! Such, in a word, has been the conclusion of revolutionary thinking.

What is the inevitable result? The leading thinkers of today are boldly attributing this world war to Darwinism and the "new theology." Evolution teaches the survival of the fittest. The Germans declare they are the fittest to survive. Evolution teaches that the weak are to be ruthlessly trampled underfoot—Germany says that weakness is the one unpardonable sin.

Christianity has ever found in the death of Christ the proof of God's love and our obligation to service—"Hereby perceive we the love of God, because he laid down his life for us—and we ought to lay down our lives for the brethren." Christianity declares that the greatest among us are the servants of all. Evolution and the "new theology" declare that the greatest is he who survives the desperate struggle for supremacy and sovereignty.

Such is the inevitable influence of the theory of evolution; such will continue to be its baneful effects in our own land, for it will take at east 20 years for the American scientific world to discover what England and Europe have already discovered, namely—that the theory is not true. The leading scientists of Europe and England today are rejecting the theory.

Theory of the Autonomous Mind

II. The autonomous mind is a self-governing mind. It is a mind which in itself is the all sufficient judge and standard by which all things in God's universe are to be measured. In each man's mind is the only form of truth and life. What do I think is the important question? Not what does the Bible say concerning itself—but what do I conclude about it. Not what has the Christian church, guided by the Holy Spirit, always believed; not what has God most surely revealed, but what do I think. I with my gigantic, colossal, stupendous, most discerning intellect—I am the judge of all things. I cannot understand the doctrine of the trinity, therefore I reject it. I cannot see how God can perform a miracle, therefore I will not believe in miracles. I cannot comprehend how God can be both God and man at the same time, so I deny the deity of Christ. Can you not see what this theory does? It sets self up as one's own God. Such a mind "receiveth not the things of God for they are spiritually discerned."

The Philosophic Theory of Monism

III. What is monism? It is the doctrine that we hear on the lips of the Christian scientists: God is all—all is God. Spirit is all there is in the universe. It is the teaching which you hear in Salt Lake City among the Mormons—"As man is now God once was—as God is now man may become." In other words many of our teachers and preachers are putting into our schools and churches the same deadening blighting, blasting pantheism that has been the curse of India for centuries, and we are asked under the name of "modern thought"—"new theology"—to accept that system of philosophy which has ruined every nation that has adopted it. It is a day when we may all take to heart the admonition of Paul, "Beware, lest any man spoil you thru philosophy and vain deceit, after the tradition of man after the rudiments of the world and not after the Christ, for in him dwelleth all the fulness of the Godhead bodily."

Such has been the tendency and the trend of "modern thought," but happily the world war is opening our eyes to the dangers that confront us. By the sorrows and suffering of earth we are called back to the fundamental principles.

This war is also revealing the all but infinite depths of human sin. The capacity for sin in the unregenerate heart appals us. Human nature is not to be tamed by high sounding phrases and polished platitudes. Civilization is not salvation. Education and medication are not synonomous with regeneration. We are beginning to believe that Christ's estimate of the human heart is the true one, and that except a man be born again he cannot see the kingdom of heaven.

Not only the war but modern science is teaching us that the old fashioned view of the Bible is the true one. In recent years we have heard much criticism of the old fashioned doctrine of the verbal inspiration of the Scriptures. "Modern theology" repudiated this and substituted a doctrine and theory of its own manufacture. But now comes modern science and declares that one of the startling discoveries of recent years is not only the possibility but the actuality of direct thought transference from mind to mind independent of physical means. The leading scientists of today are declaring that the transference of thought direct from one mind to another is a demonstrated fact and we are at least in good modern science company when we declare that the prophets and holy men of old received in direct communication from God the substance of Scripture. "Which things also we speak," declared Paul, "not in words which man's wisdom teacheth, but which the Spirit teacheth combining spiritual things with spiritual words."

Archaeology is also adding its message to the historicity, the reliability, and accuracy of the scriptural record. The spade of the modern explorer has revealed the falsity of many a modern theory concerning the Bible.

Therefore it is a message of confidence and encouragement which I bring to you today. When we come to those who have rejected the word of Jehovah, and ask what manner of wisdom is in them, we find that it is a wisdom that will not stand the test of history or human experience. The Word of God is a living word which abideth forever. It is living because it reproduces spiritual life in those who read it and believe it. It alone can transform the human heart and produce a Christ-like character in those who are ungodly. It is the sword of the Spirit, the chief weapon used of God to produce conviction and to overwhelm the enemy of men's souls. "The word of God liveth and abideth forever. Heaven and earth shall pass away, but my word shall not pass away," saith the Lord.—By Joseph T. Briban in Christian Workers Magazine.

The Workers' Column

TWO AGAINST TEN.—Num. 13, 14.
(Junior)

December 8.

I. Duties to be Performed.
1. They were called of God.—vv. 1, 2.
2. They were sent to search the land of promise.—v. 2.

II. Called before They Were Tried.—vv. 3-16.
1. One of each tribe called.
2. Each man the head of his tribe.
3. Each had equal opportunity of proving faithful.

III. Proving Themselves by Their Task.
1. They went boldly amongst their enemies.—v. 17.
2. Things they were to note.
   a. The nature of the land.—vv. 17, 19.
   b. The power of the peopl.e—v. 18.
   c. The strength of the cities.—v. 19.
   d. The habits of the people.—v. 19.
   e. The areableness of the soil.—v. 20.
   f. The fruit of the land.—v. 20.
3. Their task completed.—vv. 21-25.
   a. Their journey thru the land.—vv. 21, 22.
   b. The people in the land.—v. 22.
   c. The fruit of the land.—vv. 23,24.
4. Twelve bold and faithful servants reported.—vv. 26, 27.

IV. Ten Men Who were Failures.
1. They feared the giants.—v. 28.
2. They feared the tribes of Canaan.—v. 29.
3. They opposed the faithful Caleb.—vv. 30, 31.
4. They lied against their own report of the goodly land.—Cf. vv. 27 and 32.
5. They feared those from whom God had delivered them.—v. 33.

V. Ten Men Who Discouraged a Whole Nation.—Ch. 14:1-5.
1. They made the people afraid by their lies.—v. 1.
2. They influenced rebellion against their leaders.—v. 2.
3. They made the people distrust God.—v. 3.
4. They made the people imagine worse things than the Egyptian bondage.—v. 4.
5. Their judgment for their sins.—v. 37.

VI. Two Brave and Faithful Men.
1. They stood by their leaders.—14:5, 6.
2. They had confidence in their task.—13:30.
3. They pitied the deceived people.—v. 6.
4. They stood by the truth of their report.—vv. 7, 8.

(Continued on page 767)

EDUCATIONAL

FAITH AND DOUBT IN TENNYSON AND BROWNING

II

Paul Erb

Browning's attitude is more easily stated, not because it is less significant, but because it was more clearly formulated in the poet's own mind. In his relation to the times in which he lived, he presents an evident contrast to Tennyson. We find in him the curious anomaly of a man very much alive to all about him and perfectly conversant with the currents of thought which obtained generally in his days, and yet entirely apathetic to the chief interests of his fellows. Like Christ's disciples, he was very regularly in the world, but was most decidedly not of the world. He was like a log, floating in and supported by a rapid river, yet leisurely making it's way up-stream against the current. For all the anxious questionings of skeptical minds, and all the hypothetical answers of new-born sciences troubled him not; he did not ignore them, no, but he used them as merely incidentals in a more comprehensive philosophy. He used to advantage all established scientific facts, but he recognized, with Carlyle, that a great deal was being called science in the flush of discovery which was decidedly postulatory. He saw the dangers in a scientific method so clearly limited and met them with an assured faith. His optimism was the most pronounced and triumphant found during the whole period. In such a man we may look for a doubt and for a faith of an entirely different type.

We may get at this difference by noting Browning's chief characteristic. The first lesson in Browning-ology concerns the all-embracing interest in the individual human soul and the invariable psychological method. We are impressed with the overwhelming stress on the spiritual and inner life, and the comparative neglect of the material and outer. Now undoubtedly this primary characteristic will give us some light in the study of Browning's doubt and faith. It makes us quite certain that he will treat them as individual, rather than general, experiences. The social point of view will scarcely concern him. We will see too that our poet is not a scientist; his field is almost solely psychic. For even his psychology is not a scientific analysis, but an appreciative picturing of mental stuff as a life passion.

Now these life-passions have been conceived in infinite variety by Browning's fertile imagination. Fra Lippo Lippi, Andrea Del Sarto, David, Caliban, the Grammarian, Cleon, Rabbi Ben Ezra, and Bishop Blougram are only a few of the characters made immortal in literature by his keen analysis of their life motives. And among these incorporate passions are found both doubt and faith. But here a most interesting fact appears. Browning has not produced a single doubter who felt his affliction as a great over-whelming soul-tragedy. It seems the experience was so foreign to him that he could conceive no one like a "Second-Rate Sensitive Mind." Perhaps "Bishop Blougram's Apology" is the best illustration of this. The Bishop proposes some excellent arguments against doubt, but shows his grounds for faith as utterly unworthy. It is a brilliant intellectual display; but that's all it means,

> "For Blougram, he believed, say half he spoke
> "He said true things, but called them by wrong names."

It was by no means a life and death struggle, but only an argumentative piting of faith against doubt.

> "Yes, my doubt is great,
> My faith's still greater, then my faith's enough."

This probably represents Browning's actual experience with doubt; he set up doubts for the pleasure of knocking them down again with his unquestioning faith, —a sort of intellectual ten-pins it was. He rejoiced in the intellectual exercise, but never felt a tide of gloomy impulse threatening to submerge him. He was as he said in his last poem, the "Epilogue to Asolando,"

> "One who never turned his back but marched breast forward,
> Never doubted clouds would break
> Never dreamed, though right was worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better
> Sleep to wake."

Concerning this stanza he said: "It almost looks like bragging to say this, and as if I ought to cancel it, but it's the simple truth; and as it's true, it shall stand."

Carrying this point a little farther leads us to a discussion of the function of doubt as Browning saw it. This has been seen in the Epilogue; it is further pointed out in Rabbi Ben Ezra:

> "Then welcome each rebuff
> That turns earth's smoothness rough,
> Each sting that bids nor sit nor stand but go!
> Be our joys three parts pain!
> Strive, and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the throe!"

and Bishop Blougram:

> "Say I—let doubt occasion still more faith!"

Doubt then, while never overthrowing faith, does stimulate it.

> "The more of doubt the stronger faith, I say,
> If faith overcomes doubt."

How would faith know it could stand on its own feet if it never felt a push? It grows strong with the sense of victory.

> "With me faith means perpetual unbelief
> Kept quiet like a snake 'neath Michael's foot
> Who stands calm just because he feels it writhe."

Such a faith is virile power; it is not a weak molly-coddle of a thing which dodges every temptation by seeking refuge in an ancestral creed. In Pauline phrascology, doubt is the weakness, the imperfection, thru which strength is made perfect. Doubt is no enemy then; it is an ally, but only because it is always met by that inevitable over-powering faith.

There can be little question that Browning's faith has its roots in his genuinely optimistic temperament. In such a soil, watered and nourished as it was by a careful religious training, splendid health, freedom from trouble, a happy marriage, and a whole-hearted enthusiasm, it just could not but thrive. As we are struck with the naturalness and originality in all else about Browning, so here we cannot fail to feel the spontaneity and impulsion of his faith. Because he believed he had faith, and because he knew faith he believed; perhaps not much more than this can be said. Professor Santyana would call his faith accordingly, a "barbarian" impulse, and Browning's admirers, because they recognize the value of these primal motives in poetry, would not resent the charge. In fact it seems quite true that the chief strength of Browning's position is it's utter independence of rational props. All that his splendid intellect could contribute was of course absorbed into his beliefs, but the essential thing

is that his faith did not rise or fall with some reasoned proposition.

Browning's conception of nature may explain why scientific skepticism affected him so little. Wordsworth felt in nature the mystical revelation of the divine; Tennyson thought of it as the working out of God's eternal purpose by system and order. Browning was too much of a transcendentalist for either of these views. The soul on one hand, and on the other a personal God were fundamental to his thought. Nature was a temporarily interposed medium, acting as man's conditioner for a future, fuller life but at the same time a check to that existence, a bar to God.

"He [God] fixed thee midst this
dance
Of plastic circumstance
This present, thou,forsooth, would
fain arrest:
Marching just meant
To give thy soul its bent,
Try thee and turn thee forth,
sufficiently impressed."
(Rabbi Ben Ezra)

"Naked belief in God, the Omnipotent,
Omniscient, Omnipresent, sears
too much
The sense of conscious creatures to
be borne.
It were the seeing him, no flesh
shall dare.
Some think, Creation's meant to
show him forth;
I say it's meant to hide him all
it can."
(Bishop Blougram's Apology.)

"Browning had the audacity to conceive the external machinery as a bad conductor, so that the inflow of power and love should not be over-whelmingly great and destructive." (Professor Gingerich). Radical tho this conception may be, it is evident that a nature so subordinated to the all-important communion of the soul with God would hardly trouble him with its unsolved mysteries.

Finally, Browning's faith must be understood in relation to his attitude toward Christianity. For perhaps as no other poet has he represented the tested tenets of its orthodox faith, and as none other has he been quoted in its defense. He possessed the happy faculty of appreciating the old truths and presenting them with all their satisfying force in nineteenth century dress. How ridiculous and unnatural is the rationalistic explanation of Bible miracles is shown in the "Epistle" of Karhish. The principle of revelation both thru the inspired Word and thru the divine Christ were never more clearly set forth in secular literature than they are in "Saul" and "A Death in the Desert." Nor was this done in purblind devotedness to a prescribed creed or dogma. It came from a positive and conscientious conviction. That this conviction is the real source of the poet's faith and optimism, but one quotation from "A Death in the Desert" will show:

"I say that the acknowledgment
of God in Christ
Accepted by thy reason, solves
for thee
All questions in the world and
out of it,
And hath so far advanced thee
to be wise."

To continue our figure of the first paragraph, Tennyson "crossed the bar" personally victorious but after having suffered repeated inundations on the way because he insisted on allowing his social point of view and his scientific method to pull him under. Considering him we may properly speak of "Faith and Doubt." Browning, too, reached the port, but in somewhat better shape. He had indeed been under water, but only for an occasional exhilarating plunge, and then he was always properly accoutred. Concerning him we may better say "Doubt, but Faith." Both had faith, or they would not have been poets, for poetry can live only in faith's genial atmosphere. When Arnold ceased to believe he turned from poetry to prose. It is only faith which can give the vision, the enthusiasm, the unity, the imagination, the will, without which poetical conception is dead. It need not be the faith, for perhaps that has not yet been fully discovered, but it must be a faith. Browning and Tennyson inspire us in proportion to their faith, and perhaps that is their chief lesson for us.

Hesston, Kans.

OUR BOOK SHELF

Books for the Agriculturist

Herbert Groh

The Chemistry of the Farm, by R. Warington of the world-famed Rothamsted Experiment Station, altho written a generation ago, is still, in its revisions, a classic among agricultural treatises. The treatment of the subject is concise, but comprehensive and clear. In the small compass of less than 250 pages, the important practical findings of chemical research in their relation to the many problems of the soil, crops and domestic animals, are presented in a form adapted to the unscientific reader or the home student. The author first considers the plant, its growth, and the source of its food materials, including fertilizers. The composition and requirements of the various crops, and the principles of crop rotation are next discussed. The later chapters take up the subjects of animal nutrition, composition and use of foods, the relation of food to animal requirements, and to manure; and the chemistry of the dairy is given space. The book is published in England, but may be had from almost any of the publishers of farm papers in this country, as may also the other books here reviewed.

Feeds and Feeding, by W. A. Henry. —Among several excellent works on feeding problems now extant, the above has features of merit which place it somewhat in a class by itself. In the first place it is essentially a compilation of results obtained in laboratory, field and stable, at the various experiment stations which have contributed in any way to the general fund of knowledge. This information is made readily available by means of a copious index which refers to pages, and a very complete system of cross-references by numbered paragraphs. The book has been brought up to date in a recent edition, a matter of supreme importance in a field where so much fruitful investigation is constantly under way. The main body of the book treats separately of the various feeding stuffs, and then taking each class of live stock in turn discusses its particular feeding problems. This is preceded by a number of chapters on the general principles of plant growth and animal nutrition, and is followed by an appendix giving tables of composition and digestibility of feeding stuffs, feeding standards, etc.

Judging Live Stock, by John Craig. —"When a distinct ideal, based on the best types, and their highest qualities has been formed in the mind, and this is supported by a discriminating eye, it is but another step to render a correct judgment." It was to furnish such correct and high ideals that this book was prepared. The types and qualities to be expected in the best individuals of each class of farm animals are given, and particular attention is paid to breed type. The official standard of excellence for each breed, together with photographs of outstanding specimens of the breeds, effectively supplement the descriptions. The relations between form and function are well brought out in a section on the anatomy, and thruout the book. Methods of handling in judging, as well as to detect unsoundness, and determine age (in horses) are outlined. The book is clearly written, and so well illustrated that the stockman can hardly fail to find it valuable.

Productive Swine Husbandry, by G. E. Day; 330 pages, illustrated.—At this time of world-wide food shortage, the plebeian hog has come into his own with a will, thanks to his qualities of quick maturity, and prolificacy as compared with other meat animals. The writer of this book is an international authority on swine, more especialy on the bacon hog, which prevails to the north of the corn belt, where more expensive feeds and growing conditions necessitate a higher priced finished product to insure a profit. The book will be found practical and instructive, however, for the grower of either the thick, fat, or the bacon type of hog, and is the most recent work covering the subject.

THE YOUNG PEOPLE'S MEETING

HEROES AND COWARDS. (Jr.)—Jno. 12:42, 43; Heb. 11.

Topic for December 8.

MOTTO

"Watch ye, stand fast in the faith, quit you like men, be strong."

THE STUDY HOUR

I. **Heroes and Cowards.**—There is nothing perhaps which men talk of more than of heroes and cowards. They do not always say it in such words but they mean it in the words of praise or the words of reproach which they use about the people and their actions.

A Hero is a person who does a brave deed or lives a brave life. The hero is the one who is admired for what he has done. But it is not always the person whom men call a hero who is a hero. The hero is generally one who does a thing hard to do and is not afraid to do it even if he must suffer or die. Some men think that if they are not afraid to fight some one who has done them a wrong that this makes them a hero. But it may take more of a hero to keep from fighting than it does to fight. It may take more strength of will to stand for the right and suffer for it, than it does to do great feats of strength. The average boy and girl is more liable to be afraid of a sneer than they would be of a whipping. But the one who can do right in face of a sneer and a snub is braver than the one who fires up and gives the other fellow a thrashing for sneering. A boy with a strong body feels big and brave when he meets something hard to do with his muscles. But how about the boy who is not strong at all. He may be the bravest of the two because he can stand more suffering and pain and weariness than the one who never feels his weakness.

A Coward is one who shirks a duty and flees from what has the show of danger. It is the coward who is afraid of the sneer of the crowd. It is the boy who is afraid to do right for fear of a little suffering and reproach. A boy or girl who turns from a duty because there is pain in it is not a brave boy or girl. Many a boy who is strong in body is the worst coward when it comes to saying **no** when he ought to say it. It may look manly in the eyes of other boys to take a chew of tobacco or a drink of liquor. But the boy who dares to say **no** is braver than the one who takes it for fear he will be called a baby. A hero of a boy will stay at home and help his mother or father rather than go to a place of pleasure, because it is right. It is cowardly to let some one who is weak do all the drudgery and have you spend the time in pleasure. It is cowardly to live in ease and with plenty when some one is starving or in poverty whom you could help. It is cowardly to always take the best in anything because you can. The hero never takes advantage of others because he can. A coward never gives the best to others when he has a chance to do it.

In **John 12:42, 43,** the men who believed on Jesus were too cowardly to confess it because they loved the praise of men more than the praise of God.

In Hebrews 11 the men who lived according to their faith were heroes. They did not fear the sufferings of the present. They endured as seeing one who is invisible.

PERSONAL THOUGHT

Am I living a cowardly life? How can I become one of God's heroes?

SUGGESTIONS

1. Text word, **Great.**
2. Assign to different ones the various characters of your selection which are recorded in Hebrews eleven.

THE SIN OF A HASTY DECISION.—Eccl. 5:1-7; 7:9.

Topic for December 15

MOTTO

"He that hasteth with his feet sinneth."

THE STUDY HOUR

I. **Hastiness.**—Haste always implies impulse. Impulse is moved by the appearance of things that have not been weighed as to whether they are according to the appearance. People who act on impulse are unwise. The unwise are in the wrong. Such people are continually sinning against themselves and their fellowmen and God.

The sin of a hasty decision lies in several directions. It is sinful to act without considering all the issues involved because we are risking with snap judgment what might possibly bring bad results. It is sinful to act without prayerfully seeking the guidance and help of God in all that we do. If what we do is to be done to the glory of God, we must know what the thing is that we do. No one has a right to say that he knows what he does who jumps into it in haste. It is sinful to choose hastily even if the choice we have made happens to be a good one. The chances are that if we have made a good choice without consideration, we will not be able to meet all the conditions of the choice and will fail to please God at last. The man who began to build and was not able to finish may have had a good plan all right, but failed to consider his means to finish. To fail in such a case would be a sad spectacle. Perhaps more consideration would have caused a more thoro preparation and have insured success. Counting the cost does not necessarily imply a lack of action altogether. But having considered the cost and having made the necessary preparations there is no reed to neglect our duty another moment.

II. **The Text, Ecc. 5:1-7.**—The worshiper who appears before God without considering his standing is liable to rashly bring God's displeasure upon himself. If he has sin and presumes that he is not a sinner he becomes an abomination to God. If he vows without considering whether he will pay his vows, he also brings condemnation and sin upon himself more than if he had kept altogether quiet.

III. **Outline Study**

1. Ways of erring in rashness.—
   a. Misjudging others.—Psa. 116:11; Acts 21:27-31.
   b. Doing what cannot be undone forever.—Heb. 12:16, 17.
   c. Leaving God out of our counsels.—Jer. 23:22; Isa. 30:1, 2.
   d. Promising what we cannot fulfill.—Judges 12:34-40.
   f. Saying words that cannot be unsaid.—Matt. 12:36; Prov. 29:20.
2. Decisions are index of our character. Prov. 20:11; Matt. 7:16.
   a. Thoughts are the forerunner of action and action is the result of decision.—Prov. 23:7; Isa. 59:7.

PERSONAL THOUGHT

We should take God into all our counsels and weigh the decisions of life in the light of His truth.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Choose.**
2. Think Before You Act.

For Young People—
1. Examples of Bible Character Who Decided with Prudence.
2. Examples of Bible Characters Who Decided Hastily.
3. The Woes that Come from Hasty Decisions.
4. The Irreparable Loss of Some Decisions Made in Haste.

For Older People—
1. Hasty Decisions I have Seen.
2. Wise Counsels and their Blessing.

CHRISTIAN GIVING.—Acts 4:32-35; I Pet. 4:10, 11.

Topic for December 22

MOTTO

"It is more blessed to give than to receive."

THE STUDY HOUR

I. **Christian Giving.**—Giving is giving, but all giving is not Christian. Christian giving is a grace of the heart as a principle of the Holy Spirit. Every body gives, but not every one gives from the same motive. The fond parent gives to the child because of natural passions toward his own offspring. Perhaps the same wants or needs in another child would not arouse the feeling of giving at all. The carnal mind gives out of some kind of passion or motive which yet belongs to the earthly, sensual, or devilish. The feel-

ings of men and women are often touched, by the pain and sorrow of fellowmen, even when there is no change of heart in them at all. There is sympathy in men's hearts when they can appreciate a situation, which is a product of the natural human being apart from the Holy Spirit. The same agony and sorrow in the life of an enemy often does not arouse the same sympathy because the spirit of the one witnessing is not Christian. The giving of the Christian rises above the animal nature. An animal will give to its offspring and will share its food with those accustomed to be with it. Christian giving rises above personal likes and dislikes, above personal advantage and disadvantage. Its motives are like the motive of the heavenly Father, "who maketh the sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." Giving of this nature is from a divine source and its prevailing element is love. This love is far above human affection and human passion as the heavens are above the earth.

II. The Text, Acts 4:32-35.—Here we have the manifestation of the Holy Spirit when the occasion and need arose among the early disciples. Their possessions were at the disposal of the Church. They felt that the things which they possessed were not their own. The need was the call to part with lands or houses or anything that the needs of the day required. This is the same principle which is yet the result of the Holy Ghost in our lives.

I Pet. 4:10, 11.—According to the gift bestowed upon each believer the Spirit directs him to minister it to others as stewards of the grace of God. These gifts may come along the line of money or goods or gifts of speech and wisdom or special talents along various lines.

III. Outline Study

1. Christian Giving is Godlike.—
   a. In doing good to all.—Gal. 6:10; Lk. 6:30-35.
   b. In giving out of motives of love. —Heb. 6:10; Jno. 3:16.
   c. Giving unselfishly.—Matt. 6:1-4; Mic. 7:18; II Cor. 9:5-7; 8:9.
   d. In giving for the highest welfare.— Matt. 7:6, 11; Acts 20:20.
   e. Is moved by the need.—
      i. Temporal.—I Jno. 3:17; Jas. 1:27.
      ii. Spiritual.—I Jno. 3:16.
2. What to give.—
   a. Ourselves.—II Cor. 8:5; Rom. 12:1.
   b. According to what God has given. —Rom. 12:6-8; I Cor. 12:4-11.
   c. According to the need.—II Cor. 8:14; Isa. 1:17.
   d. According to God's command and leading.—Col. 1:29; Heb. 13:16, 21.

PERSONAL THOUGHT

Has the grace of God entered our hearts? Is it manifest in the grace of the Lord Jesus who tho He was rich became poor for us that we might be rich thru His poverty.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Goodness.**
2. Giving to Someone for Jesus' Sake.

For Young People—
1. The Grace of Giving.
2. How the Gifts of the Christian Differ from the Non-Christian.
3. Needs that Call for My Consecration.

For Older People—
1. The Proper Way to Increase the Grace of Giving in the Church.
2. Christ the Example of Giving.
3. The Gospel Standard of Giving.
4. The Christian, Wealth, the Kingdom —Their Relation.

PLANNING FOR THE FUTURE.—
Eccl. 11:12-14.

Topic for December 29

MOTTO

"Man goeth to his long home."

THE STUDY HOUR

I. The Future.—The future is that wonderful time which no being in the great universe has ever tried. It somehow contains a peculiar charm to all living men and women who have learned to look upon life with hope. It is a time that we all like to have a vision of beforehand if possible. And this is not simpiy idle curiosity, because we realize that soon we must travel that way to enter upon the experiences which the future holds in store.

God has graciously given us visions of what the future will be. Yes, God is one being who is the master of the universe and of time and of eternity. He can safely tell us of the end from the beginning because He has the foreknowledge and the power and the wisdom. He has unveiled the ends of life by the results of moral action upon spiritual beings. Already there are fallen angels who are past the point of redemption who inhabit regions of everlasting darkness (Jude 6). God has wisely made a separation for the wellbeing of the universe of spirits. Now these spiritual beings dwelling in the flesh have opportunity to plan their future in the light of the facts of the future unveiled by God to them.

At the close of the year while we look out upon a new year there are plans revolving in our minds for the new year provided God lets us live. But the wise ones of earth will leave no opportunity unimproved to make sure the dwelling and happiness of the future of the soul. At the judgment we shall enter upon a period of everlasting happiness or eternal despair.

II. The Text, Eccl. 11:1-12:14.—This passage is one containing the greatest of wisdom on the future we could possibly find. Speaking of sowing and looking for the results of our action in the time to come, the wise man turns his thoughts upon the sowings of youth for old age, and the sowings of time for eternity. Then he draws a conclusion of the whole matter directing our minds to the wise course to pursue that we might meet that great time of judgment when the final destiny of souls shall be determined, in a grand success.

III. Outline Study

1. Plans if we live.—
   a. Subject to God's will.—Jas. 4:13-17.
   b. Should have a reaping in view.— Gal. 6:7-9.
   c. Should mean a life in Christ.—Phil. 1:21-26.
      i. To make our calling and election sure.—II Pet. 1:11.
      ii. To keep pure unto the appearing of Jesus.—II Pet. 3:14.
      iii. To abound in the work of the Lord.—I Cor. 15:58.
      iv. To fulfill His will for our life.— Heb. 10:9; II Tim. 4:7, 8.
      v. To glorify God in all things.— I Cor. 10:31.

PERSONAL THOUGHT

Have we committed our all to Him? If so may we rest in that confidence that He is able to keep us to a happy end.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Blessed.**
2. Planning to Become a Useful Person in this World.

For Young People—
1. The Director of the Future.
2. The Folly of Plans Leaving out God.
3. Living by the Day With God.

For Older People—
1. Plans Which Failed.
2. God's Wise Counsels.

RETROSPECT AND PROSPECT.—
Phil. 3:12-15; II Tim. 4:7, 8.

Topic for January 5, 1919

MOTTO

"Let us go on."

THE STUDY HOUR

I. Our Topic.—At the beginning of the year, it is well to pause and look. When there is a journey to make it is often an advantage to get on some place of vision and take a view. In a natural sense it is advantageous to survey the country over which we have traveled to see how successfully and unsuccessfully we have traveled. We can see how we could have saved ourselves much needless toil and waste of energy. We can then look forward with a view that the rest of the journey shall profit by the experiences of the past. If it is possible to get a view of the rest of the journey so much the better for us if we take advantage of the vision by wise planning.

The journey of life is not all revealed to us as a great view from the mountain over a natural path, but there is no journey that has been better outlined for us than life's journey. But only those who take God into their counsel and heed the admonitions of the Word of God have the outlines of this journey. Let us therefore take a look at our life today in the light of the heavenly vision and see how we have been traveling and how we may better make progress in the days to come.

It is not always what men call success that constitutes success. We dare not look thru the vision of the worldly minded to take a retrospect and prospect. If we do we may count failure where there would be success and success where there really was failure. And so we may miss it in the prospect of the coming life by taking the wrong course and looking at the wrong prospect.

II. The Text.—

(a). **Phil. 3:12-15.**—This passage gives the purposes of the Apostle in reference to the future. As he looks back upon a misspent past, he sees how vain was all the efforts of the flesh. He does not set his heart upon the ways of the past, neither does he sit down in discouragement at the waste of time and energy. But He sets before him the true mark and leaves the past in forgetfulness that he may better attain what the true aim of life has in store.

(b). **II Tim. 4:7, 8.**—Paul here views the past spent in the service of the

Master in the light of the heavenly vision and calls it a "good fight." Because of the "good fight" he sees the prospect before him also as the heavenly vision reveals it and sees glorious things as a certainty.

III. Outline Study

1. **Worldly Retrospect and Prospect.—**
   a. The rich man.—Lk. 12:16-21.
   b. The Psalmist at first.—Psa. 73:1-17.
   c. Israel in the days of Malachi.—Mal. 3:14, 15.
   d. Peter.—Matt. 16:21-23.
2. **Godly Retrospect and Prospect.—**
   a. Things temporal and eternal.—II Cor. 4:8-5:4; Heb. 11:9, 10.
   b. Moses.—Heb. 11:24-28.
   c. For Israel.—Deut. 8:2-20.
   d. The suffering.—I Pet. 4:12-19.
   e. Christ.—Matt. 16:24-27; Phil. 2:5-11.
   f. For ourselves.—Heb. 12:1-13.

PERSONAL THOUGHT

I will look with the understanding of those who learn of God in order to see my past and plan for the future, then shall my ways be acceptable to God and satisfactory to myself.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Look.**
2. Past Doings and Future Plans.

For Young People—
1. Principles Guiding my Past Conduct.
2. Principles to Guide our Coming Days.
3. Failures and Successes.
4. How to Look Backward and How to Look Forward.

For Older People —
1. Memories of the Past which are Profitable.
2. Foundations For Time to Come.

TOPICS FOR 1919

January

5 Retrospect and Prospect.—Phil. 3:12-15; II Tim. 4:7, 8.
12 Bible Memory Drill (Jr.) — Psa. 119:97-154.
19 A Daily, Living Witness.—Lk. 9:23-27; Heb. 3:12, 13.
26 Our Young People and Missions.—Titus 2.
City Missions.—The City's Multitudes. (Jr.)

February

2 Christ's Life and My Life.—Jno. 17.
9 The Children's Part in Supporting Missions (Jr.)—Matt. 25:31-40.
16 Psalm 46.
23 Genuine Non-resistance.—I Pet. 2.
City Missions.—The Child in the Midst. (Jr.)

March

2 "Ye Are Not Your Own."—I Cor. 6:19, 20; Rom. 14.
9 The Man Who Dared to do Right—Daniel (Jr.).—Dan. 6.
16 The Temperate Life.—Col. 3:1-17.
23 The Power of Song.—Col. 3:16; Psa. 77.
30 Opportunities and Possibilities of the Rural Mission Field.—Rom. 1:1-17.
City Missions.—Our Comrades from Other Lands. (Jr.)

April

6 Lessons from Springtime.—Matt. 6:24-34; 24:32, 33.
13 Good Books I have Read (Jr.).—Rev. 7:3; I Tim. 4:13.
20 "The Power of the Resurrection."—Rev. 1:4-18.
27 The Authority of the Church.—Matt. 16:15-19; 18:15-20.
City Missions.—Junior Work in City Missions. (Jr.)

May

4 The Morning Watch.—Mk. 1:35; Ex. 30:1-10.
11 Little Things that Make or Mar. (Jr.).—Cant. 2:15; I Cor. 5:6; Zech. 4:9, 10.
18 Our Social Activities.—I Thess. 5.
25 India.—Col. 1:21-29.
City Missions.—Fighting Enemy Agents. (Jr.)

June

1 "Yes—But."—Matt. 25:24-30; Gen. 3:12, 13.
8 A Friend of the Needy—Dorcas (Jr.)—Acts 9:36-43.
15 Education—What Is It?—Rom. 12.
22 Worship.—Rev. 4.
29 Obedience.—Deut. 28:1-13.
City Missions.—Country Juniors and City Problems. (Jr.)

July

6 Upon the Altar.—Heb. 13:1-21.
13 Our Conduct Towards Others (Jr.).—Phil. 2:1-8; Jas. 2:1-9.
20 The Proper Observance of the Lord's Day.—Rev. 1:10-20.
27 Our City Mission Work.—Rom. 10:1-5.
India.—The Country and the People. (Jr.)

August

3 Victory Over Spiritual Indifference. Heb. 10:19-39.
10 Bible Prophecies Fulfilled (Jr.)—Lk. 24:44-48.
17 The Use of the Tongue.—Jas. 3; Psa. 34:13.
24 Life Lessons for Me from Nehemiah.—Neh. 1.
31 Devotional Covering.—I Cor. 11:2-16.
India.—Social and Religious Problems. (Jr.)

September

7 Honoring the Lord with Our Substance.—II Cor. 8:1-12; Prov. 3:9, 10.
14 The Forerunner of Christ—John the Baptist (Jr.)—Matt. 3.
21 Business Integrity.—Prov. 28.
28 The Value of Mission Study Classes.—Acts 11.
India.—History of Our Missions. (Jr.)

October

5 Drifting Versus Developing.—Heb. 5:12-6:12.
12 Children of Other Lands (Jr.)—Psa. 148.
19 Purpose of Our Y. P. Meeting.—Psa. 145.
26 South America.—Isa. 45:20-25.
India.—Industry and Health. (Jr.)

November

2 Long Evenings—Opportunities and Possibilities.—Eph. 5:16; I Pet. 1:13-21.
9 Time for Decision (Jr).—Josh. 24:15.
16 What We Owe to the Neglected Rural Field.—Matt. 9:35-38; Lk. 14:16-24.
23 Reasons for Thanksgiving.—Psa. 107.
30 The Future Destiny of Man.—Jno. 5:24-29; Matt. 25:31-46.
India.—Bringing Christ to the Heathen. (Jr.)

December

7 Secret Societies.—Eph. 5:1-16; Jno. 18:19-21.
14 A Preacher of Righteousness—Noah (Jr.)—Gen. 6.
21 What Christmas Means to Me.—Phil. 1.
28 Consecration—My Growth in Holiness this Year.—Heb. 12.
India.—The Native Church and Our Relation to It. (Jr.)

YOUNG PEOPLE'S MEETING TOPICS for 1919.

H. Frank Reist

A study of the series of Young People's Meeting Topics for the year 1919, appearing in this department, will reveal the fact that they follow the same general plan of the previous year. There are topics bearing on Consecration, Christian Life, Inspiration, Doctrine, Missions, Seasons, etc., and two series for the Juniors. These have been selected and arranged by the Committee in an effort to make the work for the coming year practical, inspirational and of real help to our young people and Juniors. Not every subject related to Christian living can be touched in such a series, but an effort is made each year to touch some of the vital and practical manifestations of the Spirit of Christ in our human relationships. Possibly some lines of thought and teaching are not given the emphasis some of our workers desire. It is not possible in a series of topics like this to meet every local need and demand and no attempt is made to do so. However, an effort is made to select a series that the Committee considers well balanced and will most nearly meet the various conditions found thruout the Church. Nor is it intended that these series of topics is to be like the laws of the Medes and Persians, that they have to be followed in detail without any changes whatsoever. Each Young People's Meeting has its own peculiar conditions and problems to meet, and there should be no hesitancy on the part of those responsible for the work if conditions are ripe for the consideration of a certain subject to select such subject in preference to the one listed in the series. But as a rule the Committee believes that the series can be followed with profit.

Provision has again been made for a series of topics suited to the needs of the Juniors. Where there are no regular Junior meetings these topics can be considered by the young people with profit. Furthermore it is the wish of the Committee that where there is no separate

(Concluded on page 765)

TOPIC CARDS FOR 1919

The Topic Cards containing the Young People's Meeting topics for the year 1919 will soon be ready for distribution. The topics for the year with Scripture references are printed on a small folder of convenient size to carry in vest pocket or Bible. Topic cards may be secured at the following prices, postpaid: 6 for 10 cents; 12 for 20 cents; 50 for 50 cents; 100 for 75 cents. Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

THE SUNDAY SCHOOL

TALKS ON THE SUNDAY SCHOOL
XV The Cradle Roll

Vernon J. Smucker

Origin.

The idea of the Cradle Roll seems to have originated from a birthday book in which Mrs. Alonzo Pettit, in 1877, recorded the birthday of her Sunday school class of little children .As each child's birthday came along it was recognized by an offering for missions brought by the child, corresponding to its age. A little later the idea developed of keeping a list of babies too young to attend Sunday school but whose birthdays could still be remembered and who could be considered members of the Sunday school. Gradually the idea spread until today the Cradle Roll is a recognized department in many of the Sunday schools of our land.

Object

Its object is two-fold, and affects both the child and the parents. In the first place it seeks to bring the child under the influence of the Sunday school and Church and to impress upon the child at the earliest possible moment the fact that the Church is interested in him and expects something from him. In the second place, the Cradle Roll is often the means of deepening the feeling of responsibility of parents for the early and right religious training of their babies, and in other cases of winning for Christ the parents who have not yet confessed His name.

Membership.

Membership in the Cradle Roll is usually considered to extend from birth to the age of three or four years. Any baby in the community reached by the Sunday school should be eligible to become a member. The help of the pupils in the other departments of the Sunday school is often enlisted to secure names and report births. Usually brief effective services are arranged when a new name is added and a certificate of membership issued.

Organization.

A Cradle Roll superintendent, preferably a young mother, is usually appointed or elected and has direct charge of the work of the department. She may call other members of the school to her aid and is responsible for arranging all the exercises or programs relative to her department.

Equipment.

Enrolment cards, certificates, wall rolls and similar supplies can be had from almost any Sunday school supply house, though of course they are not absolutely necessary for successfully conducting the department. A large wall roll displayed in some part of the Church building, on which are the names of the members of the Cradle Roll, is very desirable. This may be made at home by members of the Sunday school and can be decorated with appropriate Scripture verses, pictures, etc. Birthday books, in which are recorded the birthdays of the members can also easily be made and will be found very helpful.

Cradle Roll Standards.

The following Cradle Roll standards were adopted at a meeting of the elementary workers during the International Sunday School Convention at Chicago, in June 1914:

1. A Cradle Roll Superintendent.
2. Systematic effort to secure members from birth to three years.
3. Public record of names and permanent card index or book record, including baby's name, address, birth, age, parents' names, promotions, etc.
4. Prompt recognition of birthdays.
5. Suitable remembrance in case of sickness or death.
6. All removals and the cause registered.
7. Babies welcomed as visitors whenever present.
8. A Cradle Roll Day annually.
9. An occasional social affair for mothers and babies.
10. Mothers and babies invited on special days.
11. Babies and mothers visited in their homes.
12. Mothers helped in the babies' care and training by literature or Mothers' Meetings.
13. Cradle Roll members publicly promoted and enrolment secured in Beginners' department.
14. A Cradle Roll Class in the Beginners' Department if children attend before formal promotion.
15. No child may continue as a Cradle Roll member after the fourth birthday. Transfer should be made to the supervision of the Beginners' Superintendent or class.

Finally, it must always be remembered that the results of this work, as in every other department of Sunday school activity, depends upon the spiritual power of the workers. It must be carried on under the guidance of the Holy Spirit and in the name of Jesus Christ who loved little children and rebuked those who would have had Him to neglect them. Thus directed, the Cradle Roll can often be made the source of much good.

Orrville, Ohio.

THE STARVING CHILDREN OF BIBLE LANDS

On November 11 when the German plenipotentiaries signed the armistice submitted by the Allies the world war, which had entered its fifth year, came to an end. Actual hostilities have ceased and a war-weary world is now rejoicing and looking forward to a period of peace and reconstruction. However the consequences of war—human suffering, misery and need—still continue. The starving millions in the outraged, devastated countries are crying for food and raiment to nourish and clothe their starving and shivering bodies. The rigors of winter are beginning to sweep over these despoiled lands. Millions of refugees are without food, raiment and shelter, and are looking with pleading eyes to America for help. Shall they look in vain? God forbid.

In these countries many of the men have been slain. As the victorious armies swept northward thru Palestine driving the Turk before them, thousands of starving Armenian and Syrian refugees marched southward into the liberated territory seeking food for their weakened bodies. Many women were near the point of death but clung to life with a tenacity born of a hope that somehow somewhere food might be gotten for the perishing children by their side. The sight of their starving offspring caused untold agonies yet they clung to life, many hoping against hope that the necessary food to sustain life may be secured ere it is too late. Who, but God, can know the sufferings of these people, and who but He knows what suffering is to be their lot this winter. The degree this suffering is to be mitigated will be determined by the response of America—your response—to this pressing need.

On September 19, 20, 1918, a conference was held in New York attended by 192 persons from all sections of the United States, including former ambassadors to Turkey, consular agents, missionaries, etc., of which number at least 81 had been residents of the Turkish empire and nearly all had returned since the beginning of the war. This conference considered the needs of the refugees of the Bible lands and estimated that there were no less than 3,950,000 refugees in abject want in these lands and in danger of starvation. At the time of this conference 935,000 of this number were accessible, that is, were so located that they could be reached by relief organizations. Of this number that were accessible 400,000 were children without fathers and many without mothers. Since the close of hostilities the refugees formerly inaccessible are now accessible so that nearly 4,000,000 in Bible Lands are looking to America for succor. This presents a tremendous task and responsibility. Shall these millions perish while we are enjoying more than plenty? Shell we share, yea even deny ourselves of necessaries of life, for the sake of those who have not even a crust of bread but what others may give to them?

In Asia Minor Armenians who were deported by the Turks are drifting back to their old homes to find them in ruins, their lands laid waste, their cattle and implements gone. They have lost everything and consequently require much help to reestablish themselves so as to become self-supporting.

Last summer about 300,000 homeless refugees in the Russian Caucasus were driven by military operations into southern Russia. These need help and homes found for them.

In Persia a missionary writes that last winter people "died of starvation by wholesale," and an earnest plea is made that such suffering and death be prevented this winter.

In Mesopotamia thousands of refugees, mostly women and orphans. are finding their way from hiding places in the mountains and deserts to points within the British lines, and are being cared for temporarily.

The conquest of Palestine and Syria has brought "within reach of the relief workers whole provinces and vilayets with hundreds of thousands of Syrians, Armenians, Greeks, and others, whose ports have been blockaded for four years, tens of thousands of whose relatives and countrymen have starved, and who themselves reduced to the last stages of destitution, are a challenge to American philanthropy in providing the necessities of life for the coming winter, after which they will very quickly return to self-support and prosperity."

The American Committee for Armenian and Syrian Relief is undertaking the task of raising $30,000,000 this winter for the relief of these refugees, of this sum they are asking the Sunday schools of the United States and Canada to raise $2,000,000 this Christmas season to be used for the starving children. Last year these schools gladly gave $1,000,000, but the need being much greater this year the schools are asked to double the amount. A systematic effort is now being carried on to reach every Sunday school with the appeal of the suffering children in Bible Lands. The hearty cooperation of all denominations is solicited in this effort.

The Mennonite Relief Commission for War Sufferers has been asked by the American Committee for Armenian and Syrian Relief to assist in this movement. The Mennonite Relief Commission considers this a cause worthy of the support of our Sunday schools and has solicited the cooperation of the General Sunday School Committee of the Mennonite Church to bring the matter to the attention of our Sunday schools. It has been arranged that the Secretary of the Relief Commission and the Chairman of the General Sunday School Committee are to have this work in charge.

In view of the fact that the Christmas season is so close at hand and in order to avoid unnecessary delays it was thought the most expedient to get into direct communication with each school rather than work thru the different state and district Sunday school organizations, which, under ordinary circumstances, would be the proper and logical order of procedure. However the hearty cooperation of these organizations is solicited and anything they can do to encourage their schools to respond to this need will be very much appreciated.

Letters have been sent to the Secretaries of state or district Sunday school organizations requesting them to furnish us at once with the names and addresses of superintendents of Sunday schools in their respective districts. Where such organizations are effected it will not be difficult to secure this information, but where no such organization exists the task is more difficult. In such districts we have sent letters to brethren whom we believed could give us the information. However in some communities these brethren may be unable to furnish us with the names and addresses of all superintendents, we therefore urge that in such districts superintendents will send to either of the undersigned (Scottdale, Pa.) their name, address and name of Sunday school of which they are superintendent and they will be placed on the mailing list and receive further information regards this movement. From time to time additional information and instructions will be given thru the columns of our periodicals.

We solicit the hearty cooperation of all Sunday school workers, the ministry and all interested in the relief of these suffering ones in Bible Lands.

Levi Mumaw,
Sec. Relief Commission,
H. Frank Reist,
Chairman General S. S. Com.

SUNDAY SCHOOL A WAR NECESSITY

The quadrennial convention of the International Sunday School Association, which was attended by more than 2,000 delegates from over forty states, Canada and Latin America reports the membership of the schools of the association, which embraces the North American continent, to be 20,649,797.

Rev. Dr. W. O. Thompson, president of Ohio State University, was elected president for the next quadrennial.

Among the speakers was Marion Lawrence, who said in the course of his address: "The present conditions on our continent and in the world are such as to constitute Sunday-school work a war necessity. We all gladly contribute to the war relief agencies for the comfort and efficiency of our brave boys in khaki. They deserve it all and more than we can do. We must not forget, however, that ten boys between eighteen and twenty-five remain at home for every one who goes to the front, to say nothing of the millions of younger boys and girls and children. The future of the nation depends upon the moral and religious training of these young lives."—Sel.

WAYSIDE SUNDAY SCHOOLS

Hundreds of Sunday-schools in Korea have started in the following manner: A missionary well supplied with brightly colored pictures or text cards goes to some village and sits under some tree or by the side of the road. Very soon children gather in front of him to examine him and hear what he has to say. The missionary says a few words and perhaps sings a verse or two of "Jesus Loves Me" and gives each of the children a card and tells them to come again next Sunday and bring others. Next Sunday he comes to the same place and the children are there to meet him. A few will perhaps spell out with him a verse or a text. Some Sundays later the children will look for his coming and the class will take on regular proportions, and quite a number will join shyly in the singing. It may be that a child or friendly neighbor will offer his house, yard or room and from that time more or less regular work may be begun. Some "schools" have met Sunday after Sunday through a long bitter winter under a tree by the roadside. Since these schools started only a few years ago thousands and thousands of children have been reached. Just the other day a Korean said, "When I used to go to such and such a village the children sang all sorts of heathen songs, but now I hear only 'Jesus Loves Me.'"

First the children, then the home, then the church. This is the story in thousands of cases in Korea, as in other countries.—Sel.

CURRENT EVENTS

The End of the War.—The greatest of world wars has been ended by the signing of an armistice. The beginning of the end was evident last July when the supreme German effort to break thru the Allied lines and reach Paris was thwarted by the determined resistance of American forces at Chateau Thierry. From that time the Allies have kept up a continuous offensive, striking here, then there, and giving the enemy no rest or time to reorganize. It has been a continual advance against bitter resistance. The deflection of Bulgaria in September exposed the Germanic allies to invasion from the east, which gave further evidence that the end was approaching. The offensive launched against the Austro-Hungarian forces by Italy in October soon overwhelmed the enemy forces whose morale was at a low ebb. The retreat soon turned into a rout and Austria-Hungary pled for an armistice. The terms were submitted, the acceptance of which meant an unconditional surrender. Among the terms were these: Occupied territory was to be evacuated; prisoners of war were to be released by Austria-Hungary, her army was to be demobilized except what was needed for policing, large quantities of munitions of war were to be surrendered, and permission granted the Allies to use the Austrian railroads and transportation systems to move troops thru Austria to the German frontier. The armistice was signed. Turkey also asked for terms and without delay signed an armistice which was a virtual surrender. Germany deserted by all her allies, her eastern frontier unfortified and open to attack, all her available troops, except a small number in Rumania, engaged on the Western front and unable to stem the forward sweep of the enemy, faced the alternative of fighting until she is hopelessly crushed or make peace on the best possible terms available. She chose the latter course and asked for the terms of an armistice. The Allied Council drafted the terms at Versailles delivered them to Marshall Foch. Arrangements were made for German envoys to pass thru the Allied lines to receive the terms from Marshall Foch. After the terms were delivered Germany was given 72 hours to make her decision. On the night of Nov. 10 the envoys returned and after some discussion with Marshall Foch some modification of the original terms were made and signed at 5 o'clock on Monday morning, Nov. 11. According to the terms hostilities were to cease on all fronts six hours later. Consequently at 11 oclock, Paris time, or 6 oclock Washington time, the great world war came to a close.

There are 35 items in the complete armistice terms. Among the principal ones are: The evacuation of all invaded territory, Alsace-Lorraine included; the surrender of large quantities of implements of war; evacuation of all territory on west bank of the Rhine and the occupation of the principal crossing by Allied forces; the immediate release of prisoners held by Germany; reparation for damage done; surrender of all submarines and a specified number of other naval craft; privilege for the Allies to occupy all German fortifications from the Cattegat into the Baltic; a specified number of motor trucks, locomotives and cars are to be placed under the control of the Allies, etc. The terms are such that Germany is made absolutely helpless to renew the war in case she would not be willing to consent to the terms of peace which are to be determined later.

Bolshevism.—The ending of the war is not the ending of the problems of the nations. We are told that autocracy has been overthrown and that Germany and Austria-Hungary have been liberated so that people may have a voice in national affairs. From these countries now comes the plea to America that since they have been delivered from autocracy America shall now help deliver them from Bolshevism. The political pendulum in Central Europe is swinging from one extreme—autocracy—to the other extreme —radical socialism. Can the transition be safely made? Is the transition desirable? Bolshevism, or extreme socialism, has been in power in Russia ever since the overthrow of Kerensky a year ago. It has been a reign of terror, anarchy and tyranny worse than ever existed under Czardom. This same socialistic element is sweeping thru Austria-Hungary, Germany, and other European countries, and is presenting one of the most serious problems confronting the nations. In Germany the Socialists are in power and councils of workmen, soldiers and sailors are being formed thruout the empire who are the governing power. It is claimed that the radical socialists are not in control, but it is admitted that their strength is increasing and that there is a possibility of them gaining control. It is asserted that the Bolsheviki movement is backed by some of the best brains in Europe and by an abundance of money. Its emissaries are found in all the European countries fomenting trouble by active propaganda among the laboring people. Sweden, Holland and Denmark face serious difficulties unless the Bolsheviki movement can be checked. The return of German and Austrian soldiers from the army, many of whom take an extreme socialistic view and who feel bitter against the military party who conducted the war, adds fuel to the spread of Bolshevism. Furthermore the paralysis of the industries, the scarcity of food and no employment for the released soldiers, add to the seriousness of the situation and provide conditions conducive to socialistic propaganda. Diplomats in England, France and America are watching with grave concern political developments in Europe and these nations will do all they can to avoid a reign of terror. There is danger of Bolshevism spreading in these nations and causing trouble there. The political future of the world is shrouded in incertainty at present.

Shortage of Sulphur Threatening.—Experts say that unless action is taken to remedy present existing conditions with regard to sulphur there will soon be an acute shortage and as a result American business will suffer. Without sulphur there would be no newspaper and magazines; no rubber tires or any rubber goods; no fertilizers to grow crops; no storage batteries; very little fruit preservations and no explosives. With the increasing demand for sulphur it is said that within six months, if no new source of supply is found, some industries will have to partially if not completely be suspended. The present production in this country is a little more than 100,000 tons a month, of which the Government requires 75,000 tons for the manufacture of explosives and the other industries are using about 35,000 tons a month. With the completion of several large munition plants before the end of the year the over consumption is estimated at 45,000 tons a month in excess of any possible production from present resources. Practically all our sulphur comes from two mines, one in Louisiana and the other in Texas. None of the sulphur mined in Sicily and Japan finds its way to our shores. It is said that thousands of tons of pure sulphur are going to waste in the form of smelter gases which could be diverted and the sulphur easily extracted and the gases in turn rendered harmless to vegetation by the use of a process recently discovered which is considered technically sound and commercially practicable. It is said that in

self-defense the Government will soon and if this is done only the essential War industries will be supplied. Paper and rubber are both in Class A, but there is a class ahead of that, the explosive class, and it will get its supply first.

The Passing of Autocracy.—The last strongholds of autocracy have been stormed and taken. A number of rulers have lost their thrones and are now exiles. King Constantine of Greece was deposed because of his pro-German sympathies and activities, and his son was given the throne. The Czar of Russia was driven from his throne and later slain. King Ferdinand of Bulgaria abdicated when he realized that the Allies would be victorious. Emperor Charles of Austria-Hungary also abdicated when he saw the empire disintegrating and revolution and anarchy spreading in his domain. Emperor Wilhelm of Germany reluctantly signed abdication papers when he realized the persistent demands of his subjects for peace and saw the terms of the armistice. The Crown Prince also renounced his right to the German throne. It is reported that the German emperor favored the rejection of the armistice and the continuation of the war, but that Von Hindenburg impressed upon him the futility of such a course and induced him to abdicate for the good of Germany. The Kaiser with a number of other officials fled in automobiles across the border into Holland for refuge. He is now interned in Holland by the Dutch government. What disposition is to be made of him later is not known. According to reports there is a strong sentiment in Germany that he be brought back and tried for murder. In France also there is strong sentiment in favor of having him brought before a tribunal for trial and punishment. The wife of the German emperor is in the Potsdam palace seriously ill. The Crown Prince, it is officially announced, is also in Holland. For several days there were a number of persistent rumors that he was assassinated by his own soldier.

Making Readjustments.—The sudden cessation of hostilities brings us face to face with the period of reconstruction. Ever since the United States entered the conflict there has been a constant readjustment of our national life and activities so as to bring all the national energy possible to bear on the accomplishment of the great task of winning the war. Numerous restrictions on non-essential industries were put in force; thousands of factories by making some changes engaged in the manufacture of war necessities, and in virtually every phase of life some adjustments had to be made to meet war conditions. Now the war is ended and there is no longer any need for munitions of war. Millions of men and women, many of whom were taken out of some pre-war employment, will need to find new employment; thousands of factories must again change back to a pre-war basis; restrictions on the use of raw materials must be removed; millions of soldiers will gradually be returned to civil life, in short, thousands of adjustments have to be made to meet changed conditions .This is a serious problem for the government. Some hardships have to be suffered by both the laborer and the capitalist. Already restrictions are being modified to meet new conditions. Steel and other raw materials are being released for the manufacture of various commodities, thus permitting manufacturers to continue their regular business and employ labor. Whether this nation can return to normal conditions without experiencing serious difficulties remains to be seen. The problem is engaging the thought of our financiers and statesmen, and we hope that the transition can be made gradually and without any serious disturbance.

Five Years in the Arctic.—After spending nearly five years in the Arctic seas north of the northwestern part of the American continent, Vilhjalmur Stefansson, returned to New York on October 30. During this time he and his companions explored about 250,000 square miles of territory hitherto practically unknown. Five new islands were discovered and the non-existence of an island which of late years has appeared on our maps was proved. He took ocean soundings, made important scientific observations as to animal and ocean life as well as the flora of the islands discovered. No special hardships nor thrilling adventures or escapes were experienced by the explorers. They suffered neither from cold nor hunger and enjoyed good health in the northern regions. When Stefansson returned to civilization he was stricken with typhoid fever on Herschel Island. The party depended almost entirely for food on animals which the country or frozen seas afforded. Because of illness Stefansson was unable to personally undertake the most dramatic and thrilling part of the work which is now under way. This is the attempted voyage of five of his followers on an ice cake over the top of the earth from a point north of Alaska to the North Siberian coast from which they expect to make their way next spring to the Siberian railroad. The attempt to cut across the Arctic by freezing in a boat and allowing it to move with the tidal drift has been made before. The party expect to go over the summit of the planet on a cake of ice and expect to secure meat by killing seals on the edge of their big natural ice barge.

Prohibition Gaining.—On November 5 four more states—Ohio, Florida, Wyoming and Nevada—voted in favor of state-wide prohibition, making a total of 31 dry states. Missouri and California also voted on this issue, but at this writing we have not yet learned the result. Both Missouri and California, however, elected legislatures pledged to ratification of the constitutional amendment. The 31 states now dry do not include Texas where the courts have just recently declared the statewide prohibition law unconstitutional. Vermont, which had no prohibition election, elected a legislature pledged to ratify the national prohibition amendment. It is now probable that 44 states will ratify the national amendment, eight more than necessary to make the nation dry. It is predicted that by early next spring sufficient states will have ratified the constitutional amendment to make it a part of the Constitution, thus insuring national prohibition by 1920.

Pennsylvania has had a practical demonstration of the benefits of prohibition. Early in October the health authorities ordered the saloons of the state closed on account of the influenza epidemic. Erie reports a decline of 60 per cent in arrests for disorderly conduct and 75 per cent in arrests for drunkenness. Harrisburg had a decrease of 65 per cent in police activities during the first week of the closing order. Altoona had only one-fifth as many arrests for drunkenness and disorder during the first ten dry days as she had during the last ten wet days. Pittsburg had 607 arrests for drunkenness and disorder in the last wet week and 356 the first dry week. Other cities of the state had a similar experience. This experience should give a new impetus to the prohibition sentiment in the state.

A Billion for Jewish Relief.—A group of prominent American Jews are planning to raise a fund of $1,000,000,000 for relieving the sufferings of the millions of Jews outside the United States whose means of subsistence have been swept away by the war. Not only will Jewish organization be solicited but contributions from non-Jewish sources will be accepted. So soon as international conditions permit commissions will visit the war stricken countries to study conditions and determine ways for accomplishing relief work most effectually. It is said that from three to five million Jews are now destitute, starving and homeless. Fully one-half the Jews outside the United States will need help after the war, it is said. The proposed plan includes immediate assistance such as supplying food, clothing, shelter and medical attention.

Steamship companies received hundreds of inquiries immediately after the armistice was signed from American sightseers as to when the ban on passenger travel would be lifted. All allied and American ships are still under government control and it is predicted that a resumption of pre-war steamship travel on an extensive scale was "a long way off."

INTERESTING FACTS AND NEWS ITEMS

On November 11 when the armistice was signed the American army had reached a strength of 3,764,677 according to official figures issued by the War Department. Of this number 2,200,,000 had been sent to Europe. The remainder were under arms in this country.

The Methodist Board of Home Missions announced that it will eliminate foreign language services from its churches and Sunday schools. Further financial aid is refused to any German church which fails to merge with an English-speaking church when opportunity presents.

During a six-day fur sale in St. Louis recently 3,500,000 pelts were sold for a total of $6,004,000. This is said to have been the largest fur sale ever known.

In the forest fires that recently raged in Minnesota the property loss is estimated at $100,000,000. About 1,000 lives were sacrificed and over 200 persons were made critically ill as a result of the suffering and exposure.

The Fourth Liberty Loan was oversubscribed by $866,000,000. The goal was $6,000,000,000. More than 21,000,000 persons bought of these bonds.

During the month of October an average of 7,020 American soldiers were landed daily at the nine American base ports in France.

Work was begun on breaking the ground for the erection of the United States General Hospital at Ft. Sheridan, Ill. When completed it will be the largest hospital in America, if not in the world, covering a square plot 1,000 feet square. It will be two stories high and have a capacity of 10,000 patients.

The record of the total American casualties of the expeditionary forces will not be completed for several weeks, but it is estimated it will not exceed 100,000 in killed in action or died of wounds and disease, wounded and missing.

The three great bodies of the Lutheran Church in America, the general council, the general synod and the united synod, south, have merged into one body to be known as the United Lutheran Church of America. The merger will make the membership more than 1,000,000.

In the period from October 1 10 November 14 the epidemic of Spanish influenza caused more than 40,000 deaths in the state of Pennsylvania.

United States soldiers serving in the front lines are required to shave every day or at least every other day. This order is necessary so that the gas masks will fit snugly against their faces. Whiskers permit the gas to ooze thru with disastrous results.

The American Red Cross now has a membership of 20,600,000 and 8,000,000 young people in the Junior branch. Over 221,280,000 useful articles, with an estimated value of $44,000,000, have been donated.

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TOO BUSY TO LIVE

A father had a daughter about eleven years old. They were great friends and much in each other's company. About this time the father noted a change in his daughter. He was not able to get her company as he had been. If he went for a walk, she excused herself from going. He grieved about it, but could not understand. When his birthday came, she presented him with a pair of exquisitely worked slippers, saying, "I have made them for you." Then he understood what had been the matter for the past three months, and he said, "My darling, I like these slippers very much, but next time buy the slippers and let me have you all the days. I would rather have my child than anything she can make for me." Some of us are so busy for the Lord that He cannot get much of us. To us he would say, "I know your works, your labor, your patience, but I miss the first love."—Sel.

Miscellaneous

MENDING CRIPPLED SOLDIERS AND FINDING THEM WORK

Congress has delegated to the Federal Board for Vocational Education the entire duty of reeducating the permanently disabled man and fitting him for some trade or occupation compatible with his injuries and remaining abilities, and the further duty of finding him a job. Funds are adequately provided for the carrying out of the program. When a man has been decided by the medical authorities to be incapable of returning to his former occupation, he is put in touch with the vocational adviser of the Board, who goes over his record, considers his medical or surgical history and then takes up with the disabled soldier the question of what he would like to undertake to be trained for when he is discharged from the hospital. So far as possible the former trade knowledge of the man is capitalized.

Thus, we are authoritatively advised, a man who has been a structural iron worker and who knows structural iron work thoroly, if he is so disabled by, say, the loss of a leg, as to be unable to carry on his former trade, is fitted for some branch of it which does not require the use of the missing member. He may be educated for a position in the rolling-mills making the iron, or he may be educated as an architect, specializing in structural iron and steel or he may be qualified as a supervising foreman of construction or a draftsman, or an office man in the works turning out such products. It is fundamental that his former trade knowledge shall be utilized if possible. It being agreed that the man is going to take up, say, architecture, while he is in this period of convalescence in the hospital he is taught the rudiments of that profession instead of weaving baskets, or making nicknacks, or doing a good many things which have little or no economic value. This preliminary training, however, is administered to him under the direction of the medical authorities of the army as long as a man is under their care. When he has been discharged, he passes automatically into the direction of the Board, if he has elected to be retrained, such retraining being purely voluntary on his part.

The Federal Board is operated solely by civilians. When the disabled man comes under its jurisdiction he has been discharged, and his army pay of course ceases, but at the same time and automatically his retraining compensation begins. This is practically the same as his army pay at his highest rank, but with a supplementary allowance when necessary. The allowance to his family or dependents continues just the same as if he was in the ranks. He is paid board and furnished clothing and other necessary expenses. Instead of being sent to a camp or an institution officered by army men to complete his training, however, he is then sent to some institution which has been approved by the Federal Board for the purpose of teaching, in this particular case, architecture. Or, he may be assigned to some firm of practical architects who are paid to teach him the profession. There is no time limit set in which he must complete the course. He continues until he is a thoroly qualified, practical man in that line and entitled to draw pay as such. When he is pronounced competent the authorities will have found a position for him at good wages based on what he is capable of doing and not on a charitable basis at all.

The Federal Board for Vocational Education at Washington is glad to correspond with permanently disabled men, or their families, in regard to the work.

Y. P. M. TOPICS FOR 1919

(Continued from page 757)

Junior meeting that in these Junior topics the boys and girls be given a place on the program.

Another series of Mission study for the Juniors has been provided. For the first six months the study of City Missions is to be pursued. Bro. A. M. Eash, Superintendent of the Gospel Mission, Chicago, Ill., has kindly consented to lead the Juniors in this study. He will furnish the material from month to month and give all necessary instructions. For the last six month India will be studied. Bro. Geo. J. Lapp, missionary to India for a number of years, but now at home on furlough, will supply the material for this course and direct the work. We believe that the year 1919 affords the Juniors a rare opportunity to study our city mission activities and our work in India under the leadership of these two experienced missionaries. The Young People's Meeting and Sunday school workers should seize this opportunity and take steps at once to organize Junior Mission study classes in their congregations.

Is it not true that we as a Church are looking at our problems and seeking to solve them primarily from the adult point of view? In so doing we are in danger of neglecting our opportunities of solving some of these problems of the future by implanting truths in the mind of the growing child when those truths will make a permanent impression and vitally influence him when an adult. We must give more attention to the needs of the growing child if we wish to leave the richest possible heritage for the next generation. A realization of this fact has prompted the Committee to provide this special mission study for the Juniors. May we hear of a large number of Junior Mission study classes during the coming year. The Committee is always open to suggestions and constructive criticisms that will enable them to be of greater service to the Church and her young people. They especially desire to know your experience with the various kinds of topics and what your needs are. May we labor together sympathetically and make the year 1919 one of real help to our young people and the Church thru the work of the Young People's Meeting.

WOULD YOU DARE OFFER THIS PRAYER?

Stir me, oh, stir me, Lord; I care not how;
But stir my heart in passion for the world:
Stir me to give, to go; but most, to pray.

Stir till the blood-red banner is unfurled
O'er lands that still in darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till prayer is pain;
Till prayer is joy—till prayer turns into praise.

Stir me till heart and will and mind, yea, all
Is wholly Thine to use through all the days:
Stir till I learn to pray exceedingly,
Stir till I learn to wait expectantly.

—Chronicle of the London Missionary Society.

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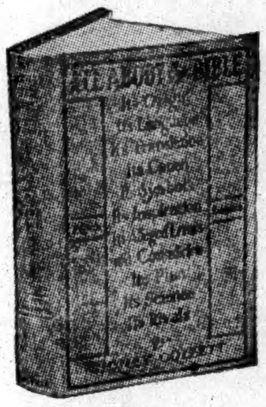

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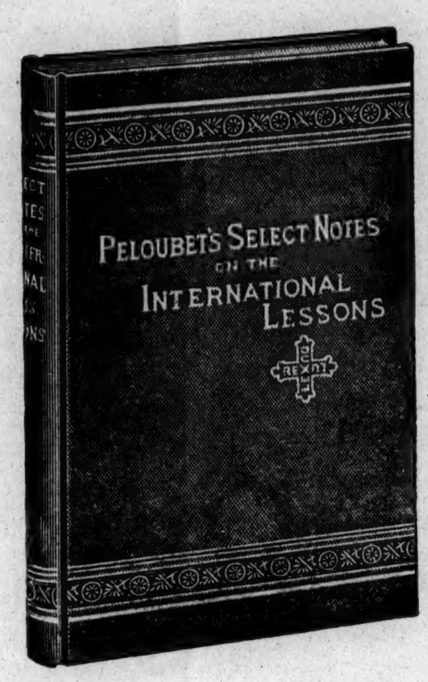

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THE SPIRIT OF GIVING

(Continued from page 738)

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WORKER'S COLUMN

(Continued from page 752)

5. They believed God's Promise.—v. 9.
6. They were strengthened and protected by God.—v. 10.
7. Their reward.—v. 38.

CRUCIFIED BY HEARSAY.—Matt.. 26, 27.

December 15.

I. A Trial Before a Prejudiced Priest.—26:57-68.

1. The judge and jury had formed their opinions against their prisoner.——v. 57.
2. Evidence in favor of the prisoner was not called for and could not have been secured at the time.—vv. 58, 69-75.
3. False witnesses were desired by the court.—vv. 59, 60.
4. Those who were known to be false witnesses were welcomed and their testimony accepted.—vv. 61, 62.
5. The testimony of the prisoner under death was rejected and used against him.—vv. 63-65.
6. The death penalty pronounced was based on the evidence of hearsay.—vv. 65, 66.
7. The guiltless prisoner was treated as one justly condemned.—vv. 67, 68.

II. A Trial Before a Governor.

1. In the hands of determined enemies.—27:1, 2.
2. The prisoner allowed his case to be decided by the evidence submitted.—v. 11.
3. The prisoner gave opportunity to have the evidence proven by those offering it.—vv. 12-14.
4. Justice was appealed to in order to overrule prejudice, but of no avail.—vv. 15-18.
5. The supernatural was disregarded, and popularity allowed to sway judgment.—vv. 19-23.
6. A just judgment was withheld.—v. 24.
7. Unproven claims and untried hearsay were allowed to condemn the innocent Savior, Jesus Christ.—vv. 25, 26.

THE FIRST TITHE.—Gen. 14:17-24.

December 22.

I. The Occasion.

1. After a conquest by the help of God.—vv. 17, 22, 23.
2. After a service for the sake of others.—vv. 9-13.
3. After taking spoils from the enemy and recovering the property of friends.—vv. 16, 21.

II. The Spirit of the Occasion.

1. Acknowledging God before unbelievers.—v. 17.
2. Praising God in fellowship with believers.—v. 18.
3. Esteeming the spiritual blessings of God of greater worth than material gifts.—v. 20.
4. Valuing the souls of men above the spoils of the world.—vv. 16, 21, 23.
5. Showing faith in the constant providences of God.—v. 23.

III. What Was Given.

1. A tithe of the spoil of recaptured property.—vv. 16, 21.
2. A tithe of what God saved for others.—v. 21.
3. A tithe of what Abram might have claimed as his own by right of conquest.—v. 21.
4. A tithe of all except what was used in securing the spoil.—v. 24.
5. A tithe of what was apportioned as wages of servants.—v. 24.
6. Nothing of Abram's personal property was included in the tithe.—v. 23.

IV. The Spirit of Giving the Tithe.

1. It was not commanded of God.
2. It was entirely a free-will offering.—v. 20.
3. It was devoted to the worship of the Most High God,—given to the priest, Melchizedek.—vv. 18-20.
4. It was a royal portion, worthy of being presented to a king—v. 18, Cf. v. 23,—the spoil would have made Abram rich.

Note.—The tithing of small things is insignificant and unworthy; the gift to King Jesus should be of royal proportions. Compare the gift of the poor widow with the tithes of the garden seeds by the scribes and Pharisees.

5. It was an acknowledgment of the honor of partaking of the bounties of the King of Salem.—v. 18.
6. It magnified the God of Heaven, whose priest was the King of Salem, to give to him the large portion,—a tenth,—while the rest of the spoil was divided into many portions, and Abram **kept nothing for himself.**—Cf. vv. 20, 21, 24. The standard of Abram was, Nothing for self; all for God and others.
7. It showed special esteem for the blessings of heaven for Abram to give tithes to the priest who had blessed him. There was no reciprocal gift to the King of Sodom who came with empty hands, begging a bargain in worldly spoils.—vv. 21-23. There was no ground of fellowship between Abram and the king of Sodom.

FITTED FOR THE FUTURE.—Matt. 7:21-27.

December 29.

I. There Is a Future.—v. 21.

1. It is known by men.
2. It was declared by Christ.
3. It is the Kingdom of Heaven.
4. It is in the presence of the Father in Heaven.

II. Men Seek the Future Life.

1. They choose some method of attaining it.—vv. 21, 22.
   a. Some say, "Lord, Lord."—v. 21.
   b. Some claim to have prophesied in the name of the Lord.—v. 22.
   c. Some claim to have done wonderful works.—v. 22.
2. Not all who seek secure eternal life.
   a. Failure is due to wrong methods.—v. 21.
   b. Many do works, but do not know of the Lord.—v. 23.

III. The Way of Future Salvation.

1. Doing the will of the Father in heaven.—v. 21.
2. Honoring the Son of the Father in heaven.—vv. 22, 23.
3. Accepting and doing the will of God as revealed in the teachings of Christ.—vv. 24-27.

IV. Making the Future Secure.

1. It is wisdom to do so.—v. 24.
2. The need of security.—v. 25.
3. The means of security,—obedience to the Words of Christ.—v. 24.

V. The Failure.

1. It is folly to fail to possess eternal life.—v. 26.
2. Neglect of Christ brings failure.—v. 26.
3. Oppositions will effect failure.—v. 27.
4. Failure is a great catastrophe.—v. 27.

LAYING A GOOD FOUNDATION.—II Kings 18.

January 5, 1919.

I. Assuming Responsibilities.

1. They will come in the course of life.—v. 1.
2. The labors of others fall naturally to men.—v. 1.
3. The welfare of many depends on the success of one.—v. 1.
4. There are definite times of assuming definite responsibilities.—v. 2.
5. Responsibility should be assumed as a goodly heritage and not as a burden.—v. 1.

II. Right Character Required.

1. To do right.—v. 3.
2. Acknowledge God.—v. 3.
3. Follow good precedents.—v. 3.

III. Devotion to Right Principles and Practices.

1. Requires the destruction of evils.—v. 4.
2. God alone to be chosen and worshiped.—v. 4.
3. Things falsely religious to be destroyed.—v. 4.
4. No tolerance for things which turn men from God.—v. 4.
5. No occasion given to detract from the devotion to God.—v. 4.

IV. Loyalty to God and His Word.

1. Trusting in the God of the fathers.—v. 5.
2. Making a reputation for godliness.—v. 5.
3. Ardent love for God.—v. 6.
4. Faithful obedience to God's Word.—v. 6.

V. Expect Success.

1. Godly men are prospered of God.—v. 7.
2. Enemies become powerless.—vv. 7, 8.
3. God delivers from overwhelming troubles.—Ch. 19:35.

Heirs of the kingdom which He hath promised to them that love Him.
—James 2:5.

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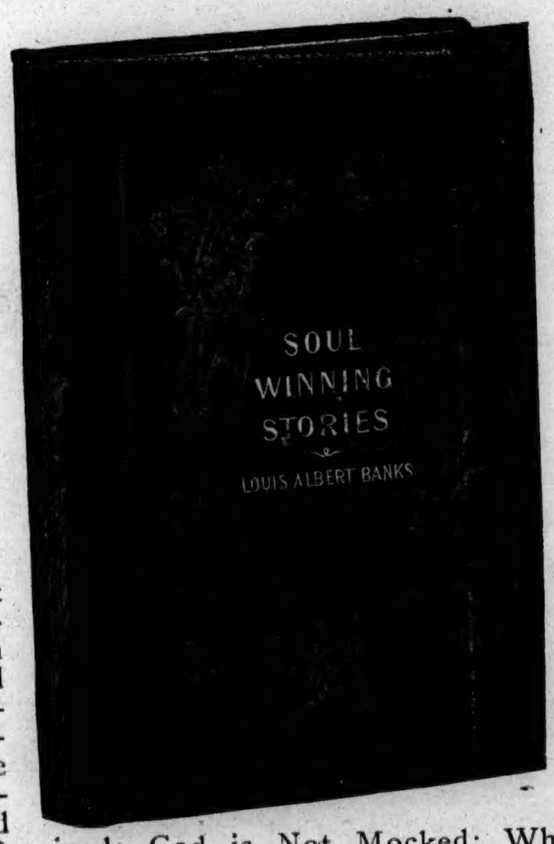

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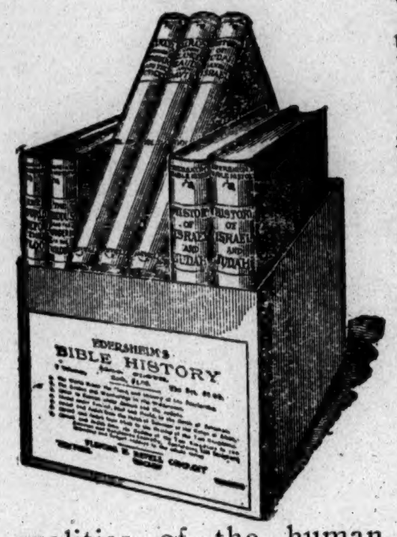

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